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KAINH ΔΙΑΘΗΚΗ.

THE

GREEK TESTAMENT,

WITH

ENGLISH NOTES,

CRITICAL, PHILOLOGICAL, AND EXEGETICAL,

PARTLY

SELECTED AND ARRANGED FROM THE BEST COMMENTATORS, ANCIENT AND MODERN,

BUT CHIEFLY ORIGINAL.

THE WHOLE BEING ESPECIALLY ADAPTED TO THE USE OF  
ACADEMICAL STUDENTS, CANDIDATES FOR THE SACRED OFFICE, AND MINISTERS:

THOUGH ALSO INTENDED AS A MANUAL EDITION FOR THE USE OF

THEOLOGICAL READERS IN GENERAL.

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BY THE

REV. S. T. BLOOMFIELD, D.D. F.S.A.

VICAR OF BISBROOKE, RUTLAND.

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FIFTH AMERICAN FROM THE SECOND LONDON EDITION.

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IN TWO VOLUMES.

VOL. I.

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PHILADELPHIA:

PUBLISHED BY CLARK & HESSER,

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# P R E F A C E

TO THE

## A M E R I C A N E D I T I O N

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THE design of the Publishers in reprinting Dr. Bloomfield's Greek Testament with English Notes, is to furnish the American public with a book, which is well adapted to aid the critical student of the New Testament Scriptures. Dr. Bloomfield is extensively known in England, and to some extent in this country, as an editor of the text of Thucydides, accompanied by a translation and learned notes. The first edition of his Greek Testament was sold off in about three years after its publication; and, a copy of the second edition having by special effort been very early procured, the American publishers have made such unexpected progress in their reprint of it, that it comes before the public many months sooner than was anticipated.

The plan of Dr. Bloomfield's work may be briefly described to the reader. The *text* is formed on the *basis* of the last edition of Robert Stephens, adopted by Mill, and differing slightly from the vulgate text which originated in the Elzevir edition of the New Testament in 1624. In a very few cases, as the editor states, alterations of this text have been admitted, which are supported by the united authority of MSS., ancient versions, and fathers, and also the early printed editions. All *conjectural* emendations have been carefully excluded. Before words where the reading has been altered, an asterisk is uniformly placed, and some notice is taken of the alteration in the Notes. Brackets designate such portions of the text as are suspected of being an interpolation; brackets and a line drawn over the words designate such words or phrases as are probably or certainly spurious. Other marks are used by the editor to indicate suspected words, or such as probably need emendation. The important readings admitted by Wetstein, Matthæi, Griesbach, or Scholz, are noticed when not admitted; as is also any difference between the vulgate text and that of Stephens, adopted by the editor.

Dr. Bloomfield states, that he has bestowed great labour and care upon the division of the text into paragraphs, and also upon its punctuation. The Annotations, he says, are in a very considerable degree original; and where they are not so, they are derived from consulting all the sources of exegetical literature which are at present accessible.



In the second edition, which is here reprinted, the editor states that he has embodied the results of an attentive study of the reformers, Luther, Calvin, and Melancthon; that he has carefully revised the punctuation, and the marginal parallel references; that he has discussed more amply the claims and merits of various readings, and also various Greek and Hellenistic idioms, and introduced a far greater number of illustrations of phraseology from classical writers, and from Philo Judæus and Josephus. He has also given more regular and copious introductions to all the books of the New Testament. Some of the earlier annotations have been entirely rewritten, and many others on the more difficult passages have been greatly enlarged.

The condensation in the mode of printing has made room for all this additional matter, without enlarging the size or the price of the book; and, in this condensed form, the American publishers now proffer the work to the public.

Dr. Bloomfield published, some time since, a work entitled *Recensio Synoptica*, which exhibits the results of ancient and modern criticism on the New Testament in a very abridged form. The labour necessary to perform such a work, was well adapted to prepare him for the present one; to which he must have come, furnished with an extensive knowledge of what had been done by his predecessors in the business of interpretation.

Under these circumstances, and possessed of a sound and sober judgment and a discriminating mind, and having long been conversant with a wide field of classical Greek study, it was to be expected that Dr. B. would exhibit a commentary, which should be a kind of *multum in parvo*; and such is the fact. The reader will find, in most places of the New Testament, at least a hint of the most important opinions that have been maintained in respect to the meaning of them. I have had occasion to follow Dr. B. through two epistles which are among the longest, and I have rarely found an exception to the tenor of the above remark.

As a convenient manual for the study of the New Testament, which furnishes the student with much important information and many useful hints, I can commend this work to our religious public, and have recommended it to the publishers. But in doing this, it is not to be understood, that I pledge myself to all the results of Dr. B.'s exegetical study. He holds the rights of conscience and private judgment too high, not to concede very cheerfully to others the liberty of differing from him; and especially so, as to the sense of difficult and doubtful passages. I cannot subscribe to some of the views in this work, which have a polemic aspect in defence of the hierarchy of the English church, because, after long and patient investigation of the New Testament and of early Christian writers, I do not find any satisfactory evidence of such a modelling of the early church, either in the one or in the



other of these sources. Still less can I hold with Dr. B., that *διὰ λουτροῦ παλιγγενεσίας*, in Tit. iii. 5, expresses the sentiment that regeneration accompanies the external rite of baptism. But cases of such a nature are very unfrequent in his book; and, for the most part, the expression of his opinions is managed with a kind, courteous, and candid spirit. His zeal for the hierarchy and warm attachment to his national church seem to be the strongest temptations that beset him, in the otherwise gentle and even tenor of his way.

The Notes will be found most deficient on the Apocalypse,—a book about the plan and object of which Dr. B. does not appear yet to have wholly satisfied his own mind.

Those who may differ from the author of the Notes in these volumes, in some respects, will be just and generous enough, I would hope, not to reject the good which the work contains on this account. An effort like this, to aid in the study of the New Testament original, and to promote critical and exegetical knowledge among the ministers of the gospel, deserves approbation and patronage, even from those who cannot give to all the sentiments which the work contains, their unqualified approbation.

Dr. B. has expressed great solicitude in his letters to me, that the work should come before the American public in as neat and accurate a manner as possible. To this his request, so natural and reasonable, all possible attention has been paid.

As to the care bestowed on the printing, the work will speak for itself. It has been executed at the University Press, Cambridge; and those who are acquainted with the character of the gentlemen who have the control of this establishment, will be slow to believe that the mother country itself can furnish superintendents and correctors, who are more skilled and accurate than those who conduct this business. So far as I have examined, I think Dr. B. himself will be satisfied with the accuracy which has been attained.

May this, and every attempt to promote the knowledge of the divine word, be blessed of Him who gave that word in order that it should shed light upon the path of our duty and salvation!

M. STUART.

*Andover Theol. Seminary, October 1st, 1836.*

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Vol. 2





## P R E F A C E

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IN laying before the Public a *fourth* Work, — not less elaborate than any of those in which he has been previously engaged, — the Author feels that the approbation, with which his *former* labours have been received, may well remove from his mind much of that anxiety which he would otherwise have felt as to the reception of the *present*.

It is obviously proper, in sending forth a new Edition of the NEW TESTAMENT, — as it would be in editing *any other* ancient writings, — as well to point out to the reader the principal *deficiencies*, which such Edition is intended to supply, as to state the particular *purposes* which it is intended to answer.

As far as regards the *Text* of the New Testament, the present Editor is not disposed to deny, that amongst the various Editions hitherto published, sufficient evidence is afforded to enable any person competently imbued with Learning and Criticism, to ascertain the true reading. Yet what are called the *Standard Texts* differ considerably; especially that of Griesbach, as compared with the *textus receptus*, and even with that of Matthæi, or of Scholz. And it is not to be supposed that students, — or indeed readers of the New Testament in general, — have at command *all* the chief Standard Texts, or ordinarily possess the ability to decide between their diversities. It, therefore, seemed desirable, that such persons should be supplied with a text so constructed, that the *variations* from the *textus receptus* should be, as far as might be practicable, distinctly marked in the *Text itself*; and, as much as possible, not left to be learned from the Notes: and further, that the *state of the evidence*, in all important cases, should be laid before the reader, — together with the *reasons* which had induced the Editor to adopt any variation from the *textus receptus*; so that the Student might thence learn to judge for himself; for (as Seneca justly observes), “longum iter est per *præcepta*, breve et efficax per *exempla*.” But a *new recension* of the text, formed on such a plan, — however desirable, and even necessary, — was not to be found in this country; nor, indeed, in any other, — based on sound principles of Criticism; the Texts for Academical and general use, on the Continent, being little more than *reprints* of that of Griesbach; of

which the imperfections (as will appear from what is said in these pages, and in the course of the following work) are very considerable.

And if thus great was the want of a *Text* fitted for such uses, how much greater was that of a consistent and suitable *body of Annotation*! The earliest modern Commentaries on the New Testament were little more than unconnected *Scholia* on passages where there seemed a “*dignus vindice nodus*.” And no wonder; since they were formed chiefly on the model of the *Scholiasts* on the Classical writers; whose labours, at the revival of literature, were the only aids to the understanding of those writings. This method was, in many respects, *convenient* to the earlier Commentators on the Scriptures; who, not intending to form what is now called a *perpetual Commentary*, proposed merely to explain or illustrate such points as especially needed it, and such as they felt most able to explain. And, not unfrequently, the passages which they chose to discuss were made rather the means of displaying their own learning or reading, than of explaining the sense of their author. Indeed, even those Theologians who most successfully cultivated this branch of learning, (as Valla, Vatablus, Luther, Calvin, Melancthon, Beza, Erasmus, Strigelius, Lucas Brugensis, Zegerus, Drusius, Castalio, Scaliger, Casaubon, Capellus, Grotius, Cameron, and Pricæus.) and who, in general, interpreted the New Testament in a Grammatical and Critical manner, without introducing doctrinal discussions, fell, in different degrees, into the error of only explaining what it was *convenient* for them to explain, and did not aim at forming a regular *Commentary*.<sup>1</sup> This system, — if system it may be called, — continued to a late period, and may be traced, more or less, in almost all the Commentators of the seventeenth century, even in Grotius himself. There were, indeed, a few exceptions, as in the case of Calvin, Luther, and Crellius; but in those instances the Commentaries were extended to so immoderate a length, as effectually to preclude their being *read*; and to this day they are chiefly used for reference. The very same error was committed, though by a different process, towards the close of the seventeenth century, by Cocceius and others of his school, — as Lampe, Gerdes, Wessel, and other Dutch Theologians; in whose hands the *Analytical* method became as pernicious, and unfavourable to the discovery of truth, as had been the *Logical* and *Grammatical* in the hands of Crellius, Schliting, and others of that School; in whose writings may be discovered the very same *abuse*, from excess, of what is

<sup>1</sup> [Indeed, it was, at that early period, scarcely possible that any *one* man should form a *COMMENTARY*; which, as Samuel Johnson observes, “must arise from the fortuitous discoveries of many men in many devious walks of literature:” and such fortuitous circumstances can only be expected to occur in the lapse of a considerable portion of time.]

N. B. The Notes within brackets have been added in the Second Edition.



good in itself, as that which is justly complained of in the Heterodox class of the Foreign Expositors of the present age. The Commentaries of our own countrymen, during the seventeenth, and part of the eighteenth century (though valuable in themselves, and of perpetual importance) partake of the same fault as those of Grotius and others in the *Critici Sacri*, — in being too prolix and desultory in some parts, and unsatisfactorily brief in others; no approach being made to any thing like a connected COMMENTARY. *This* state of things, both here and on the Continent, also long continued; and the first attempt at any thing like a regular and connected Grammatical Commentary, formed to be *read through*, and not to be used for *reference* only — for Academical and general use, and not for that of the learned only — was made by the erudite and acute KOPPE, who in 1778 commenced an Edition of the New Testament with a corrected text, short Critical Notes, and rather copious philological and exegetical Annotations, serving to establish the literal and grammatical sense; all doctrinal discussions being excluded. The learned Editor only lived to publish two Volumes, containing the Epistles to the Romans, Galatians, Ephesians, and Thessalonians; and after his death the work was continued by Heinrichs and Pott; who, however, so altered the original plan (which was excellent), as to spoil it for the purposes especially had in view by Koppe. Moreover, the principles maintained by those Editors are so heterodox, that — whatever may be the learning and ability occasionally displayed — their interpretations ought to be received with the greatest distrust and caution. Koppe himself, indeed, was not wholly free from that leaven of heterodoxy, which has worked so extensively and perniciously in the greater part of the German Commentators, for the last half century, from Semler downwards. As to the literary merits and *defects* of Koppe's work, the Editor cannot better express his opinion, than in the words of the learned and judicious PELT, Proleg. on Thess. p. 47, “*Jejunam haud raro simplicitatem nimio coëmit pretio, profundioribus scilicet cogitationum rejectis rationibus; in multis tamen præclare sensum attingit, quamquam philologicæ etiam subtilitati non semper, ut decebat, operam dedit.*” To omit such decidedly heterodox works as are better passed over in silence, the Commentaries of ROSENMUELLER and KUINOEL have (especially the latter) much valuable matter. The work of the former, however, (besides that its principles are very objectionable) is almost wholly a *compilation*. Far more valuable is that of the latter; its principles, too, are better; though what are called Neologian views not unfrequently discover themselves; and the work, being too often interlarded with some of the most pestilent dogmas of Semler, Paulus, and others, though accompanied with refutations by the Editor, is very unfit to come into the hands of Students. *Both* the foregoing works are, moreover, some

what faulty in the Critical and Philological departments; being occasionally deficient in accuracy, and in an acquaintance with the principles of the great Critics of the illustrious School of BENTLEY and HEMSTERHUISIUS, PORSON and HERMANN. In Fritzsche, indeed, we see a disciple worthy of his master, the great HERMANN, and an accomplished Philologist; but besides that the prolixity, and, still more, excursiveness of his Commentary, render it unfit for Academical or general use, we may say of this, as of the *foregoing* works, and also of Dindorf's and Morus's Annotations, and Iaspis's Version (or rather Paraphrase) with Notes, — *πολλὰ αὖ ἐσθλὰ μνησμένα, πολλὰ δὲ λεγόμενα*<sup>1</sup>. In the exegetical works of Ernesti, Storr, Carpzov, Staudlin, Knapp, Borger, Tittmann, Winer, Heydenreich, Laurmann, Tholuck, Emmerling, Bornemann, and Pelt, there is, for the most part, little which is really objectionable in *principle*; but they are more or less characterised by prolixity, obscurity, and above all, the want of a clear and well-digested arrangement. In short, as it has been truly observed by the learned Pelt, in the Preface to his Commentary on Thessalonians, — “Quis neget, omnes fere N. T. libros novâ indigere eâque accuratiorē, et ad nostri temporis necessitates accommodatâ expositione; quæ grammaticis, historicis, Criticis, aliisque rationibus quæ in commentario conficiendō in censum venire solent, satisfaciat<sup>2</sup>?”

Hence it is abundantly apparent, that an Edition of the New Testament, with Critical and exegetical apparatus, formed with a due regard to the advanced state of Biblical science at the present day,<sup>3</sup> and in other respects

<sup>1</sup> How can we fail to lament, that while we see the learned Critics *acknowledging* the sense, which the immutable laws of Verbal Criticism compel us to assign to Scripture, we should also see *him* caught in the toils of that miserable sophistry, which entangles the ordinary and half-learned sciolists and sceptics of his country!

[I say *half-learned*; for, as Mr. Rose truly observes, “Rationalism is laughed to scorn by the real philologists of Germany, as the emptiness of their religious theories by genuine philosophers. The Rationalists *have* learning on subjects to which they have applied themselves,—the illustration of manners and customs, or the investigation of antiquities; whatever, in fact, relates to the mere exterior in which Scriptural truth is covered.”]

<sup>2</sup> The same want had been before perceived by the acute and learned Winer, as may be seen in his *Oratio de emendandâ Interpretatione Nov. Test.* Lips. 1823, 8vo, and in his preface to an useful edition of the Epistle to the Galatians, intended to be a specimen of what he thought was proper to be done on the whole of the New Testament.

<sup>3</sup> [That Biblical science has greatly advanced within the lifetime of those who have mainly contributed to produce that advance, is undeniable. That such should be the case is not surprising, since (as Dr. Hey has observed) “there is no kind of mental improvement which does not improve *Criticism*.” *Polite arts refine our taste*; and science *opens our judgment*, and strengthens our understanding. And not only has Biblical science advanced and is advancing, but the safety of the religion itself requires that it should continue to advance. “Let then (to use the words of the great Cudworth) no man, in pursuit of the name of an applied *sobriety*, imagine that we can go too far or be too well read in the book of God's DIVINITY, or in the book of God's works, PHILOSOPHY; but rather let men awaken themselves, and vigorously pursue an endless progress of proficiency in



adapted for Academical and general use as a Manual, is still a *Desideratum*. The older exegetical works of the English School are confessedly insufficient of themselves for the purposes which they were originally intended to serve; and the later and elementary works (besides being for the most part very superficial and unscientific) are so modelled on the older ones, as to be little promotive of their professed object. In fact, in *all* didactic works intended for Academical and for general use, it is now indispensable, that the matter contained in them should not only be as *complete* as possible in *itself*, but should fully attain to the standard of knowledge actually reached in the works of those who have most advanced the science therein treated of.

This acknowledged want it has been the endeavour of the present Editor to supply; with what degree of success, he leaves to the learned and candid reader to determine; and he will now proceed to unfold the *plan* of the present Work, to state the *principles* of Criticism and Interpretation by which he has been guided, and the *purposes* which it is especially intended to answer.

The TEXT has been formed (after long and repeated examinations of the whole of the New Testament for that purpose solely) on the *basis* of the last Edition of R. Stephens, adopted by Mill, whose text differs very slightly from, but is admitted to be preferable to, the *common* Text, which originated in the Elzevir Edition of 1624. From this there has been no deviation, except on the most preponderating evidence; critical conjecture being wholly excluded<sup>1</sup>; and such alterations only introduced, as rest on the united authority of MSS., ancient Versions and Fathers, and the early-printed Editions,—but especially upon the *invaluable* EDITIO PRINCEPS; and which had been already adopted in one or more of the *Critical* Editions of Bengel, Wetstein, Griesbach, Matthæi, and Scholz. And here the Editor must avow his total dissent, though not from the *Canons of Criticism* professedly acted upon by Griesbach in his Edition of the New Testament, yet altogether from the *system of Recensions* first promulgated by him, and founded, as the Editor apprehends, upon a misapplication of those

both.” How necessary it is, in times like the present, that the standard of Biblical study should be raised, has been evinced, with his usual ability, by the BISHOP OF LONDON; and also by Mr. Prebendary Raikes, in his instructive little work, entitled “Remarks on Clerical Education.”]

<sup>1</sup> [Conjectural emendations, indeed, are at once *unnecessary* (with so many MSS.) and *presumptuous*; nay *foolish*, as often founded on ignorance of the contents and true character of the Book, on which the Conjecturers have chosen to try their ingenuity. To this effect, it is well observed by the learned Editor of the New Testament recently published at Bâle, “Sponte patet, multis in locis Sacri Codicis nec Hemsterhusianas nec Gronovienses emendationes esse ferendas, si isti viri, dum vel maximo acumine et doctrinæ subtilitate pollerent, Spiritu illo nimifico, quo sacros Scriptores concitatos intelligimus, expertes forent. Nec enim in Scriptoribus, qui dicuntur, profanis, res critica absque ingenii quodam cum auctore consortio confici poterit.”]

canons. The perpetual, and, for the most part, needless cancellings,<sup>1</sup> and alterations of all kinds, introduced by Griesbach, evince a temerity which would have been highly censurable even in editing a *profane* writer, but, when made in the Sacred Volume, they involve also a charge of *irreverence* for the Book which was intended to make men “wise unto salvation<sup>2</sup>.” In most respects the Editor coincides with the views of Matthæi (whose Edition of the N. T. is pronounced by Bp. Middleton to be by far the best yet seen), and, in a great measure, with those of the learned and independent Scholz.

Further, the present Editor has so constructed his TEXT, that the reader shall possess the advantage of having before him both the Stephanic text and also the corrected text formed on the best MS. ancient Versions and early Editions. To advert to the various kinds of *alterations* of the common text, as they arise from the *omission* or the *insertion* of words, or from a *change of one word into another*, — nothing whatever has been *omitted* which has a place in the Stephanic Text; such words only as are, by the almost universal consent of Editors and Critics, regarded as *interpolations*, being here placed within *brackets*, more or less inclusive, according to the degree of suspicion attached to them. Nothing has been *inserted* but on the same weighty authority; and even *those* words are pointed out *as insertions* by being expressed in a smaller character. All *altered* readings have *asterisks* prefixed, the old ones being invariably indicated in the Notes. And such readings as, though left untouched, are by eminent Critics thought to need alteration, have a † prefixed. [Such words (very few in number) as are, on good grounds, supposed to be corrupt readings, though the MSS. supply not the means of emendation, are designated by an *obelus*.] As to *Various Readings*, the most important are noticed; chiefly those which, though not admitted into the text of the present Edition, have been adopted by one or more of the four great Editors, Wetstein, Matthæi, Griesbach, and Scholz, or are found in the *Editio Princeps*; or those wherein the

<sup>1</sup> In justification of these, it has generally been urged, that the words, phrases, or clauses, so thrown out are glossematical, and therefore spurious. On this point, however, the present Editor is entirely at issue with the Griesbachian School; and he has much pleasure in referring his readers to a masterly Commentatio by C. C. Tittmann de Glossematis N. T. rectè investigandis, (at p. 501 seqq. of his Opusc. Theolog. Lips. 1803.) ; as also an able and instructive Dissertation of Bornemann de Glossematis N. T. cautè dijudicandis, Lips. 1830, who there completely refutes the rash assertions of Wassenbergh, in a Dissertation de Glossis, appended to Valek. Scholia ad N. T., and ably distributes these pretended Glosses under *five Classes*.

<sup>2</sup> Thus it is well observed by the profoundly learned Valekenæer in his Schol. in N. T. Tom. II. p. 360. “Qui talia in Auctoribus *profanis* periclitari vellet, omnium sibilis exciperetur, nedum talia tentare licet in Sacris, ubi Critica exercenda sobria et modesta, ut a superstitione quidem libera, c. tamen multo magis a temeritate.”



common Text differs from that of Stephens. In such cases, the *reasons* for non-adoption are usually adduced. And this has always been done in the case of *alterations* of the Text, however minute. The **CRITICAL NOTES** are almost entirely original, and chiefly serve to give *reasons* for the methods pursued in forming the Text. Such Notes would have been brought forward more frequently, had not their introduction been forbidden by the brevity necessary to be preserved in a work of this nature. It also seemed to the Editor more advisable to treat fully and (he trusts) satisfactorily on a comparatively small number of controverted passages, than to introduce frequent, though brief, and therefore unsatisfactory, Critical remarks.

The division of the Text, not into *verses* (though these are expressed in the inner margin), but *paragraphs*, is agreeable to the custom of the most eminent Editors, from Wetst. downwards, and can need no justification. Certain it is that scarcely any thing could have had a more unfavourable effect on the interpretation of the New Testament than H. Stephens's breaking up the whole into verses; thus, occasionally, dis severing clauses which are closely connected in sense.

The *Punctuation* has been throughout most carefully corrected and adjusted, from a comparison of all the best Editions, from the Editio Princeps to that of Scholz. To each verse is subjoined, in the outer margin, a select body of the most apposite *Parallel References*, as adopted by Bp. Lloyd from Curcellæus. The citations from the Old Testament are expressed as such by being *spaced out*; and the words of any speaker are indicated by an appropriate mode of punctuation, and by the use of a Capital letter to designate the commencement of those words.

To advert to the **EXEGETICAL NOTES**:—These are, for the most part, of the kind found in the best Critical Editions of the Greek *Classical* writers; being intended to comprise whatever respects the *interpretation*, and tends to the establishment of the *Grammatical sense*: and in order thereto, great pains have been taken to trace the *connexion* and *scope* of the passage under discussion<sup>1</sup>. And here, together with the greatest *comprehensiveness*, there has been adopted the utmost *compression* consistent with perspicuity; so as to form *an Epitome of exegetical and philological annotation*. The method systematically adopted by the present Annotator, in order to ascer-

<sup>1</sup> In this department of his labours the Editor has availed himself of the valuable assistance (though that not unfrequently failed him) of Chrysostom, Theophylact, Euthymius, and Theodoret; of Calvin, Grotius, Crellius, Carpzov, Koppe, Pott, Heinrichs, Rosenmueller, Kuinoel, and others of the more recent Foreign Commentators; as also, of our own divines, Hammond, Whitby, Locke, Peirce, Benson, Doddridge, Chandler, Newcome, Campbell, Macknight; and finally, Dr. A. Clarke and Mr. Scott, to the various merits and general excellence of whose elaborate Commentary the Editor (widely as he differs from that pious writer on a few points of doctrine, and some matters of doubtful disputation) bears most decided testimony

tain the sense of passages of very doubtful or disputed meaning, has been this ; to seek their illustration. 1. From parallel passages of the N. T., or passages where the same, or a similar phrase, occurs either in the writer himself, or in the other writers of the N. T. or the O. T. ; thus making Scripture its own Interpreter. 2. From passages of the Septuagint (including the Apocrypha), Josephus, and Philo. 3. From the Apostolical Fathers. 4. From Apocryphal writings of undoubted antiquity ; and which, whatever may be their claims to *inspiration*, are, at least, of considerable utility, as indicating the Theological opinions of the times when they were written, whatever those might be, whether *earlier* or *later* than the N. T. ; in the former case, showing the opinions of the Jews previous to the promulgation of the Gospel ; in the latter, contributing, in various ways, to the interpretation of the N. T., and often establishing its authenticity and uncorrupted preservation. 5. From Rabbinical writers of unquestionable antiquity. 6. From the Fathers in general, Greek and Latin, of the first four centuries, including the Greek Commentators, Theodoret, Theophylact, Euthymius, and Œcumenius. 7. From the Greek Classical writers, especially those who lived after the formation of the Alexandrian and Hellenistic, Common or popular dialect. The illustrations derived from this last source are generally original ; and when not specifically ascribed to any commentator or critic, may, in almost all cases, be so considered.

The Annotations have been partly derived, with due acknowledgment, wherever practicable, from the most eminent Commentators, ancient and modern ; but they are *in a very considerable degree* original. In their general character, they are elementary, and introductory to the larger Commentaries ; and they especially and systematically indicate and establish what the Editor conceives to be the *true* interpretation of disputed passages.<sup>1</sup>

In the present work, the editor has (as in his *Recensio Synoptica*) seen reason continually to search out the fountain-heads of interpretation ; as found in Chrysostom, and other eminent Greek Fathers, Commentators, Scholiasts, and Glossographers. And if he be thought by some to have employed

<sup>1</sup> [The Editor has endeavoured, on controverted passages, to ascertain the one true, and therefore *only* sense, namely, that intended by the sacred writer. For, in opposition to the notion of certain Theologians (as Doddridge), that the words of Scripture mean all that they *may* mean, (formed on the Canon of Cocceius, "Verba SS. tantum semper valere quantum valere possunt,") the Editor contends that there is only *one* true sense — that in the mind of the sacred writer. In the words of the learned Becher, Pref. ad Tittmann de Synonymis, P. II., "Falsa est quævis interpretatio, quæ in verbis querit aliam sententiam, quam scriptor ipse in animo habuit, et verbis suis cogitari ab aliis voluit." Indeed, Doddridge, in thus adopting the above Canon, ought to have attended to the words there following, which were meant to limit it, and would make its use comparatively safe : "Et esse in omni eo sensu accipienda, quem significare possunt, juxta emphasin verborum, usitatum rationem phræseos ἀκολουθίαν rerum, et ἀναλογίαν scripturæ."]



unnecessary pains in ascertaining the *antiquity* of interpretations, he would beg them to ponder the weighty observation of Bp. Middleton, who remarks, that "Theologians would do well to notice the *antiquity* of the opinions which they defend, because that antiquity is sometimes no inconsiderable evidence of truth." He has, however, carefully repressed any undue prepossession either in favor of *antiquity*, or of *novelty*<sup>1</sup>, and we may say, in the words of Strabo, βούλομαι τὸ ἀληθὲς, ἂν τε παλαιὸν ἂν τε νέον. He has everywhere endeavoured to combine simple and solid *old* views with ingenious and learned *new* ones; ever bearing in mind (with due restriction) the profound remark of Thucydides, when speaking of the union of youth with age in deliberation and counsel, νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι ὁμοῦ δὲ τὸ τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν συγκροθὲν μάλιστα ἂν ἰσχύειν.

It has been the Author's fortune *sometimes* to justify and confirm, by the suffrage of antiquity, what had been unjustly distrusted, and rejected as mere *novelty*; but *far more frequently* to show the solid grounds of interpretations, which it had been too long the fashion to reject, merely *because they were common*; though, from their antiquity and general reception, they might have been *presumed to be true*; for, to use the words of Cicero, "Opinionum commenta delet dies, Naturæ ac veritatis judicia confirmat."

In ascertaining the true interpretation, the Editor has always aimed especially at settling the *Grammatical* and *literal* sense<sup>2</sup> of any disputed passage; mindful of the pithy dictum of the great SCALIGER, "that all controversies in Theology arose from mistakes in *Grammar*," meaning thereby, in an extended sense, *Philology in general*. Thus the immortal LUTHER (as appears from Tittmann de Synonymis, p. 41.) was accustomed to assert, "optimum Grammaticum, eum etiam optimum Theologum esse<sup>3</sup>." Indeed, as Bp. Middleton well observes, "when we consider how many there are, who seek to warp the Scriptures to their own views and prepossessions, *Verbal Criticism* seems to be the *only barrier* that can be opposed successfully against heresy and schism."

<sup>1</sup> Thus it is profoundly observed by the illustrious BACON, Nov. Org. I. 56, "Reperiuntur ingenia alia in admirationem Antiquitatis, alia in amorem et amplexum Novitatis effusa; pauca vero ejus temperamenti sunt, ut modum tenere possint, quin aut quæ rectè posita sunt ab Antiquis convellant, aut ea contemnunt quæ rectè afferuntur a Novis. Hoc vero magno scientiarum et Philosophiæ detrimento fit, quum studia potius sint Antiquitatis et Novitatis, quam judicia: Veritas autem non a felicitate temporis alicujus, quæ res varia est; sed a lumine Naturæ et Experientiæ, quod æternum est, petenda est." The folly of an excessive fondness for *either* is ably pointed out by the same great writer De Augm. Scient. I. II.

<sup>2</sup> [On this see Becher's Preface (pp. x. & xi.) to P. II. of Tittmann de Synon.]

<sup>3</sup> [Melancthon, too, used to say, "non posse evadere homin Theologum, qui non antea fuerit bonus Interpretæ; neque posse Scripturam intelligi theologicè, nisi antea intellecta sit grammaticè."]

The present Annotator has, moreover, especially kept in view *simplicity* of sense, in opposition to *contort*, however erudite, interpretations<sup>1</sup>. On which subject it was well observed by the acute Maldonati, “Verior aliquando Vulgi quam sapientum sententia est, quod dum simplicius veritatem quærit, facilius invenit.” Words and phrases must not be taken in some *recondite* sense, which men of learning and ingenuity, in support of an hypothesis, may devise; but in the ordinary sense of the words, wherein the persons addressed, whether by preaching or writing, would be likely to understand them.

It is an admirable remark of Bp. Middleton, Gr. Ar. p. 539: “It is better to understand phrases according to their obvious import, even though we should be compelled to leave the proof of their fitness to more fortunate inquiry. When once we begin to withhold from words their ordinary and natural signification, we must not complain, if Infidels charge our Religion with mysticism, or its expositors with fraud.”

The editor would further state, that all *pretended* Pleonasms, Hebraisms, &c. are in the present work discountenanced, as well as all other Philological devices to dilute, pare down, or explain away the sense<sup>2</sup>. Above all, care has been taken not to lower the dignity of certain portions of the New Testament by ill judged attempts at explanation, where all explanation must fall short. [However, in such a case, as Dr. Hey well observes, “Men may be said to understand any subject, when they see all that can be seen of it by man.”]

As to the much controverted subject of the *style of the New Testament*, the present editor is opposed to the opinions alike of those who regard the Greek as pure, and even elegant; and, of those who pronounce it barbarous and ungrammatical. To maintain the *former*, after the labours of so many eminent writers from Vorstius downwards, were a vain attempt: and as to the *latter*, it surely does not follow that, because some words are found nowhere else, they were *coined* by the Sacred writers, or were *barbarous*; since there is great reason to suppose, that the Classical authors preserved to us do not contain a tenth part of the Greek language, as it existed at the beginning of the Christian æra. The words or phrases then *may* have

<sup>1</sup> See the excellent Dissertation of Tittmann de Simplicitate in Interpretatione N. T. and another de Causis contortarum Interpret. N. T. p. 239—281. de Synon. N. T.

<sup>2</sup> See Deyling's Dissertation de Amplitudine Sensus Biblicæ non Coarctandæ, Op. Sacr. P. v.

[Accordingly, he has carefully noted those *enumerations* of vices which not unfrequently occur in the New Testament (especially in St. Paul's writings), and which the generality of Commentators (especially the recent foreign Expositors) usually consider as merely put *en passant*, as a *congeries* of all sorts of vice; thus avoiding the trouble of explanation. Whereas the Editor has, he trusts, succeeded, in every such case, in tracing a *plan*, and showing the *distinctive meaning* of the terms. For examples, the reader is referred to Rom. i. 29. seq. Galat. v. 19—21. 2 Tim. ii. 5.]



been used by the best writers; or they may have formed part of the provincial or popular<sup>1</sup>, colloquial and domestic phraseology, not preserved in any of the remains of antiquity. As to the *non-observance of the rules laid down by the Greek Grammarians*, sometimes imputed as a fault to the writers of the N. T., it is an excellent distinction of Tittmann de Syn. p. 231, “Scriptores sacri grammaticas quidem leges servarunt, non autem grammaticorum<sup>2</sup>.”

But to return, it has been the uniform practice of the present Editor fairly to avow, and fully to meet, the innumerable difficulties to be found in the N. T., especially in the Epistles, those best interpreters of the Gospels. But, in order to find space, within the narrow limits of a *manual Edition*, for occasionally dilating on passages of acknowledged difficulty<sup>3</sup>, — he has systematically excluded all such remarks as seemed trite and obvious, or likely to occur to an attentive reader; and such as might well be derived from *Lexicons* and *Dictionaries* of all kinds; as also from works

<sup>1</sup> [This is a matter of more consequence than it would, at first sight, appear to be; since there can be no doubt that very great mistakes concerning the sense of Scripture (and some even involving doctrines) have arisen from not bearing in mind the *popular* cast of the style of the New Testament. Insomuch that it is the opinion of Dr. Hey (in his Lect. p. 5.) that “the chief difficulty as to expressions in Divinity arises from not considering them as popular.” And so Tittmann de Synon. p. 216. “Ea est orationis Scriptorum sacrorum natura, ut ad vitæ communis loquendi consuetudinem quàm proximè accedat. Sed hujus consuetudinis (quâ indocti pariter ac docti utuntur) ea indoles est, ut syntaxeos, quantum legibus illis non necessariis constat, vincula ægerrime patiatur. Unde fit, ut sermo vitæ communis fere omnes loquendi formas habeat, quibus idiomatica constant, et schemata orationis. Non est igitur mirandum, apud sacros scriptores *mixtum* illud dicendi genus reperiri, cujus causas qui optime perspectas habuerit, eum non dubitamus quin optimum illorum interpretem esse dicamus.”]

<sup>2</sup> See the Dissertation of the same writer, “de Scriptorum N. T. Diligentia Grammaticâ rectè æstimandâ.”

[There are not wanting expressions in the New Testament which are *rejected* by some rash Critics, on the score of being formed *contrary to analogy*. But there are few of the most perfect Classical writers which might not furnish some such instances. As an example of which, may be noted, a form of expression occurring in one of the most finished compositions of antiquity — the Phœnissæ of Euripides, v. 405. καὶ τοῦτο λυπρὸν, ξυνασοφείν τοῖς μὴ σοφοῖς. Now here *ξυνασ.* is rejected by many Critics, (as Valcknaer and Pierse,) on the ground of *being formed contrary to all analogy*. Porson, however, prudently forbears to make any alteration; “since, (says he,) Euripides may have violated the usual rules for the sake of a stronger antithesis.” Thus, in a similar manner, may we usually account for such violations of analogy in the *New Testament*: e. gr. Phil. ii. 30. on the disputed question παραβουλεύεσθαι; where see Note.

<sup>3</sup> The difficulties of Scripture, as they must not be underrated, so neither are they to be magnified beyond due bounds. “From either extreme,” says the learned Bp. Van Mildert, in his Bampton Lect. p. 217, “evil consequences may arise: from the one, carelessness or presumption; from the other, blind submission to spiritual guides, or a morbid indisposition to rational inquiry. In either case, encouragement will be given to the dissemination of error; and Romanism, on the one hand, or Fanaticism, on the other, may be favoured; and the privilege of using the Word may be arrogantly monopolized by the Ministers, or irreverently assumed by such as are wholly destitute of the acquirements necessary for the Interpreter.”

introductory to the study of the N. T., — and especially from Mr. Horne's invaluable *INTRODUCTION*; which the Editor considers quite indispensable to every Student, and reader of this work, who would hope to use it with full advantage.

To some persons the remarkable *diversity of interpretations* may appear unaccountable. Yet this is no proof that the sense of Scripture is too uncertain to be ascertained; but merely that Exegetical science was for a long time, and has been, until a comparatively late period, in a very imperfect state.<sup>1</sup> The same diversities, indeed, occur, though in a less degree, in the Annotations on other ancient writers. And it is well accounted for, both from the great difficulty of the Books of the N. T., and also from the manifest insufficiency, as Critics and Philologists, of by far the greater part of those who have taken upon themselves to determine the sense of Scripture; few of whom have employed that *accurate* and *scientific* mode of interpretation, found in the Annotations of the great Critics and Philologists of the seventeenth, eighteenth, and nineteenth centuries on the Greek Classical writers. To *introduce* this into the interpretation of the N. T. has been, in the present work, (as in his *Recensio Synoptica*.) the especial aim of the Editor; in fact, to accomplish that for the *New Testament* which he had already, in his two preceding works, effected for *Thucydides*.

The Editor may be permitted to observe, that one principal motive which first induced him seriously to apply himself to the Critical study of the New Testament, was, — that he might be enabled to prove to infidels that the Sacred Volume is *not*, as they aver, *unintelligible*, but that it can be shown to be everywhere susceptible of a rational and consistent sense; if only the same means be taken to *ascertain* that sense, which have been bestowed on other ancient writings, — nay, even on some modern ones<sup>2</sup>.

<sup>1</sup> Thus it is justly observed by the learned Tittmann, "Tirones hodie discunt ac norunt, quæ doctissimi olim viri vix mente divinarunt." This is especially the case with respect to the Greek Article, Greek Syntax, Etymology, the nature of language in general, and especially that of the diction of the New Testament writers.

<sup>2</sup> [This involves an interesting inquiry, — namely, whether the same *principles* must govern the interpretation of the New Testament, as those which are used in explaining other ancient writings. Now, PLASCH, in his Introduction to Sacred Philology, says, that the *very same principles* must be acted on. But PROFESSOR TORSER of New York, in his Translation of that Work, judiciously modifies the rule as follows: "It cannot be denied, that the same principles must govern the interpretation of Scripture as are used in explaining other writings. And yet, the peculiar character of certain portions of Scripture is such as to allow, and very reasonably too, an interpretation, which could not with certainty be elicited, without conceding such a view of their character as cannot be pretended to apply to that of any other writings extant. I refer to whatever portions of the Old Testament are really typical of events connected with the New Dispensation; and also to those portions



Finally, the Editor has made it his particular care to give a new literal version of, or close paraphrase on, all passages of more than ordinary difficulty, and a regular series of glossarial Notes on all words and phrases which required it. In the latter he has endeavoured, in some instances, to combine and arrange what is scattered in the works of various Lexicographers and Philologists, and in others to supply their deficiencies. In all terms of dubious import he has endeavoured not only to *fix* the sense, but (in the words of JOHNSON) “to mark the progress of their meaning, and show by what gradations of intermediate sense, they have passed from their primitive to their remote and accidental signification.”

The Editor cannot conclude without expressing his feelings of devout thankfulness for that Gracious Aid from above, by which, under the pressure of various and formidable difficulties, and with such slender means only, as an inconsiderable benefice in an obscure situation could supply, he has been enabled to complete two such arduous, and, he trusts, not unimportant Theological works as his *Recensio Synoptica* and the present Edition of the New Test.; works which, as a faithfully attached Son of the CHURCH OF ENGLAND<sup>1</sup>, he has the highest satisfaction in reflecting are so strongly confirmatory of her doctrines, discipline, and principles. May she derive that accession of *support* from the contents of the present work, which it is calculated to supply! *Then* indeed, unsparing as have been the sacri-

of the *prophecies*, which, while they declare truths and facts in immediate connection with that religious system under which the authors lived, do also announce other facts of a subsequent age, and identified with doctrines and realities belonging to the Gospel. This is not the place to discuss the whole subject connected with this remark, but the scriptural fact on which it was founded constitutes a striking difference between some portions of Scripture and ordinary writings. In such cases, therefore, the allowed principles by which writings in general are explained, are not of themselves sufficient. The comment on the New Testament, which can in no case be proved to be incorrect, must be regarded by the Christian expositor in the light of a principle beyond the ordinary principles of interpretation, and must become an additional aid to him in eliciting the true meaning. Compare Ps. viii. with Heb. ii. 6—9.” In confirmation and illustration of the above view, may be added an important remark of Servius, in his *Catena on Job*, thus translated by Bp. Warburton, Works, Vol. v. p. 378: “It is fit we should understand names according to the nature of the subject matter, and not mould and model the truth of things on the abusive signification of words.” Now, the rock on which the German Commentators split, is the attending to *words* only, and neglecting *things*. The *usus loquendi* can but show what *may* be the sense. It is the scope of the composition and the intent of the author, the *series orationis* and the nature of the Gospel system, that can elicit what *is* the sense. Finally, no interpretation that introduces any inconsequence of reasoning into the Divine Word is to be admitted; since it is infinitely more credible that error should be in the exposition of the interpreter, than incoherence in the sacred writer’s discourse.]

<sup>1</sup> [And thus, in effect, the Church of CHRIST. For, to use the words of my old and revered friend the late Dr. Samuel Parr, “the Church of England has not ceased to be the Church of Christ, because, in one sense of the expression, it is the religion of the State. Whatever ideas men may entertain upon the subject of Christian liberty, no clear and satisfactory evidence has been adduced from which it appears that national religion is inconsistent either with the express commands or the vital spirit of Christianity.”]

fices of *health, fortune, comfort*, — and *whatever renders life desirable*, — which he has so long made in her service, — he will not, under any circumstances, think that he “has laboured in vain and spent his strength for nought;” but, looking forward to that *final* “recompense of reward,” which he humbly hopes to receive at the great day of Account from the CHIEF SHEPHERD, and LORD OF THE VINEYARD, he will ever say, in the words of the Apostle, *Ἐν τούτῳ χαίρω καὶ χαρήσομαι!*



# P R E F A C E

TO THE

## S E C O N D E D I T I O N .

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IT is with feelings of no ordinary satisfaction, that the Author sits down to again address himself to the Public, in a *second Edition*,—after so short a period, as that which has elapsed, since he laid before them the *first*. That a very large impression, of a *newly introduced* work, should have been thus exhausted in little more than three years from the publication,—is a testimony of the public approbation, of which the Writer may justly feel proud. Nevertheless he did not allow the voice of public approbation, testified from a *very early period*, to relax his diligence in future;—but rather found in it the strongest incentive to increased exertions, in order still further to *merit* that approbation. He was, moreover, aware that the work, notwithstanding the labour and pains already employed in its construction, was susceptible of considerable *improvement*: nay, he well knew that it would have been far superior to what it was,—but for certain unfavourable circumstances (*hereafter adverted to*) under which it was formed. Though, at the same time, he was sensible that no *first Edition* of a work, on a plan so new and extensive, had any chance of being what it ought to be, and might afterwards become. Accordingly, not long after the publication of the first Edition, and as soon as there seemed a probability of a second being called for,—he thought it essential for him to ascertain the *points of improvement*, of which the work was susceptible. In doing this, he did not allow himself to be guided solely by his *own* judgment;—but availed himself of the councils of several eminent Biblical Scholars, both in this and in foreign countries. He also occupied a considerable time in searching the great Public Libraries of LONDON and CAMBRIDGE, for the purpose of examining such scarce Exegetical books, on the New Testament, the use of which could not otherwise be obtained; and he diligently sought after, and for the most part procured, such other works of rarity and value, British and Foreign, as had not heretofore formed part of his collection. And as he had before carefully traced the fountain-heads of interpretation,—as found in the early Fathers and the ancient Commen-

tators, Scholiasts, and Glossographers, — so he now thought it expedient to turn his especial attention to a class of writers which had been almost wholly neglected by Expositors, — the great REFORMERS, both of the continent and of this country, — especially Luther, Calvin, and Melancthon; and not in their Expository writings only, but in their Theological works in general: and in respect to *English Theology*, he did not confine himself to the *Reformers*, but extended his examination to those mighty “Masters in Israel,” who succeeded our Reformers, and flourished from the age of Elizabeth down to the middle of the last century. These he carefully went through, in order to bring forward such matter as seemed especially important, at this day, to the interpretation of the New Testament. After a diligent use of all the works above mentioned, the Editor applied himself to an examination of the interpretation of the whole N. T. anew; employing therein the important aids derived from those many valuable works; but, at the same time, freely exercising his own judgment, and again putting in the balance the various interpretations of controverted passages proposed by different Expositors. With what *success* he has *carried into execution* the extensive *plan* of improvement which, after mature deliberation, he had laid down, will appear from an examination of the work itself. And in order that the reader may the better understand the *points of difference* between the former Edition and the present, the following *specification* of the *nature* and *extent* of the various alterations introduced into the latter, may be not unacceptable. These may be distributed into *two* classes, — 1. *external*, as regards the *form* and *appearance* of the work; 2. *internal*, as respects its intrinsic merits. As to the *former*, since, in the first Edition, the size of the page of letter-press was so unusually wide in form, as to leave far too small a margin, — the Author directed that in the *present*, the margin should be enlarged by a small diminution of the width of the typographical form, yet so as not to diminish the quantity of matter in a line. As to the *typography*, that of the first Edition could not easily be surpassed; yet, notwithstanding the Editor’s diligence, from various causes, not necessary to be detailed, many more errors of the press remained in the Notes, than he could have wished. In the *present* Edition the greatest exertions have been made by the Editor to secure the utmost possible accuracy: in the furtherance of which important object, he has been much aided by the truly respectable Establishment of Messrs. Gilbert and Rivington, especially the latter, whose sound Classical learning and unwearied vigilance secured such an attention to the Author’s corrections in proof, as to render a *second* Revision (which the shortness of the time forbade) almost unnecessary; and thus materially to lessen the disadvantages of his very great distance from the



Press. Insomuch that, upon the whole, a degree of accuracy, the Author trusts, has been attained in the present work, somewhat unusual, at least in this country.

To pass on to the *internal* alterations, and, it is hoped, amendments,—*first*, the PUNCTUATION of the Text (a matter of no small importance) has been every where most carefully revised, and, the Editor hopes, *very considerably improved*. In adjusting this, it was his aim to steer a due medium between the two *extremes*,—*one* (into which the earlier Editors fell), that of placing *too many* stops; and the other (that of the recent Foreign Scholars) of employing *too few*. Thus (to descend to particulars) the *colon* has been frequently used, where the earlier Editors had employed the *period*; thereby, too often, breaking up the continuity of the discourse; which is above all things to be avoided, especially in the Epistles of St. Paul. It is, indeed, a no small deficiency in the system of Greek Punctuation, that it is unprovided with the *semicolon*. To lessen that want, the Editor has occasionally employed the *period* followed by a *small* (instead of a *capital*) letter, as answering to our *colon*; and the Greek colon, correspondently to our *semicolon*. The period followed by a *capital* he has employed for the purpose of marking the *semi-sections*. In the use of the *comma* he has, (after the example of all the recent foreign Scholars of eminence,) deviated still more from the early and ordinary mode of punctuation,—which, by loading a long sentence with commas, and needlessly breaking it up into minute portions, throws an obscurity over the whole passage, and accordingly tends rather to *impede* than to *aid* the understanding of the sense. The Editor, however, has very rarely introduced any material change of punctuation, except on the authority of one or more of the great Editors, from the time of Wetstein downwards; or sometimes that of Robert Stephens, in the rare and valuable Edition called the “*O mirificam*.” And in all cases he has been careful to adapt the *punctuation* to what, in the Notes, has been, he trusts on good grounds, shown to be the *true interpretation*.

The MARGINAL PARALLELS have been carefully examined, and some errors in figures have been discovered and corrected. Of these so called *Parallels*, derived from Curcellæus, the Editor has ventured to reject a few, which were by no means parallel. In the first three Gospels they have been all of them transferred from the outer Margin to the Notes, where they are printed in Italics, within brackets. The place they formerly occupied has been assigned to what, the Editor is persuaded, the reader will find *singularly useful*; and for which feature of the work he was indebted to the recent Foreign Edition of the New Testament, for Academical use, by PROF. VATER. Thus, in each of the first three Gospels, the

reader will find placed before him *at one view*, in *immediate juxta-position*, references to all the portions of the other two, parallel, in subject and words, to any portion of the one under perusal. And where no such marginal parallels are found opposite to any portion, it may be presumed that that portion is *peculiar* to the Gospel in which it is contained.

To pass on to the TEXT itself, — it will be found, with a few exceptions, the same as in the preceding Edition; and with reason; — since the Editor's opinions, as to the origin and character of the Griesbachian text, are, after much further research, precisely the same as before. He is still firmly persuaded, that the most *ancient* MSS., of the Western and Alexandrian Family, do not present so pure a text, as that of some comparatively modern ones, of the Constantinopolitan Family; and represented, with few exceptions, in the invaluable EDITIO PRINCEPS, for which we are indebted to the munificence of CARDINAL XIMENES. In short, he has no doubt that the texts of the first mentioned MSS. were systematically *altered*, for various reasons, by the early Biblical Critics: thus exemplifying what Lord Bacon says (de Augm. Scient. i. 9.), that “the most corrected copies are commonly the least correct<sup>1</sup>.” In deference, however, to the opinions of other scholars, the Editor has, in the present Edition, more frequently introduced the mark ‡ expressive of doubt.

Of the ANNOTATIONS, *Critical and Exegetical*, the former, discussing the *true reading* of passages, will be found, in the present Edition, far more numerous; and several of those contained in the preceding, will in *this* be found enlarged, or in some respects, it is hoped, more or less *improved*, and not a few re-written. The same may be said of *another* class of notes closely connected in their nature with those, — namely, *Critical discussions on the Greek idioms*, especially respecting the Hellenistic dialect found in the Alexandrian and later writers, as compared with the phraseology of the earlier and purer authors. But the most extensive and important additions will be found, — where they were most needed, — in the EXEGETICAL notes. Now these, in the former Edition, were not so much in *continuity* as seemed desirable; there being too often a want of that *connecting thread* which *binds all together*. This, and occasionally the passing over of certain matters, which to some persons required elucidation, — or *others* which seemed too extensive to be treated of in a work

<sup>1</sup> On this important subject the Author refers his readers, for proofs and particulars, to the learned *Prolegomena* of PROF. SCHÖLZ, to his Critical Edition of the New Testament with various readings, now in progress, and on the point of being completed, — the result of a quarter of a century's unwearied labours in collating MSS. in every part of Europe. A monument of diligence and erudition rarely surpassed, and by which he has laid the Christian world under greater obligations than any Critical Editor since the time of the illustrious WETSTEIN. See also the able and instructive *Prolegomena* to Bagster's Polyglott, by Professor Lee.



of this nature, — had almost entirely arisen from the Annotator's fear of overrunning the limits prescribed to the work. In the present Edition, these deficiencies have been studiously supplied, and the connexion and course of argument regularly traced; and no topics have been avoided merely from their extensiveness, — except such as respect matters of *Chronology* and the *Harmony* of the Gospels (on which he begs to refer his readers to the elaborate works of Dr. Hales, Mr. Townsend, and Mr. Greswell), or of *Biblical Antiquities*, on which he refers them to Mr. Horne's invaluable Introduction. The *general sense*, too, of a whole passage will in this be found far more frequently laid down than in the former Edition: a procedure agreeable to good taste and propriety. For since, by his Critical examination of the construction of a passage, and the import of words and phrases contained therein, the Commentator has, as it were, to *take it in pieces*, in order to point out the structure and import; so, by a neat *paraphrastic version*, conveying the *full* sense, he is enabled to put it together again, and present it as a *whole*. Moreover, a far greater number of *illustrations* of the phraseology or sense from the *Classical writers*, and likewise from Josephus and Philo Judæus, (for the most part *original*,) are now adduced: as also a still more regular series of *glossarial notes* on words or phrases involving any difficulty.

Another important feature of the present Edition is, that regular INTRODUCTIONS are given to *all* the Books of the New Testament; whereas, in the former Edition, there were only a *few*, (and those somewhat slight,) from about the middle of the second Volume. These Introductions are, indeed, some of them comparatively brief; but they will, in such a case, it is hoped, be found to comprehend the discussion of all points of any material importance. In drawing them up, the Author carefully *thought out* the subjects; and, occasionally, they will be found to contain views which had not occurred to former inquirers; and which may, it is hoped, contribute not a little to the settling of questions which have been long disputed; as, for instance, on the *sources of the first three Gospels*, — and on the *writer of the Epistle to the Hebrews*.

Finally, on the QUOTATIONS FROM THE OLD TESTAMENT a great deal *more* will be found accomplished in this than in the former Edition; though, at the same time, the Author is ready to admit that not a little still *remains* to be done, (and especially various minute *details* requiring a separate work, are necessary to be entered into,) in order to place in a clearer point of view the *amount of discrepancy* between the accounts in the New Testament and those of the Septuagint, or the Hebrew originals respectively; and, as founded thereupon, the best mode of *removing*, or of *accounting* for it.

In order to encounter successfully the difficulties which embarrass this subject, it is indispensably necessary to form correct notions, as to that most delicate perhaps of all points in exegetical science, — the *legitimate use and due extent of the principle of ACCOMMODATION*, so grievously mis-applied by German Theologians in general; but on which the Editor can, with confidence, refer his readers, to p. 277, sq. of an excellent little work lately brought out by Prof. Turner, of New York; being a translation of Planck's Introduction to Sacred Philology and Interpretation, with many judicious Notes by the learned Translator. It has been recently reprinted in that very useful publication the *Biblical Cabinet*.

To advert to the *details* of enlargement in the Annotations, considerable additions and alterations will be found, more or less, on *all* the Books of the New Testament, but especially on the Gospel of St. Matthew, (on which the Annotatory matter, — which, from the plan of the work not being, at that early stage, sufficiently developed, was incomplete, — has been two-thirds of it re-written,) and the Epistles to the ROMANS, 1st and 2d CORINTHIANS, GALATIANS, EPHESIANS, and, above all, on the Epistle to the HEBREWS, where, even after the long-continued labours of that distinguished Biblical Critic (the Father of Exegetical science in the new world), PROF. STUART, not a little was still requisite to fully clear the sense of that most difficult composition. On the Gospels of St. Mark and St. Luke the fewest additions have been introduced, because there they were least requisite; the reader being supposed to regularly refer to the Notes on the parallel passages of St. Matthew. On St. John's Gospel, and on the Acts of the Apostles, they will be found very frequent; as also, more or less, on all the Epistles not before specified. The Editor is, indeed, not aware of *any* one passage of real difficulty, which has not received such an ample discussion, as may, to *most* inquirers, appear sufficient to enable them to ascertain the true sense. On certain portions, indeed, far *more* than ordinary labour has been bestowed; so as to almost entitle the Notes to the name of *Excursuses*<sup>1</sup>.

<sup>1</sup> As, for instance, at MATT. i. 1 and MARK i. 1, on the sources of the first three Gospels; viii. 23, on the readings Γεζουσα, Γαλιλουσα, and Γεμαρσα, and the site of the ancient city of Gergesa; xii. 31, on the Blasphemy against the Holy Ghost; xiii. 1, on Parables, and the parabolical mode of instruction; xvi. 13, 19, on the power of the Keys delivered to Peter, and the foundation of the Christian Church; xx. 23, δόξα τῇ ἐκκλησίᾳ αἰσῶν ἀπὸ πολλῶν; on the Atonement and Universal Redemption; xviii. 19, on Christian Baptism; MARK vii. 21; classification and distinct sense in enumeration of vices; ix. 44. ὁμοῦ δὲ ἐκδοξὶ αἰῶνι αὐτὸν ἐκδοξῆ, &c.; on the eternal punishment of the wicked x. 29, 30, οὐδὲν ἔστιν ὃς δύναται ἰσχύειν — ζῆναι αἰῶνα; LUKE vii. 29, ἰθαμῆσαι; JOHN iii. 1 — 21, on our Lord's Discourse with Nicodemus; v. 2 — 5, on the healing at the Pool of Bethesda; ix. 1 — 11, on the authenticity of the narration of the woman taken in adultery; viii. 44, ὁτι ἔδωκεν ἔστιν καὶ ὁ πατήρ αὐτῶν; x. 3, πάντες ἔσονται ἐκκλησίαι καὶ λαοὶ αἰσῶναι, to show the persons meant, and why called αἱ. κ. λαοί; xxi. 13 — 23, on the scope and exact sense, and on the authenticity of vv. 24, 25; ACTS ii. 30, on the authenticity of the words τὸ κατὰ ὁρᾶ — Χριστὸν; vii. 1, on the



But, while the Editor has constantly exerted himself to clear up satisfactorily matters of a difficult and recondite nature, — he has been anxious to make himself understood by any attentive and tolerably well-informed reader. He has, accordingly, everywhere *simplified* what seemed unnecessarily recondite, and made perspicuous what had been left obscure; generally, where his aim at brevity had produced, as it often does, obscurity: he moreover sometimes corrected trifling misstatements arising from inadvertence, or too exclusive attention to matters of higher moment; for, as JOHNSON has observed, “he who is searching for rare and remote things, will neglect those which are obvious and familiar. Thus it happens that in things *difficult* there is danger from ignorance; and in things *easy*, from confidence or inadvertence.” Accordingly, while he was anxious to put forth his whole strength, where it was most called for, — on those numerous points, of great intricacy and doubt, “de quibus adhuc sub iudice lis est,” yet he has been, he trusts, never inattentive to minor matters.

The Editor has, also (agreeably to a very generally expressed wish), introduced far more of *original* matter than before; and, in all cases which involved any doubt or difficulty, given his own opinion on the subject in question. At the same time he has, for the most part, stated his *reasons*

*nature and scope of the Apologetical Speech of Stephen.* In the course of the chapter are considered and accounted for the discrepancies between St. Stephen and the writers of the Old Testament; x. 11, τέσσαροι ἄρχαῖς δεδεμένον; xi. 20, on the *reading* (namely, whether Ἑλληνας or Ἑλληνιστᾶς) and the *interpretation*; xiii. 18, on the *reading* (namely, whether ἐτροφοφόρησεν or ἐτροποφόρησεν) and *sense*; xiii. 48, ἐπίστευσαν ὅσοι ἦσαν τετραγύμνοι εἰς ζωὴν; xv. 20, ἀλισγημάτων καὶ τῆς πορνείας; xvi. 12, πρώτη — τῆς Μακ. πόλις; xvii. 23, on the inscription ἈΓΝΩΣΤΩΙ ΘΕΩΙ; xx. 28, τὴν ἐκκλησίαν τοῦ [Κυρίου καὶ] Θεοῦ (on the *reading*); xxii. 25, προέτεινεν αὐτὸν τοῖς ἱμασίν; xxvii. on the whole of this chapter much has been done, especially on the nautical terms — and the very difficult and disputed words, (v. 14.) Εὐροκλίδων, (v. 17.) βοηθείαις ἔχρ. ὑποζωννύοντες τὸ πλοῖον. χαλ. τὸ σκεῦος and (v. 40.) τὸν ἀρτέμονα; ROMANS i. 17, δικαιοσύνη γὰρ Θεοῦ — πίστιν, *sense*; i. 29, sqq., on the *classification* and *distinct sense* of the various terms in this enumeration of vices; v. 15 — 19, οἱ πολλοὶ — πάντες; vi. 12, 13, on the *reading* and *sense*; viii. 19, ἡ ἀποκ. τῆς κτίσεως, &c. *sense*; ix. 5, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, *reading* and *sense*; 1 COR. vi. 2, οἱ ἄγιοι τὸν κόσμον κρινούσι; xi. 4, 5. xi. 10, ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοῦς ἀγγέλους, *sense*; xii. & xiv., throughout, on the *reality, nature, and distinctive import* of the SPIRITUAL GIFTS; xcv., throughout, especially on that portion which is read at our *Burial Service*, of which the *scope and course* of argument are especially examined in an *Introduction* to the chapter; 2 COR. i. 6, on the *reading* and *sense*; Gal. iii. 20, ὁ δὲ μεστὴς ἐνδὸς οὐκ ἐστίν· ὁ δὲ Θεὸς εἷς ἐστίν, *true sense*; iv. 21, ἅτινά ἐστιν ἀλληγορούμενα; v. 19 — 21, on the *classification* and *distinct sense* in the enumeration of vices there; EPH. v. 16, ἐξαγοραζόμενοι τὸν καιρὸν, *sense*; PHIL. ii. 6, ὃς ἐν μορφῇ Θεοῦ — ἴσα Θεῷ, *sense* and *doctrine*; iii. 16, *reading* and *interpretation*; 2 THESS. ii. 3, seqq., on the *great Apostasy* and the *Man of Sin*; 1 TIM. iii. 15, 16, ἥτις ἐστὶν ἐκκλησία — Οὗτος ἠφανερῶθαι ἐν σαρκὶ — ἐν δόξῃ, *reading, sense* and *doctrine*; 2 TIM. ii. 5, *distinct sense* of the terms in this enumeration of vices; HEB. viii., *Introduction*, in which the *Pauline origin* is evinced; ix. 1, τὸ τε Ἅγιον κοσμηκόν, *nature and sense* of κόσμος; ix. 15 — 18, καὶ διὰ τοῦτο ἐναθήκης καινῆς μεστὴς ἐστίν, &c. — ὅτε ζῆς ὁ διατιθίμενος; x. 34, *reading* and *sense*; x. 38, ὁ δὲ ἐκκλῆς ἐκ πίστεως ζήσεται· καὶ ἵαν ὑποσπλῆνται, &c., *true sense* and *doctrine*; 2 PET. i. 5 — 8, incl. ἐπιχορηγήσατε ἐν τῇ πίστει — τὴν ἀγάπην, on the *distinct sense* of the terms in this *series of virtues*, and on the *scope* of the whole; i. 19 — 21, καὶ ἔχομεν βεβαιώτερον τὸν προφητικὸν — λόγον ἐπιβεβαιῶσαι ὅτι γίνεται, *sense* of this dark passage.

for such: not meaning, however, to assume that he has always fixed on the *true* interpretation. Though, in cases where he has missed it, he has, he trusts, placed within the reader's power sufficient means for arriving at the truth. At any rate, he trusts he has materially facilitated the labours of *others*, — and, in the words of a great scholar, “*pontem struxerit aliis transituris ad veriora*”<sup>1</sup>.

The difficulty, however, was, how to *introduce* this immense quantity of additional matter, without either increasing the number of volumes, or injuring, in some measure, the matter which already occupied them. This required all the advantages derived by the experience of more than ten years in carrying his various works through the press; but at length the object was so effectually attained, that the pages of the present Edition only exceed those of the former (with the exception of the additional prefatory matter, and the Indexes) by about 110 pages. The remainder was provided for, partly by filling the pages even fuller than before, — but chiefly, 1. by the *omission* of various remarks, which seemed sufficiently obvious to occur of themselves to any attentive reader, or concerning things which had been before explained. 2. By the careful *condensation* of all such of the matter retained, as admitted thereof; in doing which, the Author never hesitated to *re-write* an article, if he could thereby effect any very material condensation. This, indeed, was the more necessary, since he sometimes found it advisable to *sacrifice* room, by using *more* words than before; for clearness sake breaking up and separating matter, which had been thrown too much into masses. Of this, he trusts, the reader will find the advantage, in increased perspicuity, and greater ease of finding any exposition of a word or phrase, of which he may be in search. And this leads the Author to observe, that it will be found not the *least useful* feature of this new Edition, that INDEXES (both of Greek *words and phrases* explained, and of *matters* treated of in the Annotations) have been drawn up with the greatest care, so as to make them *practically* serviceable; and to which the reader is earnestly requested to recur, whenever he is in want of any explanation of a word or phrase, and does not find it in the Notes: since, in order to save room for more important purposes, the Editor has, in general, been content to give an explanation *only once*, and afterwards to leave it to

<sup>1</sup> The Author takes this opportunity of saying, that, wherever he has seen reason, on more mature consideration, to change his opinion respecting any matter in dispute (whether of *teaching* or of *interpretation*) he has never dissembled such change, nor hesitated to alter what he had before written, or, if necessary, to re-write an article: for he felt (with Prof. Hey, *Lect.* Vol. i. p. 4.) that “since, from the *progressive* nature of mental acquirements, nothing is more probable than that we should, on repeated examination, discern truth where we had before not discovered it; so no one need be ashamed to retract an opinion, or acknowledge an error.” In short, in the quaint but expressive words of one of our great early Divines, “He that is overcome of the truth parteth victory with him that overcome, and hath the best share for his part.”



be reverted to by the reader, either with a reference in the Notes, or (as such references would have occupied too much room) *without* it, when it might readily be found by the aid of the Indexes.

Thus much may suffice to point out the *nature* and *extent* of the various additions and alterations in the work now again submitted by the Author to the candour of the Public: and he trusts they will be found such as to render his labours not unworthy of a *continuance* of that approbation, which they have hitherto experienced. One thing he can with truth say, that he has diligently exerted himself to *merit* it. Whatever may be found imperfect, is not so for want of care, but (as SAMUEL JOHNSON says) “because care will not always be successful; and recollection or information come too late for use.” And although he cannot hope, that in a work of such great extent, and so multifarious in its matter, he has entirely avoided mistakes; yet, he can with truth say, that it has been his anxious study to *mislead* no one, but ὁρθοτομεῖν τὸν λόγον τῆς ἀληθείας<sup>1</sup>.

Much, it is true, of what has been accomplished in this second Edition, *might* have been effected in the *first*. But that was rendered impracticable, by the very great disadvantages, difficulties, and hindrances (including ill-health), under which it was formed; and the too short space of time allowed (from certain peculiar circumstances, not necessary to be here adverted to) for its completion. Above all, it was the Author's *great misfortune*, that his Biblical labours should, in this work as well as in his RE-  
CENSIO SYNOPTICA (as also in his Translation and Edition of THUCYDIDES), have been carried on in a situation as unfavourable as can well be imagined;—one of the obscurest nooks in the kingdom<sup>2</sup>, (which his old friend, the late Dr. SAMUEL PARR, used to call the *Ultima Thule*; “quæ a cultu atque humanitate civitatis longissimè abest,”) at 112 miles distance from the Metropolis, and consequently exposed to perpetual delays and disappointments

<sup>1</sup> Accordingly he has endeavoured to keep his mind free from any *party* bias, and has aimed at preserving the *strictest impartiality* in adjusting the interpretation of those passages which involve doctrines, whereon any difference of opinion subsists among the various denominations of professing Christians. At any rate, he has studiously avoided treating on any such passage *polemically*, or *controversially*. So far, indeed, from aggravating the bitterness of the *odium Theologicum*, that *party-spirit* in Religion, which (in the words of the excellent Dr. Hutcheson) “seeks to cantonize men into sects, for trifling causes,” he would rather sound an *Irenicum* to his Ministerial brethren of every denomination, and warn them against *rending the seamless vest of Christ*, their common Lord and Master. Earnestly would he entreat them not to “fall out by the way,” but to “agree to differ;” “in id unum intenti,” (to use the words of the learned and pious Lampe) “ut, junctis manibus et animis, fissuras Zionis, nimium quantum patentes, compingerent:” ever remembering the maxim of a great ancient Father, “In rebus necessariis unitas, in dubiis libertas, in omnibus CARITAS.” “If any man,” says one of the greatest ornaments of our own Church, “differs from me in opinion, I am not troubled at it; but tell him that truth is in the understanding, and charity is in the will; and in, or ought to be, there before either his or my opinion on those matters can enter; and therefore that we ought to *love* alike, though we do not *understand* alike.” (Jer. Taylor.)

<sup>2</sup> Tugby, in Leicestershire.

in communicating with the Press, and where only *one* *Revise* was practicable. In this *most ungenial* spot (fit only to be a sort of *ergastulum literarium*), it was impossible for him to hold any communication with learned or enlightened society; or to have access to libraries. And though he had expended, in a manner, a *fortune*, in the formation of a very extensive collection, provided with most of the best works in Classical and Biblical literature, — yet many still remained, which, however requisite, were beyond his power *at once* to procure. These were, — as the Author found opportunity and means, — sought out and procured for the use of the second Edition.

The Editor cannot conclude without expressing his sense of the handsome treatment which his work has received at the hands of the Reviewers in the Critical Journals, both in the Established Church and *out* of it — among professing Christians of various denominations, the most widely separated — especially those very respectable Journals, the *ECLECTIC REVIEW* and the *CHRISTIAN REMEMBRANCER*. He begs to return his best thanks for the suggestions offered by his learned Reviewers in *general*, for the improvement of the work in a second Edition; and he trusts they will be found *all* of them to have been attended to. He will be happy to receive any *further* suggestions, or remarks, either from them or others, especially Ministers<sup>1</sup>: nor will even the strictures of any who may, in the spirit of candour, point out errors, be otherwise than thankfully received. In the words of the illustrious Grotius, “*non illi promptius me monebunt errantem, quam ego monentes sequar.*”

The Author has only to add, that having fairly *done his best*, he commits his work to the candour of the Public, with some confidence, — at least from the consciousness of having *endeavoured well*: and, though he shrinks not from any fair or candid criticism, — yet it might disarm the ruthlessness of even a thorough-paced Critic, if he could know the *extent* of the difficulties, of all sorts, with which the Author had continually to struggle, in his progress through this work. In the prosecution of which he has not only had constantly upon him the charge of two Parishes (and thus was continually obliged to carry forward his labours *ἐν παροίῳ*<sup>2</sup>), but has suffered under the continual pressure of those carking cares, that drag down the mind to earth, necessarily involved in scanty, precarious, and continually decreasing resources. The Author is induced (*most unwillingly*) thus to allude to matters of private and personal concern — as feeling it due to the purchasers of the work in its *first* Edition, to give

<sup>1</sup> Who may communicate them to the Author through the medium of Messrs. Rivington.

<sup>2</sup> And yet in the words of the great Grecian Historian, οὐκ ἐν παροίῳ ποιεῖ τὰ πλείονα μελετᾶσθαι· ἀλλὰ μάλλον μὲν ἐκείνῳ πάρεργον ἄλλο γίνεσθαι. — Thucydides, L. 1.



this explanation of the causes (beyond his control) which occasioned what, under other circumstances, might have seemed strange and difficult to be accounted for. It is true that the same, — nay even *greater* — difficulties impeded the Author in his labours on this *second* Edition: but what may not the *labor improbus* of several years, under Divine blessing, accomplish? And, in fact, when great literary undertakings are to be carried forward, under signal disadvantages, — whatever *is* accomplished cannot be done *at once*; but only *by stages*, just as the labourer may, after some breathing-time, gain fresh vigour to work withal; and as the cares necessary to provide for the passing day, may give him opportunity to *employ* it. In truth, the Author was resolved to put forth his whole strength, while he had yet the *power* to make the performance what it ought to be. He was anxious to “work while it was yet day,” — aware that “the night” could not be far off “when no man can work.” Should he, however, be spared to *complete*, what he has further ventured, in subservience to the Divine will, to mark out as the *extent* of his labours in the service of the Sanctuary, — he shall, he hopes, be ready, under Divine Grace, to deliver up an account of “that which hath been committed to his trust;” content, under *all* circumstances, that “*his cause is with the Lord, and his work with his God.*” Nor can he dismiss the present performance, without expressing a deeply thankful sense of the Gracious Aid and support from above, which have been mercifully vouchsafed him during his long and anxious labours thereon. And he desires to offer up his fervent prayers to “the Father of lights,” that it may be blessed to the right understanding of those Holy Scriptures, which are alone “able to make us wise unto salvation,” “through FAITH, which is in CHRIST JESUS.”

## EXPLANATION OF CHARACTERS

USED IN THE WORK. (See Preface, p. xii.)

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- denotes an altered reading.
- ‡ . . . . . a reading thought to need alteration.
- [ ] . . . . . a reading considered, with *some* probability, as an interpolation.
- [ — ] . . . . . a reading *most probably*, or *certainly*, an interpolation.
- † . . . . . a reading, probably a corruption of the Text, though the MSS. offer no variation of reading, nor the means of emendation.

The small type in the Text is used to denote that the word or words are not found in the *common* Text; but have been *inserted* on competent authority.



# ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

- I. <sup>a</sup> ΒΙΒΛΙΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυὶδ, υἱοῦ Ἀβραάμ. <sup>a</sup> Luke 3. 23, &c.  
<sup>b</sup> Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ <sup>b</sup> Acts 13. 23.  
<sup>c</sup> <sup>b</sup> Gen. 21. 2.  
<sup>d</sup> <sup>c</sup> et 25. 24.  
<sup>e</sup> <sup>d</sup> et 29. 35.

C. I. This is almost universally acknowledged to have been the first written of the Gospels; but the exact time when, is a question which has been long agitated, and not yet determined. It has been assigned to various years, from A. D. 37 or 38, to 63 or 64, but the arguments in favor of an *early* date, I apprehend, greatly preponderate. These are founded, 1. on *external testimony*; 2. on *internal evidence*. As to the former, the *testimony of antiquity* has considerable weight. But that is decidedly in favor of an *early* date. In fact, the passage of Irenæus Adv. Hæres. iii. 1. (cited by Euseb. Eccl. Hist. v. 8.), is the *only* testimony of antiquity in favor of a *late* date; and that is not decisive, since the language is so vague, that the maintainers of the *contrary* hypothesis understand it in a sense by no means unfavorable to their view. And, considering that we have no certain information as to where Peter abode from A. D. 46 to 53 the arguments depending upon *implication* are inconclusive: and probably the good Father did not intend to speak with historical exactness. At all events, whatever weight may be assigned to that passage, it is overbalanced by the testimony of Eusebius, Eccl. v. 24. where it is strongly implied, that Matthew wrote his Gospel *very early*. Which, indeed, is confirmed by Eusebius' own *positive testimony* in his *Chronicum*: where he assigns the 3d year of the reign of Caligula, i. e. A. D. 41. (8 years after Christ's ascension), as the period when Matthew published his Gospel. And this is confirmed by the suffrages of Origen, Euthym., and Theophylact. *Internal evidence* also preponderates in favor of an *early* date. For while the arguments for a *late* date are, rather specious than solid, those for an *early* one are, for the most part, exceedingly cogent. The principal one (probably outweighing *all* on the other side) is, that it is not probable the followers of Christ should have been left for nearly 20 years after his ascension, without a written history of his ministry.

This question is closely connected with another,

and more important one, — namely, as to the *language* in which this Gospel was written; some contending that it was in the *Hebrew* of St. Matthew's time (i. e. Syro-Chaldee); others, in *Greek*. Now here, while the *internal* evidence seems to be equal on both sides, the *external*, as resting on the testimony of antiquity, is decidedly in favor of a *Hebrew* original. Besides the passages of Papias and Origen, cited by Eusebius, those of Eusebius and Irenæus, above referred to (as also Euseb. Eccl. Hist. v. 10.), bear the strongest testimony thereto. Yet as they are both of them, I apprehend, in a corrupt state, I will cite them for the purpose of emendation. The first is L. v. 8. where, according to all our copies, the words are: ὁ μὲν δὲ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ αὐτῶν διαλέκτῳ καὶ γραφὴν ἐξένεγκεν εὐαγγέλιον, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων, καὶ θεμελιούτων τὴν Ἐκκλησίαν. But the use of καὶ there is unprecedented, and will by no means bear the sense assigned by Dr. Hales. And γραφὴν is not to be endured. For who ever heard of such a phrase as “published a *scripture* of the Gospel”? The passage stands not in need, as Dr. Hales imagined, of “critical translation,” but critical *emendation*. I would cancel the καὶ, and read γραφῇ, and εὐαγγέλιον. The mistake originated thus: The N arose from the E following; and the καὶ arose from this being noted as a var. lect. in the margin; for

the ς for γράφεται and the ς are often interchanged. The above emendation is placed beyond doubt by the other passage at iii. 24, where γραφῇ παραδοὺς τὸ εὐαγγ. exactly answers to γραφῇ ἐξένεγκεν εὐαγγέλιον. But, in the latter part of the passage, there is evidently a corruption; for the sense assigned by Reading and Dr. Hales, cannot be elicited from the words without exceedingly straining the sense of παραδοία. Rather than do which, I would prefer supposing the true reading to be ἀναπαύα (and render τῇ αὐτοῦ ἀπ., ‘by his departure’). The

c Gen. 25.

1 Chr. 2. 5, 9.

δὲ ἐγέννησεν τὸν Ἰσὺδαν καὶ τοῖς ὀδελφοῖς αὐτοῦ. Ὁ Ἰσὺδας δὲ ἐγέν- 3  
νησεν τὸν Φαρίν καὶ τὸν Ζαρά. καὶ τῆς Θυμάρ. Φαρίν δὲ ἐγέννησεν τὸν

words *παρουσία* and *ἀπουσία* are not unfrequently confounded; on which see Wesseling on Diod. Sic. Vol. ii. 274.

But to return, it is not too much to say, that the existence of a Hebrew original was held by the Fathers almost unanimously. And when Dr. Burton affirms that "no ancient writer can be proved to have *seen* the document in question," he demands such a proof of its existence as, from the very nature of the case, it is unreasonable to ask; for as the *Hebrew* original must after the dispersion of the Jews, and from the universal prevalence of the Greek language, have soon become almost *useless*; so, at an early period it would become obsolete, or be only partially retained, as forming the basis of the very early *fabrications* (adapted to the taste of the Judaizing Christians), the *Gospel of the Ebionites*, the *Gospel of the Nazarenes*, and the *Gospel according to the Hebrews*, cited by Origen, Epiphanius, and Jerome. It is quite enough to prove the existence of the document *as long as it was in use*, (in the testimony of writers who, though they could not have *seen*, what was then *lost*, were well able to weigh the evidence of its *former* actual existence. But while the existence of the Gospel in Hebrew may be considered as resting on such a strong foundation, that it can scarcely be rejected without impairing the credit of all ancient testimony; it must not be denied, that arguments scarcely less cogent are adduced in favor of our present *Greek Gospel*; which has many internal marks of being an *original* writing; for otherwise how can we account for the interpretation of Hebrew names — the citation of the parallel passages of the O. T. not from the *Hebrew*, but from the *Sept.* — and for the versions being all adapted so closely to the *Greek*? Add to this, that Eusebius, and the other Fathers of his time, evidently consider the Greek Gospel as an *original*: not to mention numerous instances of verbal agreement between Matthew and the other Evangelists, which, on the supposition of a *Hebrew* original, are hard to be accounted for. After all, however, the main point (as Dr. Hales observes) is, whether the present Greek Gospel is entitled to the *authority* of an original, or not. Thus, I apprehend, can be shown beyond all dispute. But that will not at all invalidate the former existence of a *Hebrew* original, which is demanded by the evidence of antiquity, and is in itself very probable: for a *Hebrew* Gospel must, in the first age of Christianity (when almost confined to *Judaea*), have been its *responsum* as a *Greek* one was afterwards. And there is in the book itself, even in its present state, internal testimony of its being written, at first, especially for the use of the *Jewish* nation; since those circumstances are particularly dwelt on, which were adapted to establish the faith of such as believed, and to sway the minds of those who were disbelievers in the Divine mission of Jesus Christ. And in vain is it to seek to impugn the existence of the Gospel in Hebrew, by saying, as is done, that the Gospel, as we now have it, bears no marks of being a *translation*, but has every appearance of being an *original*. For surely it has far more marks of being a translation, and has far less of the air of an original than *Josephus's History of the Jewish War*, which is confessedly a translation from a Hebrew original. Yet the circumstances under

which the Greek both of Josephus and St. Matthew's Gospel were respectively brought out, are such as not to warrant us in regarding either one or the other, as strictly speaking, a *translation*. There is, indeed, reason to think that Josephus made considerable *alterations* in his work, when he brought it out for the use of the *Greeks and Romans*. And there is not less reason to suppose that St. Matthew made *some* alterations; especially in the interpretation of Hebrew names, and in the adaptation of the quotations from the O. T. to the *Sept.* version. And as to the ancient versions being all formed from the *Greek Gospel*, that will not invalidate the existence of a *Hebrew* edition (so to speak), for it is admitted by all, that the *Hebrew* Gospel had become obsolete, before even the earliest of the versions was formed.

In short, all the difficulties which have so long embarrassed this question will vanish; and every thing which seems at first sight strange, be accounted for, by supposing, as Whitby, Benson, and Hales have done, that there were two *originals* (or rather, I should say, two *editions*), one in Hebrew and the other in Greek; but both written by St. Matthew. I cannot, however, agree with those eminent men in fixing the date of the Greek edition to so late a period as they do — 65, 60, or even 54. The true date seems to be that assigned by Eusebius, in his *Chronicon*, — namely, A. D. 41; probably not long after St. Matthew had departed from Judaea to evangelize the Gentile nations. This necessarily carries back the publishing of the *Hebrew* edition to some period not a little anterior to that date. And when we consider how necessary it was that Christians should *not long* be left without any authentic history of our Saviour's ministry, we shall not, I think, err in assigning the date of the *Hebrew* edition to A. D. 37 or 38, four or five years after Christ's ascension.

With respect to the *authenticity* of this Gospel, it is established by the most irrefragable evidence, in a long and unbroken chain of writers citing or alluding to various parts of it, from St. Barnabas downwards, to the time of Theophylact and Photius. And as to the genuineness of the *two first chapters*, which has been recently called in question by the Unitarians; that too has been established most triumphantly; these two chapters being cited or alluded to perhaps *more than the rest*. And, besides the harshness of supposing the Gospel to commence with two words evidently pointing to something that preceded, *καὶ ἡ γενεαλογία Ἰησοῦ* (and which we find at Chap. ii.), and the fact, that there are *other* passages which evidently refer to passages in those chapters; not to say, that the want of a *genealogy* in a work, written at first, especially for Jewish Christians, would be a great *deficiency*, we may defy the Unitarians to produce any *untranslated MS.* or ancient version (though the Peshito Syriac and the Italian Vulgate carry us back to a period nearly coeval with the formation of the canon of the N. T.) which is without those chapters. As to the *repetition* of the genealogy, i. 1 — 13 in some Latin MSS., that by no means implies the *spuriousness* of even the portion in question. And although one very modern Greek MS. (the Cod. Pineri) is without the genealogy, yet that was doubtless owing to the genealogy being, in the



- 4 Ἐσρώμ. Ἐσρώμ δὲ ἐγέννησε τὸν Ἀράμ. ὁ Ἀράμ δὲ ἐγέννησε τὸν <sup>d Numb. 7. 12.</sup>  
<sup>1 Chr. 2. 10.</sup>  
 Ἀμιναδάβ. Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών. Ναασσών δὲ ἐγέν-  
<sup>e Ruth. 4. 17.</sup>  
<sup>1 Chr. 2. 10, 11,</sup>  
 5 νησε τὸν Σαλμών. ὁ Σαλμών δὲ ἐγέννησε τὸν Βοόζ ἐκ τῆς Ραχάβ.  
<sup>12.</sup>  
<sup>f 1 Sam. 16. ..</sup>  
 Βοόζ δὲ ἐγέννησε τὸν Ὠδὶδ ἐκ τῆς Ρούθ. Ὠδὶδ δὲ ἐγέννησε τὸν <sup>g 17. 12.</sup>  
<sup>2 Sam. 12. 24</sup>  
 6 Ἰεσσαί. Ἰεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ὁ <sup>h 1 Kings 11.</sup>  
<sup>43. & 14. 31. &</sup>  
<sup>15. 3.</sup>  
 7 βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου. ὁ Σολομών δὲ <sup>i 1 Chr. 3. 10.</sup>  
<sup>2 Chr. 14. 1.</sup>

archetype, separated from the rest, and negligently passed over by the scribe.

Against this mass of *positive evidence* for the genuineness of these chapters, Unitarians, indeed, oppose a show of arguments, partly external and partly internal. But these have been triumphantly refuted by Mosheim, Bishop Horsley, Abps. Magee and Laurence, Dr. Pye Smith, and others.

With respect to the title of this Gospel, *Εὐαγγέλιον κατὰ Ματθαῖον*, the word *εὐαγγέλιον* (from *εὖ* and *ἀγγελία*) in the *Classical* writers, signifies, in general, *good news*, sometimes the *reward* given to the bearer of it. In the *Septuagint* and the *New Testament* it almost always has the *former* signification, corresponding to the Heb. *בִּשְׂרָרָה*. In the *New Testament* it specially imports the good tidings of the Messiah's Advent, who should deliver man from sin and death, through his merits and intercession; and of the foundation of that spiritual and eternal kingdom predicted in the Prophets, and fulfilled by the incarnation of Jesus Christ. Hence the term at length became merely a name for the *dispensation*; or (as in the Ecclesiastical writers), by metonymy, the *History* of the circumstances which accompanied the promulgation of that dispensation. Our English word *Gospel*, from the Saxon *God* (good), and *spel* (news), well expresses the force of the Greek *εὐαγγέλιον*. The *κατὰ* must not be rendered *secundum*, according to; for (by an idiom found in the later Greek writers), *κατὰ* with the Accusative, has simply the force of a Genitive, i. e. *τοῦ Ματθαίου*.

V. 1. *Βίβλος γενέσεως*.] Some suppose an ellipsis of *ἡδ' ἰστί*. (See Mark i. 1.) But that is not necessary, *βίβλος*, like the Heb. *סֵפֶר*, denotes any sort of writing, whether long or short. See Mark x. 4.

This verse forms a preface to chap. i. and a title to the *genealogy* contained in the first sixteen verses; for *βίβλος* (like the Hebrew *סֵפֶר*), denotes a roll or writing, whether long or short. See Taylor's *Calmet v. Book*.

On the following *genealogy* not a few difficulties exist; 1. As to discrepancies from the Old Testament history in names, which might easily arise from errors in *transcription*, especially as some of the names bear a great similarity, and it was not unusual for the same person to have more than one name. 2. As to the *reconciling* this *genealogy* with that of St. Luke; which is best done by supposing that St. Matthew gives the *genealogy* of *Joseph*; and St. Luke that of *Mary*. And therefore the former (who wrote principally for the *Jews*) traces the pedigree from Abraham to David; and so, through Solomon's line, to Joseph, the *legal* father of Jesus. And it must be remembered that, among the Jews, legal descent was always reckoned in the *male* line. While St. Luke, who wrote for the *Gentiles*, traces the pedigree upwards from Heli, the father of Mary, to David and Abraham, and thence to Adam, the

common father of all mankind. Finally, whatever difficulties, even after all the diligence of learned inquirers, shall exist on certain matters connected with this *genealogy*, we may rest assured, that if these *genealogies* of Christ, which must be understood to have been derived from the public records in the temple, had not been agreeable thereto, the deception would have been instantly detected. And thus, whether Christ's pedigree be traced through the line of *Joseph* or of *Mary*, it was undeniable that Jesus was descended from David and Abraham; agreeably to the ancient promises and prophecies, that the Messiah should be of their seed.

— *Δαυὶδ*.] So Matthæi, Griesb. Knapp. Vater, Fritz. and Scholz edit., here and elsewhere, with the almost universal consent of the MSS. for *Δαβὶδ*.

— *υἱοῦ Ἀβραάμ*.] *υἱοῦ* is for *ἀπογόνου*, after the custom of the Hebrew, in which the correspondent word signifies *any lineal descendant*, however far removed: the idiom, however, is also found in Homer. Thus the general sense is “a descendant of David and Abraham;” which is what the Evangelist now proceeds to prove. That the Jews expected the Messiah to be such, is clear from Matt. xii. 23. xxi. 9. and xxii. 44. David is mentioned first, as being nearer in time to their age.

2. *ἐγέννησε*.] The repetition of this word throughout the *genealogy* is said to be Hebrew. But it is common to all languages in *genealogies*, which, like law writings, must be very particular and plain, and therefore cannot but deal much in repetition.

— *καὶ τοὺς ἀδελφοὺς αὐτοῦ*.] Why these should be mentioned, though not the Messiah's progenitors, various reasons have been alleged (see Lightfoot, Whitby, and Wetst.), which, however, need not be anxiously debated, since there is every reason to regard the *genealogy* as no more than a transcript from the public registers.

3. *τὸν Φαρίσ καὶ τ. Ζ.*] Both are mentioned as being twin brothers, and striving for primogeniture, and also to identify Phares.

5. *Ραχάβ*.] It has been debated, whether this was the harlot of Jericho, mentioned at Josh. ii. 1. and whose faith is so commended at Heb. xi. 31, or some other person of the same name. Theophyl. of the ancient, and many modern commentators, are of the latter opinion. See Lightfoot and Whitby.

6. *Σολομῶνα*.] So almost all the editions from Wets. downwards, on the authority of the best MSS. The common reading, *Σολομῶντα*, is equally agreeable to propriety (as in *Ξεροφῶν*), but it is deficient in MS. authority.

— *ἐκ τῆς τοῦ Οὐρίου*.] The commentators suppose an ellipsis of *γυναῖκος* and of *ποτρί*. The former may be admitted, but the latter is not, properly speaking, an ellipsis at all; but merely an instance of the suppression of something supposed to be well known to the person addressed.







19 ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. ὁ Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, <sup>o</sup> Deut. 24. 1.

δικαίος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίζειν, ἐβουλήθη λάθρα  
20 ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου  
κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς πα-  
ραλαβεῖν Μαριάμ τὴν γυναικὰ σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ

21 Πνεύματος ἁγίου. <sup>p</sup> τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ <sup>p</sup> Luke 1. 31  
Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. <sup>12. & 21. Acts 4</sup>  
<sup>12. & 10. 43. &</sup>  
<sup>13. 38, 39.</sup>

husband's house; by others, sexual intercourse, by an ellipsis of εἰς εὐρίην, suppressed *verecundiae gratia*. The latter is perhaps the better founded interpretation, as being more agreeable to the context, and supported by numerous Classical examples adduced by the Philological Commentators. The difference between this and the Classical use is, that in the latter a *Dative* almost always follows.

—ἐβουλήθη ἐν γαστρὶ ἔχουσα.] Sub. βυέρος, or ἔμβρυον. Examples both of the elliptical and plenary phrase are adduced by the Philological Commentators. *Εν γ.* ἔχ. is almost universally taken for ἔν γ' ἔχουσα, i. e. εἶχε. And *ἐν γαστρὶ* is, indeed, sometimes so used by the Classical writers. Yet so to take it here would enervate the sense. The ancients (as it appears from Euthymius) took the word, in its full force, for ἐφάνη, or ἐμφανὴς ἐγένετο. Nay, there may be (as Harenberg thinks) a reference to that examination by midwives, which in such a case was usual with the Jews. But there rather seems an allusion to Joseph's discovery of her pregnancy; probably on her return from her visit of three months to Elizabeth.

—ἐκ Πνεύματος ἁγίου.] Bp. Middleton has here an excellent Note, in which he fully exposes Wakefield's mistranslation of the phrase, "by a holy Spirit," and concludes with giving the following admirable summary of the various senses of the important term *πνεῦμα*. There are six meanings—1. *Breath*, or wind; in which sense it rarely occurs: Matt. xxvii. 50. John iii. 8. Rev. xiii. 15.—2. The *intellectual* or *spiritual* part of man, as distinguished from *σὰρξ*, his *carnal* part.—3. *Spirit*, as abstracted from *body* or *matter*; whence is deduced the idea of *immaterial* agents. Compare Luke xxiv. 34. John iv. 24. Acts xxiii. 9. The *πνεύματα* of the demoniacs belong to this head.—4. The *Spirit*, κατ' ἐξοχήν; i. e. the Third Person in the Trinity; in which acceptation, except in anomalous cases like the present, it is never used without the article. It may be observed, however, that in all the passages where *personal acts* are attributed to the *πνεῦμα ἅγιον*, and which are, therefore, adduced to prove the personality of the Holy Spirit, the article is invariably prefixed. See Matt. xxviii. 19. Mark i. 10. Luke iii. 22. John i. 31. Acts i. 16. xx. 23.—5. The *influence*, not the *Person* of the Spirit; in which sense, except in cases of reference, or renewed mention, the article never appears.—6. The *effects* of the Spirit.

19. *δικαίος*.] This is by some ancients and many moderns explained in the sense *merciful*, *lenient*, as we say a *worthy good* man. And so the Heb. צדיק and the Latin *agnus*, as the Commentators have proved by many examples. It is not, however, necessary to resort to this idiom here; since the usual acceptation is not less apposite, as denoting a *lover of justice*, and a *man of uprightness and integrity*. Being such, he deter-

mined to put her away by *law*; and yet, with that mercy which ever accompanies true justice, he wished not to make her a *public* example, but to put her away privately; i. e. with only the two witnesses required to attest the delivery of the bill of divorce; which did not necessarily state the *reason* for the divorce.

—παραδειγματίζειν.] This word, found only in the Sept. and the later Greek writers, properly signifies to bring into public notice; but, in use, it is generally employed in *malam partem*, to denote *exposure to public ignominy*.

—ἐβουλήθη.] This denotes, not *will*, or *counsel*, as it is rendered; but inclination of will. See Fritzsche. Ἀπολῦσαι, to divorce; as in Matt. v. 31. and 32. Mark x. 4. Luke xvi. 13, and the Heb. גִּיטָה in Jerem. iii. 8.

—λάθρα, *privately*; inasmuch as that permitted the suppression of the cause.

20. ἐνθυμηθέντος.] The word is here used in its *primitive* signification, which is, to turn any thing in mind, to reflect, meditate.

—ἰδοὺ.] This, like the Heb. הִנֵּה, and Latin *ecce*, is often employed, as here, to prepare the reader or hearer for something unexpected and wonderful. It is rare in the Classical writers; but an example occurs in Eurip. Herc. Fur. 1066.

—ἄγγελος Κυρ.] Camp. and Middlet. observe, that ἄγγελος is used both as an appellative, denoting *office*, (to be rendered *messenger*) and as the title of a particular class of beings; when it becomes almost a proper name, and should be rendered *Angel*.

—κατ' ὄναρ.] In the times of patriarchy, as well as the earlier ages of Judaism, God often revealed his will by *dreams*, not only to his own people, but to the nations at large. And the ancients in general put great faith in them; and rules for their interpretation were formed, both among Jews and Gentiles. There is, however, reason to think, that *prophetic* dreams had, except in the case of Simon the Just, ceased after the time of the last of the prophets, Malachi. Now, however, this channel of communication between God and man, in addition to that of direct revelation, became re-opened in the *prophetic dream of Joseph*.

—παρὰ λαβεῖν.] Scil. εἰς οἶκτον. supplied in Lucian, Timon 17. The *παρὰ* refers to the parents, from whom the bride was received. Τί, γυν. σου (velut) tuam uxorem.

—τὸ γεννηθὲν.] The neuter is commonly used of the fœtus in utero, since its sex is unknown.

21. τὸ ὄνομα αὐτοῦ.] Commonly explained as put for αὐτόν, and usually accounted a Hebrewism; but the idiom sometimes occurs in the early Greek writers. See Matt. G. G. p. 594. It is not, however, properly put for αὐτόν. See Fritz.

—σώσει—αὐτόν.] Dr. Maltby (Serm. Vol.



(Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ἐπὶ τοῦ Κυρίου διὰ 22  
 α Isai. 7. 14. τοῦ προφήτου λεγόντος· Ἴδου, ἡ παρθένος ἐν γαστρὶ ἔξει, 23  
 καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμ-  
 μανουήλ. ὅ ἐστι μεθρημενόμενον, μεθ' ἡμῶν ὁ Θεός.)  
 Περιγενομένης δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ 24  
 ὁ ἄγγελος Κυρίου· καὶ παρέλαβε τὴν γεννῆα αὐτοῦ, καὶ οὐκ ἐγί- 25  
 νωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκά-  
 λεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.  
 α Luke 2. 4, 6. II. \* ΤΟΤΕ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας, ἐν ἡμέ- 1  
 ραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγίνοντο εἰς

11. 546.) distributes the significations of the important term *σῶζειν* into the four following heads. "1. To preserve generally, from any evil or danger whatsoever. 2. To preserve from sickness, or any bodily disorder; *to heal*. This sense is the most easy to distinguish; yet it has not been duly attended to in every instance by our Translators. 3. To preserve from the temporal anger of the Almighty, such as was manifested in the destruction of Jerusalem. This notion, he remarks, appears to have been originally founded upon expressions in the Jewish Prophets. 4. To give future salvation in Heaven. It might (he continues) have been desirable to have confined the use of the word *save* to those passages which come under the fourth class. These in the third might have been interpreted to *put in the way*, or into a *state of salvation*." The preservation *here* meant, is, I apprehend, a deliverance, both from the punishment of sin, by his atonement, and from the *dominion* of sin (Rom. vi. 14.) by procuring for men the grace of the Holy Spirit, to *enable* them to resist it successfully.

22. *ἵνα πληρωθῇ*.] These are not the words of the *angel*, as some have supposed, but an observation of the *Evangelist*; and the *τοῦτο δὲ ὅλον* refers not only to what has been mentioned in the preceding narrative, but also to all other circumstances connected with the transaction there recorded. The *ἵνα* denotes, as Campbell says, no more than that there was an exact conformity between the event and the passage quoted, as there could have been, if the former had been effected merely for the accomplishment of the latter. "God (continues Campbell) does not bring about an event, because some prophet had foretold it; but the prophet was inspired to foretell it, because God had previously decreed the event." The particles *ἵνα* and *ὅπως* must therefore not be too rigorously interpreted; since they often express not the cause, or design, but the event only, and the phrase *ἵνα πληρωθῇ* should then be translated, "So that thus was fulfilled."

23. *ἡ παρθένος*.] The earlier Translators seem to have thought the Article pleonastic. But the researches of later Philologists have shown that it is very rarely such, though its sense cannot always be expressed. Here it is used *zar' illich*, and denotes (as Dr. Owen and Bp. Middleton observe) that *particular* virgin, who was prophesied of from the beginning, and whose seed was to bruise the serpent's head.

— *καλέσουσι*.] scil. *ἄνθρωποι*, i. e. his name shall be called, or *be*; for the fulfilment of the prophecy demands not more Christ's *himself* having borne the name Emmanuel, but upon his

*being* such, which he clearly was as God-man. Thus the Evangelist has interpreted both Emmanuel and Jesus, to show that the prophecy was fulfilled, not in the names, but in their *signification* or *application*.

24. *διεγερθείς ἀπὸ τοῦ ὕπνου*.] Simil. Herodot. i. 34. οὗ δ' ἰπεί τ' ἐξηγήσθη, καταρρώδηςας τὸν ὄνειρον, &c.

25. *οὐκ ἐγίνωσκεν*.] A common euphemism, like that of *cognoscere* in Latin.

— *ἕως οὗ ἔτεκε*.] "This (says Campbell) does not necessarily imply his knowledge of her afterwards, though it suggests the *affirmative* rather than the *negative*." The quotations produced on the contrary side are, as Whitby has shown, not quite to the point. The suffrage, indeed, of antiquity (which speaks in the negative) is not highly to be set aside. Yet even that was not constant and without dissent. The term *πρωτότοκος*, it is urged, will not determine the case in the *affirmative*, because it was used, whether there were any more children or not; but the contrary is ably maintained by Fritz, who shows that *ἕως οὗ ἔτεκε* suggests only the *affirmative*. The question, however, is one of mere curiosity; and we may safely say, with St Basil (cited by Bp. Taylor) that "though it was necessary for the completion of the prophecy, that the mother should continue a virgin until she had brought forth her first-born, yet what she was afterwards, it is idle to discuss, since that is of no manner of concern to the mystery."

II. 1. *τοῦ δὲ Ἰησοῦ γεννηθέντος*.] "(some time) after the birth of Jesus." On the chronology of the visit of the Magi, and the nativity, see Benson's *Chronology of the Life of Christ*, p. 74; and Dr. Hales; the former of whom refutes the arguments of those who fix the visit of the Magi at a considerable distance of time after the nativity; and he offers good reasons for supposing that it took place between the 29th and 44th day after the birth of Jesus, about 1 February 15th, J. P. 4710. This is confirmed by Justin Hist. cum Tryph., (who says, the event was *ἅμα τῇ γεννῇ*, *ἀκούσας αὐτοῦ*), and is agreeable to the impression naturally suggested by the air of the narrative.

— *μαγοί*.] The term adopted in our Translation, *wise men*, is not sufficiently definite, since the persons were a particular caste, or distinguished by their peculiarities as any of the Oriental sects of philosophers. The word is better left untranslated, as in the Syriac, Arabic, Latin, and Italian versions. It is of Persian origin, (Ment) and designated throughout the East (and especially Persia, the original seat of this class of persons),



2 Ἱεροσόλυμα, λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων;  
εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆ-  
3σαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερο-  
4σόλυμα μετ' αὐτοῦ· καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμ-  
ματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται.  
5 οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται

the priests, philosophers, and men of letters, in general; who devoted themselves to the study of divine and human science, especially medicine and astronomy, or rather astrology. Their doctrines are said to have been derived from *Abraham*, or at least purified by him from Zabian idolatry. They again became corrupted, and were again purified by *Zoroaster*, who is supposed to have been a descendant of the Prophet Daniel; deriving from him that intimate knowledge of the Mosaic writings, which his religion evinces. From whence the persons in question derived their information, whether, as some suppose, from a prediction of *Zoroaster* (whom they believed to have been divinely inspired), or from a prophecy of the Arabian prophet *Balaam*, is uncertain. Be that as it may, a general expectation then prevailed in the East, that a most extraordinary person was about to be born, who should be Sovereign of the world. Vide Menag. ad Diog. Laert. i. 1. Porphy. de Abstin. iv. 16. Perizon. ad Elian. Var. Hist. ii. 17. Hyde de Relig. Vet. Pers. 31. et Brisson de Princ. Pers. 179. Ἀπὸ ἀνατολῶν must not be taken with παρεγένοντο, but with μάγοι. The passages here cited by the recent Commentators are few of them apposite, because the phrase is associated with an *Article*. The only kindred passage is Matt. xxvii. 57. ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας. Nor is the sense *Magi Orientales*. There is rather an ellipse of ἐλθόντες, or something equivalent.

2. αὐτοῦ τὸν ἀστέρα.] It would be out of place here to detail the various opinions which have been promulgated concerning this star; especially as the only probable one is, that it was a *luminous meteor*; exceedingly brilliant, as we learn from Ignat. ad Ephes. xix. called a *star* from its resemblance thereto, and formed, and its motion regulated, *preternaturally*. The course the Magi were to take, was probably suggested to them by revelation — or rather they had learned it from some old tradition of the Jews, that a new star would appear at the coming of the Messiah. Numerous Classical citations are adduced by Wets., showing the general belief, that new stars appeared at the birth or death of celebrated personages, and otherwise had some undefined connection with the most important events of their lives.

— προσκυνῆσαι αὐτῷ.] This construction with the Dative, is almost confined to the later writers; the earlier and purer ones using the Accus. With respect to the *sense*, it is not possible to define the exact nature of this προσκυνῆσαι; because in the East (though never in the West) the prostration of the body to the very earth (which this word imports) was paid alike to tyrants and to gods. Whether, therefore, it was *adoration* or *reverential homage*, is doubtful; though, if we consider the Divine revelation vouchsafed to them, the Magi could scarcely but view the new born exalted personage as one far

above any earthly monarch; and, if at all acquainted with the Prophecies of the Old Testament (which we cannot doubt), they might very well expect far more in the *Messiah* than the human nature. προσκυνεῖν properly signifies to kiss one's hand to any one (equivalent to kissing any one's hands); a form of respectful salutation. *This*, however, has reference wholly to the Greek and Roman customs. In *Scripture* the expression has probably never that sense; and to perceive its force there, see Dr. J. P. Smith, Scrip. Testimony to the Messiah, Vol. ii. p. 270.

3. ἐταράχθη.] The perturbation was occasioned by the prevalent persuasion, that the reign, then supposed to be near at hand, would be ushered in by a long train of national calamities. Πᾶσα has reference to ἡ πόλις, understood as Ἱερου.

4. τοὺς ἀρχιερεῖς καὶ γραμματεῖς.] A formula denoting all the members of the Sanhedrim. By ἀρχ. we are to understand not only the ἀρχιερεὺς, and his deputy (the Sagan), but all those who had passed the office, and still by courtesy enjoyed the title; and who seem to have worn an Archieratical robe: also the heads of the 24 courses. The γραμματεῖς were persons employed either in transcribing, or in explaining the Sacred books, and were distributed into two orders, Civil and Ecclesiastical. Among them were the νομικοὶ (or lawyers), mentioned in the New Testament, who were, indeed, the only persons occupied in teaching the law and religion to the people

— γεννᾶται.] This is by some taken for γεννηθήσεται, or μέλλει γεννᾶσθαι. Others say it is the Fut. mid. contract. (Attic) with the force of Fut. Pass. But it is very doubtful whether this idiom has place in the New Testament. It is better to regard it as a present, and, with Elsn. and Kuinoel, suppose it put for the Fut.; or rather to take it as used *populariter* to signify *is to be born*.

5. διὰ τοῦ προφήτου.] The words following correspond neither to the Heb. nor to the Sept.; and therefore the priests are supposed to have given the *sense* rather than the *words* of the Prophet. And, as it is not professed to be a *citation*, but only a statement of the *sense*, literal agreement is not to be required. Several recent interpreters, indeed, take the words of the Prophet in the Hebrew and Sept. *interrogatively*; which will be equivalent to a strong negation. But as this is, with reason, objected to by Fritz. and others, it may be best to allege, that there is only a discrepancy in words, not in reality — the scope of the Prophet and the Evangelist (for I would suppose the passage adduced by *Matthew* and not by the Sanhedrim) is the same — namely, to state that though Bethlehem be one of the smallest cities of Judah, yet it will not be the smallest (i. e. will be the greatest) in celebrity — meet out of it, &c.

Isaiah 62:2  
 4 J. 2. 267, 62

διὰ τοῦ προφῆτου· <sup>b</sup> Καὶ σὺ Βηθλεὲμ, γῇ 'Ιουδα, οὐδα- 6  
 μῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν 'Ιουδα· ἐκ σοῦ γὰρ  
 ἐξελεύσεται ἡγοούμενος, ὅστις ποιμανεῖ τὸν λαόν μου  
 τὸν 'Ισραήλ. Τότε 'Ηρώδης λάθρα κατέσας τοὺς μάγους, ἡκέ- 7  
 δωσε παρ' αὐτῶν τὸν χρόνον τοῦ θαινομένου ἀστῆρος· καὶ πύμψας 8  
 αὐτοὺς εἰς Βηθλεὲμ, εἶπε· Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ  
 παιδίου. Ἐπεὶ δὲ εἴρητε, ἀπαγγέλατέ μοι, ὥστε χαρῇ ἐλθῶν προσ-  
 χεῖν αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλεως, ἐπορεύθησαν. καὶ, 9  
 ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως Βελθὸν  
 εἰση εἰπάνω οὗ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν 10  
 μεγάλην σφόδρα· <sup>c</sup> καὶ ἐλθόντες εἰς τὴν οἰκίαν, <sup>d</sup> εἶδον τὸ παιδίον 11  
 μετὰ τῆς μητρὸς αὐτοῦ, καὶ προσέκλινον αὐτῷ, καὶ  
 ἀνίσταντες τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ  
 λίβανον καὶ σμύρναν. Καὶ χρηματισθέντες καὶ <sup>e</sup> ὄρα μὴ ἀνακλῆναι 12  
 πρὸς 'Ηρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

Psalm 72:10,  
 12. 80, 6.

6. γῇ 'Ιουδα.] Almost all Commentators regard γῇ as used in the sense πόλις; of which they adduce many examples from the Greek Tragedians. But in them, if γῇ be put for πόλις, it is only by πόλις having the sense a country, or state; for Sessler on Eurip. Troad. 4. and Fritzsche in loc. rightly deny that γῇ is ever so used. There is, however, no reason to resort to the conjecture proposed by Fritzsche, τῆς 'Ιουδαίας. It is better to read (as did our English Translators and Lightfoot), γῇ or rather γῆ, taking it for ἐν γῇ. Though indeed the common reading may very well be tolerated, if γῇ be taken in the sense district, canton, as in Hesiod Opp. 161. Ἰφ' ἐκπαλὶς Οἰβῆ, Καδμηΐδα γαίῃ, where there is the same opposition, in which the Particip. of the verb subst. is to be understood, equivalent to a relative pronoun and a verb.

—ἐν τοῖς ἡγ.] Sept. χιλιάδων. Heb. יִשְׁרָאֵל. For as the Jews divided their tribes into thousands, i. e. companies of 1000 families, so the term was sometimes taken to denote the district where they resided. And here τοῖς ἡγεμόσιν is put figuratively, for τοῖς ἡγεμόνοις, scil. χώραις, the masculine being used dignitatis gratiā.

—ποιμανεῖ.] This metaphorical use of ποιμ. to denote govern, is found in Homer and the early Greek writers, and seems to be a vestige of ancient simplicity. It is, moreover, very suitable to the pastoral nature of Christ's kingdom, so often dwelt on in the Gospel of St. John.

7. ἡκεῖδωκε.] for ἀκριβῶς ἀνέμαθεν, "procured from them exact information."

—φαινομένην.] This is not put for φανέρως, as Kunt. supposes; but the Particip. present is meant either to denote beginning, as Gloss maintains, or continuity, as Grot. This construction with the future, was probably in popular use, q. d. "the time when the star would begin to shine, or be shining."

8. πορευθέντες δ. ἐξετάσατε.] This use of the Particip. is supposed to be pleonastic. But there may be a faint notion of speed intended; or rather it has been proposed an intensive future, especially with Imperatives. See Matthew G. G. § 55.

9. ἀκούσαντες.] The sense is, "so having re-

ceived the King's command." ἐν τῇ ἀνατ. should be rendered "in its rising." See Fritz.

—εἶδον.] So almost all the MSS. Versions and Fathers, with the Editio Princeps and other ancient editions, which has been received by Mill, Weyl, Griesb., and Matth. And as it is sanctioned by the most certain of Critical canons, it may be supposed the true reading. The common one εἶδον was first brought forward by Erasmus, in his fifth Edition, and adopted, together with almost the whole of the Text of that Edition, by H. Steph. in his third edition.

10. ἐχάρησαν—σφόδρα.] A stronger expression than this cannot easily be met with. The addition of a cognate substantive to any verb is found also in the Classical writers (See Matth. G. G. p. 327). The addition, too, of σφόδρα to εἶδον, is a relique of early antiquity, when the superlative was formed (as in the Northern languages), not by a termination, but by the addition of particles, usually put after the adjunct.

11. εἶδον αὐτόν.] This is not for ἀνέμαθεν, as some say; but it signifies "having gone to the house which they sought."

—ἐκείνους.] Cambr. rightly renders caskets; though θησαυροὺς (as also the Latin Thesaurus) signifies "any receptacle (as a box or bag) for valuables."

—προσήνεγκαν—ἑῷ.] Agreeably to the Oriental custom (even yet retained), of never appearing before a King, or any great personage, without offering him gifts; usually the choicest productions of the country of the giver. Markland ap. Bowyer, p. 50. observes, that this expression occurs seven times more in the New Testament, and is constantly used in a religious sense, of offerings to God. Δίδοι, ἢ ὁμολογία, ἢ ἑσέβαστος. This is put in opposition, γέννησι καὶ ἀλλ. καὶ ἑσέβαστος. From the nature of the presents it has been usually supposed that the Magi came from Arabia. But that is very doubtful. See Fritzsche in loc.

12. Χρηματισθέντες.] This word, properly, and in the Classical writers, signifies 1. to despatch business; 2. to debate on it; as in Thucyd. ἔχρηματι καὶ φιλικῶς τοῖς Ἀθηναίοις; 3. to give audience and return answers. Hence the translation is easy to the sense found in the New Testament,



- 13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ  
τῷ Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα  
αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἔσθι ἐκεῖ, ἕως ἂν εἴπω σοί· μέλλει  
14 γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς  
παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν  
15 εἰς Αἴγυπτον· <sup>d</sup> καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ <sup>d</sup> Hos. 11. 1.  
τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύ-  
16 πτου ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη

the Sept. and Joseph. Ant. iii. 8, 8, and xi. 8. 4. to impart Divine warnings, and, in the Pass. to receive them: the term being used either absolutely (as Heb. viii. 5., xi. 7., and xii. 25.), or with the additions ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, as Luke ii. 26., or ἐπὶ ἀγγέλου ἁγίου, as Acts x. 22. Thus κατ' ὄναρ in the present passage suggests the notion of *Divine* admonition, since dreams were believed to be occasionally sent from God. Ἀνακράψαι, *hurl back their course, return*. The Classical writers usually subjoin πάλην.

13. Αἴγυπτον.] A better place of refuge could not be found, from its proximity to Bethlehem, and complete independence on Herod. And as there were many Jews settled there, who enjoyed both civil protection and religious toleration it would be at once a safe and comfortable place of residence.

— ἔσθι.] “continue, remain.” Ἐως ἂν εἴπω σοί, namely, “what thou must do further.” Μέλλει, &c. “For Herod is about to seek the child, for the purpose of destroying him.” The τοῦ is not, as some say, pleonastic; but the Genit. denotes *purpose*, as often in the Classical writers. Ἐνεκα is here commonly supplied, though objected to (together with most other ellipses) by our present philologists.

14. νυκτός.] *By night*; to conceal his departure; and the *very night* of his receiving the vision, to show his ready obedience.

15. τῆς τελευτῆς.] Scil. τοῦ βίου; like *finis* for *finis vitæ* in Latin. The plena locutio occurs in Homer, Herodotus, and others of the more ancient writers.

— ἵνα πληρωθῇ.] “So that thus was fulfilled.”

— ἔξ Αἰγύπτου — μου.] “These words (from Hos. vi. 1.) are not cited merely by way of *accommodation*; but, referring primarily to the deliverance of the children of Israel out of Egypt, they were secondarily and figuratively fulfilled in the person of Christ. That Israel was a type of Christ, appears from Exod. iv. 22. where he is called by God *his son*; his *first born*; whence also *Israel* is put for *Christ*, Isa. xlix. 3. Now as a prophetic prediction is then fulfilled, when what was foretold is come to pass, so a type is then fulfilled, when that is done in the *antitype* which was before done in the *type*. It is no objection that the remainder of the prophecy does not belong to Christ, as Matthew only notices the resemblance between the type and antitype, in that both were called out of Egypt.” — *Whitby*. A somewhat different and perhaps juster view is taken by a learned reviewer (of *Rev. Wilson's Evidences of Christianity*) in the *British Critic*, for 1837, who regards it as an allusion or adaptation of God in *Hos. i. 1.* “So that the figurative declaration of God in *Hos. i. 1.* ἔξ Αἰγ. = *me*, become, in this instance, a *literal fact*.” Similarly Epiphani.,

(cited by Heinsius.) when combating the *opposite* error of the Antidicomarcionites, or the Collyridians — says, Ὡς κάκεινο τὸ παρά τισι τῶν ἔξωθεν φιλοσόφων ἀδόμενον, καὶ ἐν αὐτοῖς πληρώσασθαι ἐν τῇ λέγειν, Αἱ ἀκρότητες ἴστανται. “So that the current saying of one of the heathen philosophers, *extremes meet*, was fulfilled in these.”

16. ἐνεπαίχθη.] “Was deceived;” literally, was trifled with. A use similar to that of *illudere*, in Latin.

— ἀποστείλας.] The commentators say there is an ellipsis of *τινᾶς* or ἀγγέλου. It is not, however, necessary to suppose ellipsis at all, any more than in the Latin *mittere*, which is similarly used. When the Accus. is expressed (as sometimes in Herodot. and other early writers), it is of more definite sense than the above. There is no pleonasm in ἀποστείλας, but merely a vestige of primitive verbosity. Τοὺς παῖδας, “the male children;” for though the masculine is sometimes used with nouns of the common gender, in reference to the whole species, both male and female, yet that is chiefly in the Classical writers, and where the context and subject suggest the right application.

— δόρις αὐτῆς, its district, or territory.

— ἀπὸ διετούς καὶ κατωτέρω.] There are few phrases that have been less understood than this. It has been usually regarded as an elliptical expression for ἀπὸ διετούς χρόνου, or, as formed from τὸ διετές, *biennium*. But the latter expression is quite destitute of authority; and the former is very rarely found, and only in *plenâ locutione*. And neither of the two is suitable in signification. It is rightly observed by Fischer de Vit. Lexx. N. T. that a *masculine sense* is required. But when he supposes a *neuter form*, he takes for granted what does not exist. The word has a masculine *form* as well as a masculine *sense*; and no wonder; for it is, in fact, an adjective, with the substantive παῖδες, being left to be supplied from the context, and, in the present case, τοὺς παῖδας preceding. The singular is used for the plural, as being taken in a generic sense. Thus it is the same as if there were written ἀπὸ διετῶν. This view of the phrase is confirmed by similar ones in Pollux ii. 2. νήπιος διετής. ii. Paral. xxxi. 16. ἀπὸ τριετούς καὶ ἑτάτω. i. Paral. xxvii. 23. ἀπὸ εικοσιέτους καὶ κάτω. See also Ezr. iii. 8. Numb. i. 45. As to the opinion of several recent Commentators, that διετής may denote a *year* old, it is wholly unsupported by authority. For as to that of *Heusch.* διετής· δι' ἔθλου ἔτους, it is nothing to the purpose, for we must there read either, with the editors, δι' ἔτους, or rather διετήςιος, from Smid. and Pollux, the Gloss being borrowed from the *Schol. on Thucyd.* ii. 38. ἀγῶσι — διετήσιοι νοτιζοντες, who explains διετ. by δι' ἔθλου τοῦ ἔτους. But such a sense would be quite inapplicable to the present passage. And that the children were



ἐπὶ τῶν μίγων, ἐθιμώθη λίαν, καὶ ἀποσιτίλας ἀνέλε πάντας τοὺς παῖ-  
δας τοὺς ἐν Βηθλέεμ καὶ ἐν τῷσι τοῖς ὄρεσις αὐτῆς, ἀπὸ διατοῦς καὶ κα-  
τωτέρω, κατὰ τὸν χρόνον οὗ ἠκρίβωσε παρὰ τῶν μίγων. Τότε ἐπληρώθη 17  
• Jer. 31. 15. τὸ ῥηθῆν ἐπὶ Ἰερεμίου τοῦ προφήτου, λέγοντος· Ὁ Φωνὴ ἐν Ῥαμὰ 18  
ἠκούσθη, θρήνος καὶ κλανθμός καὶ ὀδυσμός πολὺς· Ῥαχὴλ κλαίονσα  
τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθιλε παρακληθῆναι, ὅτι οὐκ εἰσὶ. Τελειντή- 19  
σαίτος δὲ τοῦ Ἠρώδου, ἰδοὺ, ἄγγελος Κυρίου καὶ ὄναρ φαίνεται τῷ  
Ἰωσήφ ἐν Αἰγύπτῳ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν 20  
μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζη-  
τοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον 21  
καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. ἀκούσας δὲ, ὅτι 22  
Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἠρώδου τοῦ πατρὸς αὐτοῦ,  
ἐφοβήθη ἐκτὶ ἀτελῆσθαι· χρηματισθεὶς δὲ καὶ ὄναρ, ἀνελθόντων εἰς  
Judg. 13. 5. τὰ μέρη τῆς Γαλιλαίας. Καὶ ἐλθὼν κατήχησεν εἰς πόλιν λεγομένην 23  
MK. LU. Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθῆν διὰ τῶν προφητῶν, Ὅτι Ναζω-  
1. 3. ραῖος κληθήσεται.

3 III. Δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής 1

of one year old, is opposed to all Ecclesiastical History.

17. ῥότε ἐπληρώθη, &c.] The words may be paraphrased, "Then that happened whereby was more fully completed, &c.; or rather, as the citation is only an accommodation of Jerem. xxxi. 15., "Such another catastrophe took place as that recorded by Jeremiah;" a manner of speaking familiar to the writers of the New Testament. See Matth. xv. 7. & 8., compared with Isaiah xxix. 13. and Matth. xiii. 14. compared with Is. vi. 9. Matth. xiii. 34. & 35. compared with Ps. lxxvii. 22. According to this mode any thing may truly be said to be *fulfilled*, if it admits of being properly *applied*.

18. θρήνος — πολὺς.] A most pathetic accumulation of terms, expressing bitter grief, with which Wets. compares a similar one in Plato. δδυσμός δὲ καὶ στεναγμός καὶ θρήνους καὶ ἀλγυδίας κ. τ. λ. The words (Kuin. observes,) are to be understood of the *Bethlehemites*.

— κλαίονσα.] Sub. ἦν. A fine figure, whereby Rachel is supposed to be bewailing the slaughter, and weeping for her children, as Ephraim is, in the same chapter, as lamenting himself. Ὅτι εἰς εἰς, must be taken, not with παρακλ., but with κλαίονσα. In the passage of the Prophet, the words must mean "are gone (into captivity)."

20. οἱ ζητοῦντες.] A use of plural for singular, common both to the Scriptural and the Classical writers, especially in speaking of Kings and Princes. See I Kings i. 33. 43., compared with Matth. ix. 8. The expression *ζητεῖν τὴν ψυχὴν* is used by Voss and Lemaire to be formed from the Heb. צָרַר צָרָה in I Sam. xxviii. 15. The use of *ψυχὴν* for *ζωὴν*, though, no doubt, derived by the sacred writers from the Hebrew, is likewise found in Herodot. and the other early Greek writers.

22. βασιλεύει.] Taken improperly for *δοκεῖ*, since Archelaus was not a *βασιλεὺς*, but an *ἐθνάρχης*. Ἐκτὶ for *ἐκείναις*.

23. κατήχησεν εἰς.] "fixed his abode at;" in contradiction to *παρέστην*. Εἰς is for *ἐν*, at; as

2 Chron. xix. 4. κατήχουν εἰς Ἱερουσαλὴμ. A signification common in the later Classical writers.

— Ναζ. κληθ.] Κληθήσεται is by some taken to mean "shall be." But to that sense it is here unnecessary, nay injudicious, to have recourse; for that Jesus was so *called*, in contempt, is well known from many passages of the Gospels. Ep. Middleton renders Ναζ. "the Nazarene;" "since the Art. could not be inserted, the noun being preceded by the nomenclative verb κληθήσεται." Nazareth was proverbially a despised place, as is clear from Nathanael's question, "Can there be any good thing come out of Naz." Thus *Nazarenes* became among the Jews a proverbial term for a despised and rejected character. Thus the meaning is, "that Jesus should be despised and dishonored." Διὰ τῶν προφητῶν is said because (as is rightly observed by Jerome) no particular prophet is meant, but the *substance* of what occurs in all those passages of the Old Testament which were supposed to refer to the contempt with which the Messiah should be treated.

III. 1. Ἐν δὲ ταῖς ἡμέραις ἐκείναις.] This phrase, for *ἐν ταῖς ἡμέραις ἐκείναις*, is a customary mode of commencing a narrative, both in the Scriptural and Classical writers. The difference is, that the latter use it *strictly*, when only a *brief* period is interposed between the occurrence to be narrated, and some other event before mentioned; whereas the former use it with greater latitude, when there is a considerable interval; as here of many years: yet always with a reference to some previously mentioned time. And the time adverted to, is that of the residence of Joseph at Nazareth. The transition may, indeed, seem abrupt, but not more so than many things in the Scriptures, or even the Classics, as Thucyd. The reason why Matthew passes over the period of Christ's infancy is, that he had little certain information, and it was too, not his purpose to narrate ought but what was connected with the establishment of the Messiah's kingdom. He therefore is silent on the events of Jesus's infancy.



2 κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, καὶ λέγων· Μετανοεῖτε! ἤγγικε 1. 3.  
3 γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος γὰρ ἐστὶν ὁ ὑψιθεὶς ὑπὸ Ἡσαΐου 2 4  
τοῦ προφήτου λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοι- 3  
μάσατε τὴν ὁδὸν Κυρίου! εὐθείας ποιεῖτε τὰς τρί-  
4 βους αὐτοῦ! Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ 6  
τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ  
τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

cy and earlier years, and passes on to the uprise of his great *Forerunner*. The Section is omitted in some MSS. of the Alexandrian recension, later versions and Fathers: but its omission can far better be accounted for (partly from commencing an Ecclesiastical Section, and partly from the difficulty of expressing the same in the Oriental versions) than its insertion. It has a transitive sense, like the Latin *autem*. Παρογίνεται κηρύσσων, is for παραινέται καὶ κηρύσσει. Παραινέσθαι, like παρίναι and παρέχεσθαι in Thucyd. and other writers, has the sense *accedere*, *prodire*; as said properly of those who come forward to deliver an oration. Now, κηρύσσω properly signifies to proclaim; and 2dly. to publicly teach *virâ voce*, to preach. It moreover includes a notion of earnestness and vehemence.

— ὁ βαπτιστής.] A name of office, equivalent to ὁ βαπτίζων, Mark vi. 14., and employed by the sacred writers, to distinguish him from John the *Evangelist*. Baptism is universally admitted to have been in use with the Jews, as a part of the ceremony for the admission of proselytes; (as indeed it was, with the Persians and other Oriental nations). This appears both from the Talmud, and from allusions which occur in the Classical writers. It was believed that the administration of this rite would form part of the office of the Messiah. Nay, the *mode* in which the word is here introduced by Matthew, without any explanation, shows that the ceremony alluded to was familiar to them.

— ἐν τῇ ἐρήμῳ.] Sub. χώρα, by which, however, is to be understood, not an absolutely desert tract; but one comparatively so; as being thinly inhabited, unenclosed by fences, and not in tillage but pasture; like the *stepes* of Asia, the *llanos* of S. America, and the extensive *commons* lately existing in this country. This indeed is adverted to in the Heb. כְּרֶבֶךְ, literally, a place to drive cattle upon.

2. μετανοεῖτε.] The word properly signifies to take after thought, as opposed to προνοεῖν. 2dly. to change one's opinion. 3dly. in a religious sense, to so change one's views as to reform one's life. Μετάνοια properly and primarily signifies a change of mind or purpose. But it is so rare in this sense, that no Commentator on the N. T. nor Steph. *Thesaurus* has adduced an example. The following may therefore be acceptable. Joseph. Bell. I. 4. 4. οἱ δὲ μᾶλλον ἐμελουν τὴν μετάνοιαν αὐτοῦ, καὶ τοῦ τρόπου τὸ ἀνάμολον. In a religious sense, it denotes such a change of mind as to the commission of any previous actions, as shall induce us to forsake the practices, from a conviction that they are opposed to the will of God, and are contrary to our true happiness here and hereafter.

— ἡ βασι. τῶν οὐρ.] This formula and ἡ βασι. τοῦ Οὐδοῦ, are synonymous, and frequently occur in the N. T. They denote, 1. the abodes of eter-

nal felicity in heaven, and the state of things there; 2. (with allusion to the prophecies of the O. T.) They represent the spiritual reign of Christ, the *Gospel dispensation*, as here and at Matt. ii. 7. x. 7. Luke x. 9. xvii. 21., and various other passages. In some others it is doubtful which of these two senses is to be adopted. Nor are there wanting those where both seem to be combined.

3. οὗτος.] Some would take this *δεικτικῶς*. But though that use is not unfrequently found in the Classical writers; yet it very rarely occurs in the Scriptural ones, and would not here be very suitable. It is more natural to regard the words as the *Evangelist's*. — Ἡσαΐου τοῦ προφήτου. The words which follow convey the sense, though they do not follow the exact terms either of the Hebrew or Sept. [*Comp.* Isa. 40. 3. John i. 23.]

— φωνή, &c.] “[There is heard] the voice of one preaching in the wilderness, and exclaiming, Ἐτοιμάσατε τὴν, &c.” An image borrowed from the practice of Eastern monarchs, who, on taking a journey, or going on a military expedition, used to send forward persons to level the eminences, smoothen the unevennesses, fill up the hollows, &c., so as to form a road. To this purpose Wets. cites Sueton. Calig. 37. Joseph. B. J. iii. 5, 1. and Justin ii. 10. Plut. 837. Ovid Amat. ii. 16, 51. See my note on Thucyd. ii. 97 & 100.

4. τὸ ἔνδυμα — καμήλου.] Some take this to mean the camel's pelt, with the hair on, as sheepskins were worn by the Hebrew prophets. See Zechar. xiii. 14. Others, however, more justly, suppose that it was the shaggier camel's hair, spun into coarse cloth, like our druggut. And we find from the Talmud, that camel's hair garments were much worn by the Jews. Joseph. Bell. i. 17. speaks of ἐσθῆς ἐκ τριχῶν πεποιημένη, probably the σάκκος τρίχινος, of Revel. vi. 12. Nor were they unknown to the Heathens. Thus the Schol. on Eurip. Phœn. 329. mentions τὰ τρίχινὰ ἐνδύματα. Those, however, were probably made of the finer camel's hair, like a manufacture formerly made in this country, and called *camlets*. Garments similar to the Baptist's are still worn (or rather a manufacture of wool and camel's hair) in the East by the poor, or those who affect austerity. John wore this garment in imitation of the prophets, especially Elijah. See 2 Kings i. 8. whom he also imitated in the austerity of his life. Indeed, it was his prophetic habit and mode of life, that was chiefly instrumental (in connection with the prevailing expectation of the Messiah's advent) to drawing the attention of the Jews to his ministry, in which the *spirit of prophecy*, which had been lost to Israel for 400 years, was in some measure restored.

— ζώνην δερμ.] So of Elijah, 2 Kings i. 8. ζώνην δερματίνην περιζωσμένος τὴν ὀσφύν αὐτοῦ.



MK. LU.

1. 3. Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἰεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ 3  
 6 πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' 6  
 αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν 7  
 7 Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν  
 αὐτοῖς· Γεννήματα ἐχιδνῶν! τίς ὑπέδειξεν ὑμῖν φυγῆν ἀπὸ τῆς  
 8 μιλλουμένης ὀργῆς; Ποιεῖτε οὖν \*καρπὸν \*αἵσιον τῆς μετανοίας· Καὶ 8

The austerity consisted in the *materials*; for otherwise these *girdles* formed a regular part of the dress; and were of linen, silk, or even gold and silver, according to the circumstances. See the references in Wets. or Recens. Synop.

—*ἡ τροφή*—*ἀκρίδες*.] That locusts (of which Bochart reckons ten species) were permitted to be eaten, appears from Levit. xi. 22.; that they formed a *customary* food in the East is plain from Agatharch. v. 27. Strabo. xvi. p. 1118. Plin. vi. 30. &c. (Wets.) From Aristoph. Ach. 1116. and the Schol., it appears that the *Greeks* also ate of them, but that they were accounted a mean food. That they are at the present day a common diet among the poor, throughout most of the countries of Asia and Africa, which they infest, we learn from the concurrent testimony of modern travellers.

—*μέλι ὄρνων*.] This is by some taken to denote a sort of *saccharine mitter* exuding from palm, date, or olive trees. See Diodor. Sic. xix. 104., (who calls it by this very name *μέλι ὄρνων*) Joseph. B. J. iv. 27. Plin. N. H. xliii. 4. and the Rabbinical writers, who mention *palm honey* and *fig honey*. The more common opinion, however, is, that we are to understand honey procured from hollow trees and clefts of rocks, deposited there by swarms of wild bees. See 1 Sam. xiv. 26. Judg. xiv. 8. and Ps. lxxxi. 16.

5. καὶ πᾶσα.] The *καὶ* is by Fritzsche not ill rendered *nempe*. Πᾶσα. like πάντες in Mark i. 6., is to be taken, in a restricted sense, for *very many*.

6. ἰβαπτίζοντο.] That baptismal ablution or lustrations had been, even among the heathens, thought necessary for admission to religious ceremonies, and for the expiation of offences, the Classical citations here adduced by Wets. and others, fully prove and illustrate. That they were in use, too, among the *Jews*, we find both from the Old Testament, the Rabbinical writers, and Josephus. See B. J. ii. 8. 7. But the baptism here meant is one solemn ablution, never to be repeated, comprehending the wives and children likewise of the proselytes; and founded partly on the ceremony which (as the Jewish theologians inform us) took place immediately previous to the promulgation of the Law, at Mount Sinai, and partly on the Jewish baptism of proselytes; though essentially differing from it. The one involving an obligation to perform the whole law; the other, an obligation to reformation, and faith in the Messiah about to appear—the one founded on a system of justification by works, the other one on faith in Christ. The custom, however, is believed not to have been introduced until after the return from the Babylonish captivity; and that to provide a less revolting mode of initiation into the Jewish church than circumcision. The Jews must have understood the ceremony as significant of a change of religion, and of introduction into a dispensation different from that of Moses. And that

they should have expressed no surprise at this, need not be thought strange; since they were taught by the predictions of the prophets, and the instructions of their most eminent teachers, that at the advent of the Messiah (which was now universally expected), the face of things would be entirely changed, and a new religion be introduced by Baptism. (Wets., Bengel, Kuin., and Rosenm.)

—*ἐξομολογούμενοι*.] This is not so much put for the simple verb, as it is a *stronger* expression, of which examples (chiefly from Josephi. and Philo.) are adduced by Eisner and Wets. This must be understood not of a particular and individual, but a *general* confession of sins, and renunciation of justification by works.

7. Φαρισαῖοι καὶ Σαδδουκαῖοι.] On these Sects see Recensio Synopt. or Horne's Introduction. Ἐρχομένους—αὐτοῦ. The sense is well expressed by the Persian and Syriac versions, "coming for the purpose of being baptized." So Luke iii. 7. Ἐκπορευομένοις βαπτισθῆναι ἐπ' αὐτοῦ. Of this signification of *ἐπὶ* examples are given by Wets. and Krebs.

—γεννήματα ἐχιδνῶν.] "brood of vipers!" So they are likewise called by Christ himself, Mark xii. 34. Infr. 23. 33. Τίς βαίδειξεν ἐπ' αὐτῶν, &c. The interrogative here does not, as some suppose, imply a strong negation; but the *τίς* rather imports *arraignment* (as in Galat. iii. 1.), namely, from excessive surprise at seeing persons of such dissimilar opinions and characters (Sadducees and Pharisees, men of the world and votaries of pleasure mixed with precise formalists, not to say hypocrites), unite in confessing their sins, in making declarations of repentance, and vows of reformation. The motives of the *generality* in coming thither, must have been corrupt (see Whitty and Mack.), or so severe an expression would not have been employed; and no wonder; for the Jews were then immersed in moral depravity and religious error.

—*καρπὸν*.] This is to be taken, by metonymy, for *proof*, of which use examples are adduced by the Philologists. [Comp. Infr. 12. 34. & 23. 33. Rom. 5. 2. 1 Thess. 1. 10.]

8. ποιεῖτε καρπὸν.] So Ed. Pr. and Steph. 1., with almost all the MSS., which is received by Wets., Matth. Græc. and Scholz. The common reading *καρπὸν ἀγαθόν* was introduced by Erasmus, on very slight authority, and received, together with all his other alterations, by Steph. in his 3d edition; and thus was introduced into the *textus receptus*. The phrase *ποιεῖν καρπὸν* is said to be a Hebrewism; but some examples have been adduced from the classical writers, as Plat. ii. 1117. C. *οὐ μόνον τὸ εὐαριστῆσαι καὶ λέγει καρπὸν ἀγαθόν*, Arist. de Plant. i. 4. *ἐν γὰρ τῷ εὐαριστῆσαι καρπὸν*. Both passages defend the reading adopted in the text. Wets. paraphrases thus: "If ye really repent, show forth not merely the *name* of profession, but the *fruits* of performance."



9 μὴ δόξῃτε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ 1. 3.  
 ὑμῖν, ὅτι δύνатаι ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῶ  
 10 Ἀβραάμ· ἥδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται·  
 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ 5.  
 11 βάλλεται. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι, εἰς μετάνοιαν· ὁ δὲ 7 16  
 ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν· οὗ οὐκ εἰμὶ ἱκανὸς τὰ  
 ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ  
 12 πυρὶ. Οὗ τὸ πύον ἐν τῇ χειρὶ αὐτοῦ· καὶ διακαθαριεῖ τὴν ἄλωνα 17

9. μὴ δόξῃτε λέγειν.] This is thought to be a pleonasm for μὴ λέγητε, but it is, in fact, a stronger expression. As to the Greek Classical idiom concerning δοκεῖν, it is here inapplicable. The phrase seems to be rather a popular expression (though it occurs in the Talmud) founded on a blending of two phrases. Λέγειν ἐν ἑαυτῷ is thought to be a Hellenistic phrase, occurring also in Esth. vi. 6., equivalent to *dianoesthai*, *secretly think*, and answering to the Hebr. חָשַׁב בְּלִבּוֹ. Yet it occurs in a passage of Chrysippus cited by Wets.

—Πατέρα ἔχομεν τὸν Ἀβ.] “We have Abraham for our father, and therefore, as his descendants, cannot but be accepted by God.” Ἐκ τῶν λίθων κ. τ. λ. Here there is either a comparison of the surrounding multitude to stocks and stones, by a common metaphor; g. d. “God can effect that these stones, now lying in Jordan” (compare Joseph. Ant. 4. 3.), i. e. men as unfit for useful purposes as these stones, “shall become children unto Abraham,” and imitate the virtues of Abraham. Or (according to others) the words are meant to strongly show the omnipotence of God, who can raise up instruments to effect his own wise and benevolent purposes from the meanest subjects. [Comp. John viii. 39. Acts xiii. 26.]

10. ἡ ἀξίνη.] i. e. the axe of judgment and punishment. Πίζαν hints at utter destruction; and the ἥδη at what shall shortly happen. In the Scriptures men are often compared to trees; and sometimes (as Eccles. x. 15. and Dan. iv. 20 and 23.) their punishment to the felling of trees. [Comp. Infr. vii. 19. John xv. 16.]

11. ἐν ὕδατι.] The ἐν is thought redundant; and Commentators adduce examples from the Classical writers. It rather, however, denotes the instrument, as Luke xiv. 34. and often.

—εἰς μετάνοιαν.] The εἰς denotes purpose. So *ἐλθὶ* supra v. 7. This is a brief phrase, adverting to the solemn engagement entered into by the baptized, to “cease to do evil, and learn to do well.” This, indeed, was so closely associated with baptism, that it is called by Mark i. 4. the baptism of repentance.

—ὁ ὀπίσω μου ἐρχόμενος.] Kuin. renders it *cessator*. But that conveys a wrong idea. The Present is here used as at ver. 10. We may paraphrase “There is one coming who will be after me in time, but who will be far greater than I.” There is an allusion to the expression ὁ ἐρχόμενος, [he who is coming,] by which the Messiah was then, from the opinion of his speedy appearance, designated; as in John’s inquiry, οὗ εἰ ὁ ἐρχόμενος. The expression is a brief one, requiring further or *ex rei natura* to be supplied, as elsewhere Ἰσχυρὸς is equivalent to the *δύστης* of St. John, as in Herodotus viii. 36. and elsewhere.

—τὰ ὑποδήματα βαστάσαι.] Ὑπόδημα in Hel-

lenistic phraseology is equivalent to *σανδάλιον*. Βαστάζειν is synonymous with *κομίζειν* in a passage of Plutarch which I have adduced in Rec. Syn. Markland says it signifies to *carry off* or *away*. But that is only implied in the general sense, which is to *have charge of*. From Lucian in Herod. 5. cited by Wets. ὁ δὲ τις μάλα δυνάμει ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδὸς (to which may be added Hor. Epist. i. 13, 15 : Soleas portat : and Æschyl. Agam. 917.) and other passages adduced by the Commentators, it appears that this was by the ancients (both Orientals and Occidentals) accounted among the most servile of offices. Yet we find from the Rabbinical writers, that it was rendered by the disciple to the master; and from Eusebius, that this descended, with other observances towards the Rabbins, to the first Christian teachers.

—βαπτίσει — πυρὶ.] There has been no little difference of opinion as to the force of βαπτίσει and πυρὶ. The most probable opinion is that of Chrys. and others of the ancients, that βαπτίζειν here, in the sense *obruere aliquem re*, has reference to the *exuberant abundance* of those extraordinary spiritual gifts soon to be imparted to the first converts. With respect to καὶ πυρὶ, Glass would suppose an Hendiadys, and take it for *ignito* : Esner regards the καὶ as *exegetical*, (in the sense *even*) as representing the Symbol of the Holy Spirit. In either case, there may be an allusion to the miraculous descent of the Holy Ghost in *fiery tongues*; which view is supported by Chrys. Others, however, as Wets., maintain that by the symbol of fire is meant the *severest punishment*, or moral purification. [Comp. John i. 26. Acts i. 5. ii. 4. xi. 16. xix. 4.]

12. οὗ τὸ πύον — ἀπὸ τοῦ.] The οὗ is not redundant, as Grot., Wets., and others suppose; for, as Fritz. observes, if it were taken away, there would be no connection with the preceding. And he rightly renders, “cujus (erit) ventilabrum (nempe) in ejus manu.” Πύον signifies, not *fan* (which is expressed by *λικμὸς* in Amos ix. 9. and was something like our *boulting* machine, to raise wind by a sort of fan-like sail; ) but a *winnowing shovel*, which, from Hesych., seems to have been, in the lower part of it, shaped like a Δ. The word is derived from *πύειν*, to *toss away*. Διακαθαριεῖ is for *διακαθαρίσει*, Atticé.

—τὴν ἄλωνα.] The word signifies properly the elevated area formed in a field, after harvest, of soil hardened by the use of a cylinder, (See Paulsen ap. Fritz.) where the corn in the sheaf was trodden by oxen, and winnowed; which latter operation was performed by tossing the rough and broken straw away with a fork; and then by stirring up the compound of grain and chaff with the *πύον*; when the chaff was delivered to the wind, and the grain left in a heap. After which the rough straw was collected and burnt, no



MK. LU.

1. 3. αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην· τὸ δὲ ἄχρον κατακαύσει πυρὶ ἀσβέστω.

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς 13  
 9 21 τὸν Ἰωάννην, τοῦ βαπτισθῆναι ἐπ' αὐτοῦ. Ὁ δὲ Ἰωάννης διεκώλυεν 14  
 αὐτόν, λέγων· Ἐγὼ χρεῖαν ἔχω ἐπὶ σοῦ βαπτισθῆναι, καὶ σὺ ἐρχῃ  
 πρὸς με; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· 15  
 οὕτω γὰρ πρέπει ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε  
 10 ἀφίησιν αὐτόν. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εἰθὺς ἀπὸ τοῦ ὕδα- 16  
 22 τος. καὶ ἰδοὺ, ἀντήχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ  
 11 Θεοῦ καταβαῖνον ὡσεὶ περιστρεφάν, καὶ ἐρχόμενον ἐπ' αὐτόν. Καὶ ἰδοὺ, 17  
 φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός,  
 ἐν ᾧ εὐδόκησα.

doubt, for manure. Here, however, *ἄχρον* seems to signify the above compound of grain and chaff to be winnowed; a sense often occurring in the Sept.

By τὴν ἀποθήκην is meant a repository where any thing, as here corn, ἀποτίθεται; chiefly in the East, subterraneous, or partly so, but covered down and thatched over. By the *ἄχρον* is denoted, not the chaff, but the rough and broken pieces of straw, separated from the corn by the above process. [Comp. infr. xiii. 30.]

13. τότε.] The particle, the Commentators think, does not mark the exact time when the baptism of Christ took place, but only points to the time when John was baptizing.

— παραγίνεται τοῦ βαπτ.] Christ condescended to be baptized, and it was administered to him by John, upon the very same principles on which the priests were dedicated to their office. See Heb. ii. 17. and Ex. viii. 6. It was necessary to justify the counsels of Divine Wisdom in framing the law of Moses, that the Messiah should recognise its Divine institution, and sanction its ordinances, by observing its rites in his own person. And the selection of John to perform the ceremony would answer many important purposes, and especially tend to the establishment, by a voice from heaven, of the authority both of Christ and his Forerunner. See more in Whitby and Mackn. Τοῦ βαπτισθῆναι is, as Fritzsche says, the Genit. of cause, and the expression is equivalent to εἰς τὸ βαπτισθῆναι.

14. διεκώλυεν] “was hindering, would have hindered.” A not unfrequent sense of the Imperf., on which see my Note on Thucyd. iv. 44, 45.

— ἐγὼ χρεῖαν, &c.] A refined way of saying, “I am very far inferior to thee, and yet dost thou come to me, as to a superior?” For (as Grot. observes) “he who binds another by baptism, seems to be superior to him who is bound.”

15. ἄφες ἄρτι] Rosenm. and Schleus. explain *permitte quæso*; comparing the ἄρτι with ἀ and the Heb. 82. But the interpretation “for the present,” is far preferable. Indeed, the former mode would destroy the *emphasis*, which has been with reason supposed to exist in the word. The meaning is, that John must suffer him for the present to be baptized with the baptism of water, for that baptism of his with the Spirit was yet to be exhibited. At ἄφες sub., not *me*, but τοῦτο εἶναι, which is confirmed by Chrys. Τὴν δικαιοσύνην is for *δικαίωμα*, institution, as often in

the Sept. So, at Deut. vi. 24, πληροῦν τὴν δικαιοσύνην is equivalent to ποιῆν τὰ δικαιώματα.

16. εἶθες.] There is here a transposition (such as that in Mark i. 29. and xi. 2.), found also in the Classical writers, by which εἶθες must be taken, not with ἀνέβη, but (as Grot. and others have seen) with ἀντήχθη. Fritz., indeed, makes objections to εἶθες being taken with ἀντήχθη; and would join it, by a similar transposition, with βαπτισθ. But though that method is less harsh, the sense thence arising is somewhat frigid.

— ἀντήχθησαν οἱ οὐρανοί.] This is explained by most foreign recent interpreters of *lightning* of the most vivid sort, “by which, as it were, the heavens seem cleft asunder.” “So (they add) we find *scindere* and *ferre calum* in the Roman writers. Such language being adapted to the common opinion of the ancients, that the sky was a solid mass, and that fire from thence burst through the vast convex of the firmament.” But this seems to be a mere device to pare down the marvellous, in order to make it more credible. We have good reason to suppose the light to have been *preternatural*, and to have accompanied the Divine Spirit; such a light as accompanied Jesus, on being visibly revealed to St. Paul, at his conversion. Αἶψα is by some referred to *Jesus*, as a Dat. commodi; by others, to *John*; by which the sense will be, “to his view,” namely, John’s.

— εἰς τὸ πνευματικόν.] There is an ambiguity in this circumstance, which has occasioned a variety of interpretation. Some understand by it the descent of a *material dove*, as a symbol of the Spirit, and with allusion to the innocence and meekness of Christ. Others, with more probability, take εἰς τὸ πν. to refer to the *mode* in which the Spirit, in some visible form (probably of a flame of fire), descended; namely, with that peculiar *hærens motion* which distinguishes the descent of a dove, and which is adverted to by Virg. *Æn.* v. 216, cited by Wets. Otherwise it would have been εἰς τὰ πνευματικά, as εἰς τὰ πν., Acts ii. 3. [Comp. John i. 33.]

17. φωνὴ ἐκ τῶν οὐρ.] Wets., Rosenm., Kuin., and Schleus., take this of *thunder*, which, however, involves absurdity; for (as Mr. Rose on Parkhurst Lex. p. 421, observes), “if articulate words were heard λέγοντα, simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. If it is meant that *no uttered words were heard*, only a stroke of thunder, which *was to be understood* as



	MK.	LU.
1 IV. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος,	1	4.
2 πειρασθῆναι ὑπὸ τοῦ Διαβόλου. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα	12	1
3 καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπένασε. Καὶ προσελθὼν αὐτῷ	13	2
ὁ πειράζων, εἶπεν· Εἰ Τίδς εἶ τοῦ Θεοῦ, εἰπέ, ἵνα οἱ λίθοι οὗτοι		3
4 ἄρτοι γενῶνται. Ὁ δὲ ἀποκριθεὶς εἶπε· Ἰέγραπται· Οὐκ ἐπ' ἄρτι		4
μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπο-		3.
5 φευομένῳ διὰ στόματος Θεοῦ. Τότε παραλαμβάνει αὐτὸν ὁ		4

declaring that Jesus, &c., reasoning is idle; for language could hardly have been used less appropriate to convey this idea."

—ἀγαπητός.] For δ μονογενής. Applied here, and xiii. 8, and Luke ix. 35, xx. 13, to the Messiah. It is taken from the Sept.; as in Gen. xxii. 2; Jer. vi. 26; Amos viii. 10; Zach. xii. 10.—This use occurs in Hom. II. vi. 401, and Hesiod, referred to by Pollux, iii. 2.

—ἐν ᾧ ἐδόκησα.] The use of the ἐν in this phrase is a Hebraism, occurring also in the Septuagint. The Aorist is *not* (as some suppose) put for the *present*, but has the sense of *custom*, which is frequent in that tense. See Matth. Gr. Gr. § 503. [Comp. infr. xii. 18. xvii. 5; Isa. xlii. 1; Ps. ii. 7; Luke ix. 35; 2 Pet. i. 17; Col. i. 13.]

IV. 1. ἀνήχθη — Διαβόλου.] Ἀνήχ. must not be taken, with some recent Commentators, for ἤχθη, but the ἀνα may refer to the high and mountainous country of which the *desert* here mentioned (whether what is now called *Quarantania*, a rugged mountain range; or, as others think, the desert of Mount Sinai), consisted, as compared with the low ground about Jordan. The ἀνα may, however, be intensive; and thus ἀν—will be for ἀπ—. By τοῦ πνεύματος is here denoted the influence of the Holy Spirit.

—πειρασθῆναι β. τ. Δ.] We are now advanced to the record of a most awful and mysterious transaction, consequently encompassed with difficulties, defying the human understanding: to avoid which, several eminent persons, both ancient and modern, have thought that a *visionary scene*, not a *real event*, is here narrated. But there is not the slightest intimation in the narrative, that the temptation was such. The air of the narrative produces an impression the contrary; and there are many strong reasons why such a view cannot be admitted. On the other hand, in favor of the common mode, we may safely maintain, that there is nothing in the circumstances, which involves any strong improbability: but rather what is quite agreeable to the analogy of God's methods, in other points, in his dispensations to man. So Bishop Porteus, and Mr. Townson, trace several points of striking similitude to the *temptation of Adam and Eve in Paradise*. And others have compared the character and design thereof with those of the *Crucifixion*, and have recognised in both a vicarious transaction. As to the confident assertion of the *Unitarians*, that the very form of expression, ἀνήχθη ἐπὶ τοῦ πν. shows that it is only a *visionary scene*, referring for similar expressions to Rev. i. 10. Acts xi. 5, the latter of these has nothing in common with this of St. Matthew; and the former, though it bears some verbal resemblance to the parallel passage of Luke iv. 1, is really of quite another character. Similar expressions do indeed occur at Matth. xii. 28. Lu.

ii. 27. Acts viii. 29. and x. 19. But no one ever imagined the actions *there* described to be merely *imaginary*.

—τοῦ Διαβόλου] Διάβολος, properly a *slanderer*. It is sometimes in the N. T. an *appellative*; but mostly denotes, with the Art., the great *enemy* of God and man; thus exactly answering to the Heb. יָצָן. This arises from the close connection between the senses of *hater* and *enemy*. And though it be not often found so used, yet the verb διαβάλλεσθαι occurs in Herodot. and other writers, and is used in the sense *to be hated*; and διαβάλλεσθαι τινι, in Thucyd. iii. 109, iv. 21, viii. 83, signifies, "to be set against any one, to hate him." See my Note there.

3. δ πειράζων.] Particip. for substantive verbal; an idiom found both in the Scriptural and the Classical writers.

—Υἱὸς τοῦ Θεοῦ.] Not, "a son of God," as Campb. and Wakef. render. For it has been proved by Bp. Middl. that υἱὸς τοῦ Θεοῦ, or υἱὸς Θεοῦ are never taken in a lower sense than δ υἱὸς τοῦ Θεοῦ, which is always to be understood in the *highest* sense. Thus in Mark i. 1. Υἱὸς τοῦ Θεοῦ is spoken by the Evangelist himself of Jesus. In John x. 36. the same phrase is employed by Christ himself of himself; and in Matth. xvii. 40. it is used by those who well knew Christ's pretensions. Neither is υἱὸς Θεοῦ, without either of the Articles, to be taken in an inferior sense; for, not to examine all the places in which it occurs, we have Matth. xvii. 43, where the crime laid to Christ is, that he said, "I am the son of God."

—εἰπέ.] "order." This is no Hebraism, but occurs in Thucyd. and the best Classical writers. As *dic* in the Latin.

—ἄρτοι.] *Loaves*. Ἄσρος, used indefinitely, is rightly translated *bread*; but when joined with εἰς, or any other word limiting the signification in the singular number, ought to be rendered *loaf*; in the plural it ought always to be rendered *loaves*. (Campb.)

4. ἐπ' ἄρτι — ζήσεται.] The quotation agrees with the Heb. and Sept. For, although the Vatican text has τῷ, yet many of the best MSS. and several fathers omit it. Ὁ is placed before ἄνθρωπος in several MSS. of the Alex. recension, and has been introduced into the text by Griesb., Knapp, and Fritz.; but I think without sufficient authority. Vater and Scholz have not admitted it. The Pres. is here put for the Fut., or rather may be taken of what is *customary*. The ἐπι signifies *upon* or *by*.

—ἐπὶ παντί — Θεοῦ.] This explained allegorically, will signify the spiritual life imparted by the Word of God, like the Heb. דְּבַר, a mode of interpretation confirmed by the authority of the Fathers. Yet as ῥῆμα (to which, however, there is no word corresponding in the Heb.) may be rendered *thing*, as well as *word*; so the best modern Commentators are justified in explaining



MK. LU.

1. 3. *Διὰβολὸς εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερόγιον τοῦ*  
*ἱεροῦ· καὶ λέγει αὐτῷ· Ἰὼς εἰ τοῦ Θεοῦ, βάλε σταντὸν κάτω· 6*  
*γέγραπται γάρ, ὅτι τοῖς ἁγγέλοις αὐτοῦ ἐντελεῖται περὶ*  
*σου· καὶ ἐπὶ χειρῶν ἁροῦσί σε, μήποτε προσκώψῃς*  
*πρὸς λίθον τὸν πόδα σου. Ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέ- 7*  
*γραπται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. Πά- 8*  
*λιν παραλαμβάνει αὐτὸν ὁ Διὰβολὸς εἰς ὕψος ἱερῶν λίαν, καὶ δείκνυ-*  
*σιν αὐτῷ πάντα τὰς βασιλείας τοῦ κόσμου καὶ τὴν δεξάν αὐτῶν, καὶ 9*  
*λέγει αὐτῷ· Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.*  
*7 Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἕλαγε ὅπωπα μου, Σατανᾶ· γέγραπται 10*  
*8 γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ*

it, "whatever is ordained by God." "The temptation (observes Campb.) is repelled by a quotation from the O. T. purporting that, when the sons of Israel were in the like perilous situation in a desert, without the ordinary means of subsistence, God supplied them with food, by which their lives were preserved, to teach us that no stratagem, however pressing, might shake our confidence in Him." With this sentiment comp. Wisd. xvi. 26. *οὐκ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμά σου τοῖς σοὶ πιστεύοντας διατηρεῖ.* [Comp. Deut. 8. 3.]

5. As to the difference in the order of the temptations recorded by Matthew, as compared with that in Luke (who transposes the last two) the discrepancy (if, indeed, it can be called such) is not to be removed by any "device for the nonce;" such as supposing the temptation to idolatry to have taken place *twice*; or the order in Luke to have been disturbed by transcribers. Mr. Townsend accounts for the difference in order by ascribing it to *difference of purpose* in the Evangelists. But it is better to attribute it to a difference of purpose in *narrating* the temptation; and to suppose, that while Matthew intended to fix the order of the circumstances, (which is plain by his having employed the definite terms *τότε* and *πάλιν*,) Luke did not mean to be so very exact, but merely to record the transaction in a *general way*; and thus the ordinary conjunction was sufficient for his purpose.

—*παραλαμβάνει*] *Παραλαμβάνειν* often signifies, both in the Scriptural and Classical writers, to take any one along with us (*para*) as a companion. Neither this term nor *ἵστησιν* gives the least countenance to the vulgar notion, that the Devil transported our Lord through the air. The latter is admitted to have the sense, *prevailed upon him to take his station*. So xviii. 2. and Gen. xliii. 9. *στήσω αὐτὸν ἐναντίον σου*.

—*ἁγίαν πόλιν*.] So called *κατ' ἔξοχον*, as having the holy Temple and its worship. Thus the inscription on their coins was "Jerusalem the holy." Indeed, the Heathens called these cities *holy*, who were accounted the special residence of any of their deities.

—*πτερόγιον*.] On the sense of this term Commentators are not agreed. One thing is admitted, that it cannot mean *pinna*, for there would have been no Article. And for the sense *pinnaled battlement*, (assigned by Grot., Hammond, and Dodd.) there is no authority. Unluckily we have no other example of *πτερόγιον* used of a building. But as the primitive *πτερόν* has been proved by Wets. to denote the *roof of a temple*,

so this is supposed by Krebs, Middleton, Schleus., and Fritz., to denote the pointed roof of some part of the temple, and as they are inclined to think, the *great Eastern porch*. The most probable opinion, however, is, that of Wets., Michaelis, Rosenm., and Kuin., that it referred to what was called the *King's Portico*, which overhung the precipice at the S. and E. of the temple (see Joseph. Ant. xv. 11 and 5.); and was perhaps so called from the spire-like figure which the end of the building presented from below. [Comp. Psalm xci. 11.]

6. *γίγρῃται γάρ, ὅτι κ. τ. λ.*] The former was a temptation to *presumption* from trust in himself; this, to *distrust* in God's Providence. The Scripture quotation with which the Devil subtly tries to effect his purpose, is perverted; for the promise of protection there given is limited to those only, who endure the evils which *meet them* in the path of duty; not in such as they *bring upon themselves* by rashly presuming on God's protection. The metaphor in *ἐπὶ χερσὶν ἀποείσας*, is, as Kuin. remarks, taken from *parents*, who, in travelling over rough ways, lift up and carry their children over the stones in their path, lest they should trip and stumble upon them.

7. *ὅλα ἐκπειράσεις, &c.*] Ἐκπειράζειν (where the *εἰ* is intensive) signifies to make trial of any one's power generally; and here, of any one's power to *save*. The Commentators, however, are divided in opinion whether Christ is warning against *presumption* or *distrust*. The former is the more probable. [Comp. Deut. vi. 16.]

8. *δείκνυσιν—κόσμον*.] *Δείκνυσιν* sometimes imports not absolutely to *exhibit to the sight*, but merely to *point out*; and here may serve to indicate the several kingdoms. Yet there is a difficulty as concerns *τοῦ κόσμου*, in the term of Luke iv. 5. *τοῦ κόσμου*. To obviate this, the best modern Commentators are agreed, that the terms must be taken in a restricted sense, to denote *Palestine* only. And indeed undoubted examples of this signification have been adduced, as Rom. iv. 13. Luke ii. 1. Rom. i. 8. From this lofty mountain (supposed to have been Nebo) a prospect would be afforded (as formerly to Moses) of nearly the whole of Palestine; and its provinces might be styled *kingdoms*, just as their *tetrarchies* or *edmunds* were called kings. See Matt. ii. 22.

9. *προσκύνησας*.] The word here implies, not merely *bowing*, but *adoration* i. e. religious worship. The manner of rendering both was in the East the same, namely, by prostration to the earth.



11 μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ Διάβολος· καὶ ἰδοὺ, 1. 3.  
 ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ. 13  
 12 ἈΚΟΤΣΑΣ δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν 14 14  
 13 Γαλιλαίαν· καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατῴκησεν εἰς Καπερ-  
 14 ναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ· ἵνα 15  
 15 πληρωθῇ τὸ ῥηθὲν διὰ Ἰσαάκ τοῦ προφήτου λέγοντος· Γῆ Ζα-  
 βουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν  
 16 τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ κατῴ-

10. λατρεύσεις.] Δατρεύειν signifies properly to render service to any one; but in the Sept. and N. T. it is generally confined to religious service. [Comp. Deut. vi. 13, and x. 20.]

11. διηκόνουν αὐτῷ.] Διακονεῖν properly signifies to be an attendant on any one; but here and at Matt. xxvii. 55. and Mark i. 13 and 15 and 41. it signifies (like ministrare in Latin) to wait at table, and, by implication, to supply with food. So Eur. Cycl. 31. Κίκλωπι δειπνῶν διάκονος.

12. παρεδόθη.] Subj. εἰς φυλακὴν, which is usually expressed, as in Acts viii. 3. and xxii. 4. and Iliodor. Sic. cited by Munthe. Or it may be (with Fritz.) regarded as an indefinite form of expression, (left so, in order to avoid mentioning what is unpleasant) signifying "to be delivered up into any one's power, for harm." [Comp. Luke iii. 19. John iv. 43.]

13. τὴν παραθαλασσίαν.] "which is on the coast of the sea," or lake of Gennesareth. So called to distinguish it from another Capernaum. [Comp. Luke iv. 16. 30, 31.]

15. Νεφθαλείμ.] Drusius would read Νεφθαλεῖ, from the Hebrew. But the present reading seems better to correspond to the Syro-Chaldee, which was spoken by the Apostles; and, according to whose peculiarities of termination proper names of the O. T. would be likely to be conformed.

15, 16. The words agree neither with the Sept. nor the Hebrew; yet the discrepancy is by no means so great as would at first sight appear. The Heb., indeed, is in our Common version wrongly translated; and the Sept. is very corrupt. If the mistakes of the one be rectified, and the corruptions of the other be amended, the discrepancy will almost vanish; especially if we consider the purpose of the Evangelist; who did not mean to cite the whole prophecy contained in Is. ix. 1 and 2, but that part of it which sufficed for his purpose. Why he did not cite the whole, was, I apprehend, for this reason — that the Sept. was then, as it is now, throughout these verses exceedingly corrupt, and that the Hebrew was very obscure. The Evangelist, however, perceived that the general scope of the former of the two verses was the same as that of the latter; and that this latter presented only a fuller statement of what was contained in the former. The sense of both being thus, that "in the former time he debased (or permitted to be debased) the land of Zebulon, and the land of Naphthali; the maritime district; the country beyond Jordan, called Galilee of the Gentiles; but in the latter time he hath made (or shall make) it glorious." Such being the case, the Evangelist rightly judged, that the substance of the two verses might be blended into one; omitting, in the former verse, the names of the Hebrew; and retaining the rest, with

the slight change (adopted from the Sept.) of making γῆ Ζαβ. &c. nominative instead of accusative cases, followed by ὁ λαὸς ὁ καθήμενος put in apposition with, as explanatory of, the preceding, and pointing out the nature of the glory, to which that country was destined. The country here meant by δὲδὼν θαλάσσης is that circumjacent to the sea of Galilee; for that is the θαλ. here intended. Ὅδον θαλ. is elliptically expressed for ἡ χώρα καθ' ὁδόν. So Æschyl. Prom. Vinc. 2. init. Χθονὸς μὲν εἰς τηλοῦρον ἤκομεν πέδον, Σκύθην ἐς ὅμον. where the Schol. explains οἶμον by δὲδὼν meaning tract or country. Thus the words will be found a most graphical description of the country afterwards called Galilee, divided into its districts, as it was in the time of the Prophet; in which Γῆ Ζαβ. and γῆ Νεφ. denote the whole of the tribes of Zebulon and Naphthali, except a tract of country bordering on the lake, the same I imagine as that which, in mentioning the divisions of Galilee, the Rabbins call valley. The two next clauses, πέραν Ἰορ., Γαλιλ. τῶν ἐθνῶν denote, I apprehend, the same district; the latter being only another appellation of the former. The country meant is that district, between Mount Hermon and the river, which skirts the E. side of Jordan, in its course from Mount Libanus to where it enters the sea of Galilee, in which were situated Chorazin and other places frequented by our Lord. As to the discrepancies which seem to subsist between the Sept. and S. Matthew, I apprehend that, in the time of the Evangelists, the text of the Sept. very nearly agreed with that which we now find in his Gospel; and it ran, I conceive, as follows: χώρα Ζαβ., ἡ γῆ Νεφ. δὲδὼν θαλάσσης [καὶ τὴν παραλίαν [οἰκοῦντες] καὶ πέραν τοῦ Ἰορ., Γαλ. τῶν ἐθνῶν, ὁ λαὸς ὁ πορ. ἐν σκότει εἶδε τὸ φῶς μέγα. οἱ καθ. ἐν χ. [καὶ] σκ. θαν. φῶς ἔλαμψε ἐπ' αὐτοῖς. Most of the deviations from the present text are, more or less, supported by MSS. The words λοιποὶ οἱ in the common text are evidently from the margin, as also οἰκοῦντες, which is found in some MSS. As to τὴν παραλίαν, the true reading, I have no doubt, is τῆς παραλίας. But I suspect that even that came originally from the margin; where it was meant to explain δὲδὼν θαλ. In the Alex. and some other MSS. we have both δὲδὼν θαλ. and its gloss; which, as is often the case, by degrees expelled the original reading. Εἶδε τὸ, for the textual ἔδρε, or εἶδρε, is found in several of the best MSS. The error is such as often occurs; and here led to the rash alteration of αὐτοὺς into ἐμᾶς. The reading of the Sept., οἱ οἰκοῦντες, strongly supports that found in the Codex Cant. and several of the best MSS. of the early Italic Version, οἱ καθήμενοι. This is confirmed by the Hebrew, which is well rendered by Rosenm., "et quæ Cimmericæ regiones colebant, in solâ Judea." However ungrammatical the idiom



MK. LU.

1. 4. *μενος ἐν σκότει εἶδε φῶς μέγα· καὶ τοῖς ἑκαθ' ἑμείοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.*
- 18 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε· 17
- 16 ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. Περιπατῶν δὲ [ὁ Ἰησοῦς] παρὰ 18
- τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφοί, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστον 17
- εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω 19
- 18 μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. αἱ δὲ εὐθὺς ἀφέντες τὰ 20
- 19 δίχτυα, ἠκολούθησαν αὐτῷ. Καὶ προβάς ἐκβῆεν, εἶδεν ἄλλους δύο 21
- 20 ἀδελφοί, Ἰακώβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ 22
- δίχτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. αἱ δὲ εὐθὺς ἀφέντες τὸ πλοῖον 22
- καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.
- 23 \* Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς 23
- συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ
- θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. Καὶ ἀπῆλ- 24
- θεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Σιρίαν· καὶ προσήνεγκαν αὐτῷ πάν- 24
- τας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βυσάνοις συνεχομένους,

a Mark 1. 23.  
Luke 4. 31.  
intr. 9. 35.

may seem, it is very agreeable to the character of the Hellenistic Greek, and is not unfrequently found in the Apocalypse.

16. *καθήμενος ἐν σκότει.*] *Καθῆσθαι* sometimes signifies, as here, to *live* or *be*; of which sense the Commentators adduce examples, as Judith v. 3. 1 Macc. ii. 1. and 29. Sir. xxxvii. 18. Herodot. i. 45. *ἐν πένθει καθ.* and Dionys. Hal. Ant. p. 502. To which may be added Aristoph. Pac. 642. *ἡ πόλις γὰρ ὠχρῶσα κἀν φόβῳ καθήμενη.* As, however, the word, in this sense, is almost always connected with terms importing *grief* or *calamity*, there may be an *allusion* to *sitting*, as being the posture of mourners. *Σκότος* and *φῶς* are, in Scripture, used to denote respectively the ignorance of irreligion, and the light of the Gospel. But here *φῶς*, (abstract for concrete,) signifies an *enlightener*, or *teacher*; of which sense Wets. adduces numerous examples, as Hom. II. π. 39. *φῶς Δαναοῖσι γίνωμαι.* Eurip. El. 449. *Ἑλλάδι φῶς.* — *ἐν χώρᾳ καὶ σκιᾷ θανάτου.*] This is to be taken, like the Sept. *ἐν χώρᾳ σκιᾷ θανάτου* for *ἐν χώρᾳ σκοτεινῇ*, similar to which is the *mortis umbra* of Ovid and Virg.

— *ἀνέτειλεν.*] We have here a continuation of the metaphor. So the Classical writers speak of the coming of some public benefactor as a *light sprung up in the midst of darkness*, (see Æschyl. Pers. 299, and Agam. 806) and *ἀναεῖλαι* properly denotes the rising of the sun. *ἀνέτει* is redundant; not by Hebraism, but according to the *popular* use in almost all languages. [Comp. Isa. xlii. 7.]

17. *ἀπὸ τότε.*] Sub. *χρόνου*, i. e. from the time that Jesus settled at Capernaum. *ἤρξατο ἐκβῆεν* for *ἐκέρχεν*; by a redundancy, say the Commentators, common to both the Heb. and Latin. But it may be doubted whether there is any real pleonasm in the expression. [Comp. supr. iii. 2. et infr. x. 7.]

18. *ἀπῆλθεν.*] This is properly an adjective with *ἀπὸ* understood. The word is used by Hesiod, Herodo., and other authors, and appears, from its use, (see Herodo. i. 141.) to have

denoted a *large drag-net*; as *ἐκέρχων*, from *ἐκω*, usually a *small casting-net*. [Comp. Luke v. 2, et John i. 42.]

19. *δεῦτε ὀπίσω μου.*] *Δεῦτε* is usually considered as a mere particle of exhortation, like *ἀγε* or *ἀγετε* and the Heb. *הָלֵךְ* or *הָלֵכִי*. But it is here and at xi. 28. xxii. 4. Mark i. 17. vi. 31. used in its proper sense, to denote *venite*, or *adepte*. Buttm. rightly derives it from *δεῖρ'* *ἴτε*. The *ὀπίσω μου* has reference to the custom for disciples to follow their master, and the expression is equivalent to "Be my disciple." So Diog. Laert. ii. 48. Socrates is said to have thus called Xenophon: *ἔπον τόνιν καὶ μὴδιστα.*

— *ἀλιεῖς ἀνθρώπων.*] i. e. able to draw men over to the Gospel. So Plato in his *Sophista*, compares the teacher of wisdom to a fisher. And in Stob. Serm. p. 313. (cited by Palairet) Solon says: *Ἐγὼ μὲν ἀνασχῶμαι ἵνα ἀνθρώποι ἀδαίσω.* Indeed, as Kum. remarks, terms of hunting and fishing are often used by the Classical writers of conciliating friends, or gaining disciples.

21. *ἐν τῷ πλοίῳ.*] This is wrongly rendered by some "in the boat." *Πλοῖον*, indeed, is a general term to denote a *vessel* of any size; but it must here denote the *ship*, i. e. their ship.

23. *περιῆγεν*] *amb.* *periciravit*. Act. for *mid.*, by the ellip. of *ἵκεον*. *Δεῦτε* is used with reference to the plural *implod* in the preceding Γαλιλαίαν, by a common idiom, on which see Matt. Gr. Gr. § 435.

— *ἀκῆν καὶ πᾶσαν μάλ.*] Kum. regards the terms as synonymous, which they sometimes are, but not here. *Νόσος* rather denotes a *thoroughly formed disease*, whether acute or chronic; *πανέκτα*, an *incipient indisposition*, or temporary malady. See Euthym. and Markland in Bowyer.

24. *ἀπῆλθεν.*] Genit. of object, for *πρὸς αὐτοῦ*; as in Joseph. p. 786. 45. *ἀπῆλθεν ἀγγέλῳ πρὸς αὐτοῦ.*

— *ἐκβῆεν.*] *ἔβαν*, as in Thucyd. i. 20. So the Latin *evadit* for *fuit*.

— *βασάνους συνεχομένους.*] *Βδανός* signifies 1. a



καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ  
 25 ἐθεράπευσεν αὐτούς. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς  
 Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱερουσολύμων καὶ Ἰουδαίας, καὶ πέραν  
 τοῦ Ἰορδάνου.

touchstone; 2. examination, or trial, by torture; 3. torture itself; 4. any tormenting malady; of which signification examples are adduced by Wets. Συνέχεσθαι is often used with a Dative of some disorder; and has reference to such as confine the patients to their bed.

— καὶ δαιμονιζομένους, καὶ σεληνιαζομένους.] Notwithstanding the learning and talent which have been so profusely expended in support of the hypothesis of Mede, that these δαιμονιζόμενοι were merely persons afflicted with lunacy, it is, I conceive, utterly untenable. The disorders could not be the same; that of those possessed with demons being precisely distinguished, not only from natural diseases of the worst sort, but from lunacy in particular. It is true, that among both Heathens and Jews, lunacy and epilepsy were ascribed to the agency of demons (the spirits of dead men, or other evil beings); and it must be granted, that there are some passages of Scripture (as Matt. xvij. 11 and 15. John vii. 20. viii. 48 and 52. x. 2.) which prove that the terms σελην., ἐπιληπ., and δαιμ. were sometimes used synonymously. But that will not prove that they were not properly distinct from each other. And surely when distinguished, their being sometimes used synonymously ought not to affect their proper acceptation. The great preponderance, too, of the latter over the former seems to evince an intention, on the part of the sacred writers, to prevent the false conclusions which might be drawn from the diseases having many symptoms in common, by marking those cases of possession which Jesus relieved by some circumstances not equivocal, and which could never accompany an imaginary disorder. And when it is urged, that the Evangelists merely adopted the popular phraseology of their countrymen, without any belief in the superstitions connected therewith, (as with us the use of the term bewitched implies no belief in witchcraft,) that is taking for granted the very thing to be proved, and confounds a distinction, that between popular phraseology and doctrine. Mr. Mede was led into the view adopted by him, from having "observed it to be God's gracious method, in the course of his revealed dispensations, to take advantage of men's habitual prejudices, to support his truth, and keep his people attached to his ordinances." But the learned writer should have known how to distinguish between rites and doctrines. They were rites only, of which the Almighty availed himself, for the benefit of his servants: in matters of doctrine, the like compliance could not be indulged them without violating material truths; and therefore Scripture affords us no example of such a condescension. And surely, to support a false and supposititious opinion concerning diabolical possessions would have been contaminating the purity of the Christian faith. Moreover, when it is urged, that no reason can be given why there should have been demoniacal possessions at the time of our Lord, and not at the present day, we reply, that these possessions might then be permitted to be far more frequent than at any other period, in order that the power of Christ over the world of spirits might be more

evidently shown, and that He who came to destroy the works of the Devil might obtain a manifest triumph over him. Mede, Farmer, and others, indeed, insist much on the highly figurative character of Oriental style, and compare those passages of Matt. viii. 26. Mark iv. 39. and Luke viii. 24., where Jesus, it is said, "rebuked the winds," and another where it is said he "rebuked a fever." But as to the former expression, it is, in fact, only equivalent to the *motus componere fluctus* of Virgil: and the expression rebuking the fever is but a strongly figurative one, to denote repressing its violence. And when it is urged, that in the demoniacs no symptoms are recorded which do not coincide with those of epilepsy or insanity at the present day, we may ask, if an evil spirit were permitted to disturb men's vital functions, have we any conception how this could be done without occasioning some or other of the symptoms which accompany natural disease?

It must, moreover, be borne in mind, that these demoniacal possessions have an intimate relation to the doctrine of redemption, and were, therefore, reasonably to be expected at the promulgation of the Gospel. The doctrines of demoniacal possessions and of a future state were equally supported by the acts and preaching of Jesus and his Disciples; and are equally woven into the substance of the Christian faith; the doctrines of the Fall and of the Redemption being the two cardinal hinges on which our holy Religion turns. To form a right judgment of the matter in question, it should be considered what part the Devil bore in the œconomy of grace. Now, in the history of the Fall, Satan is represented as instigating the first man to disobedience; for which his punishment by the second Adam (who restored man to his lost inheritance) is, at the time of the fall, denounced in the terms of "bruising his head by the seed of the woman." When, therefore, we find this restoration was procured by the death of Christ, we may reasonably expect to find that punishment on the tempter which was predicted in the history of the Fall, recorded in the history of the Restoration. And so, indeed, we find it. See Luke x. 18. Had the first Adam stood in the rectitude of his creation, he had been immortal, and beyond the reach of natural and moral evil. His fall to mortality brought both into the world. The office of the second Adam was to restore us to that happy state. But as the immortality purchased for us by the Son of God was not like that forfeited by Adam, to commence in this world, but is reserved for the reward of the next, both physical and moral evil were to endure for a season. Yet to manifest that they were, indeed, to receive their final doom from the Redeemer, it was but fit that, in the course of his ministry, he should give a specimen of his power over them. One part, therefore, of his God-like labors was taken up in curing all kinds of natural diseases. But had he stopped there, in the midst of his victories over physical evil, the proof of his dominion over both worlds had remained defective. He was, therefore, to display his sover



V. Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, 1  
 προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, 2  
 ἐδίδασκεν αὐτοὺς, λέγων· Ἐμακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι 3  
 αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Ἐμακάριοι οἱ πενθοῦντες· ὅτι 4  
 αὐτοὶ παρακληθήσονται. Ἐμακάριοι οἱ πρᾶγες· ὅτι αὐτοὶ κληρονομή- 5  
 σουσι τὴν γῆν. Ἐμακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· 6

eighty over *moral evil* likewise. And this could not be clearly evinced, as it was over *natural evil*, but by a sensible victory over Satan, through whose temptation *moral evil* was brought into the world, and by whose wiles and malice it was sustained and increased. For evil is represented in Scripture as having been introduced by a Being of this description, who, in some manner, not intelligible to us, influenced the immaterial principle of man. The continuance of evil in the world is often ascribed to the continual agency of the same being. Our ignorance of the manner in which the mind may be controlled by the agency in question ought not to induce us to reject the doctrine itself.

In short, the hypothesis that the demoniacs were merely lunatic persons, with the semblance of *simplicity*, involves far greater *difficulties* than the common view. How otherwise are we to account for the fact, that the *demoniacs* everywhere address Jesus as the Messiah? which was not the case with those who only labored under *bodily disorders*. And when we find mention made of the number of demons in particular possessions, *actions* ascribed to them, and actions so expressly distinguished from those of the possessed—conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when we find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe,—it is impossible for us to deny their existence. In acquiescing in which, where we cannot understand, we may and ought to bow our reason to the Giver of reason. On one side, we have the wonderful doctrine, that it pleased the Almighty to permit invisible and evil beings to possess themselves, in some incomprehensible manner, of the bodies and souls of men; and for purposes which we can partly see, and are partly left to conjecture. On the other, we have Christ, the *revealer of truth*, establishing *falsehood*, sanctioning error and deception, and consequently being answerable for future and gross impositions, such as have been practised in latter ages! We have the Evangelists inconsistent with themselves; and a narrative acknowledged to be inspired, and intended for the unlearned, unintelligible to the learned and even involving falsehood! The hands, too, of Infidels are greatly strengthened by any such concession; and various other awkward consequences arise, which are ably stated by Bp. Warburton, in L. ix. of his *Divine Legation*, and in a Sermon on this text, to which I have been much indebted in forming the above article.

Ch V. 1. The subjoined table, from Bishop Marsh's Dissertation on the first three Gospels, represents the parallel passages, as they are scattered throughout the Gospel of St. Luke, on the three following chapters.

MATTHEW.	LUKE.	MATTHEW.	LUKE.
v. 3—6.	vi. 20, 21.	vi. 19—21.	xii. 33, 34.
11, 12.	22, 23.	22, 23.	xi. 34—36.
15.	xi. 33.	24.	xvi. 13.
13.	xvi. 17.	25—33.	xii. 32—31.
25, 26.	xiii. 53, 59.	vii. 1—5.	vi. 37—42.
32.	xvi. 18.	7—11.	xi. 2—13.
39—42.	vi. 29, 30.	12.	vi. 51.
44.	27, 28.	13.	xiii. 24.
45.	35.	16—21.	vi. 43—46.
46, 47.	32, 33.	22, 23.	xiii. 25—27.
48.	36.	24—27.	vi. 47—49.
vi. 9—13.	xi. 2—4.		

—Ἰδὼν τοὺς ὄχλους.] “Seeing so great a concourse.” &c.

—τὸ ὄρος.] As the Article does not allude to any before mentioned or definite mountain, it is by many Commentators regarded as indefinite, like the Heb. הַר, or put for הָאֵל. The principle, however, is unsound, both as respects the Greek and the Hebrew. See Fritz. We must leave the Art. its definite force, and with Midill, suppose τὸ ὄρος to denote the mountain distinct, as distinguished from the other two, as Gen. xix. 17. and Josh. ii. 22. He is of opinion that our Lord would not lead the multitude to Mount Tabar, (which has been commonly supposed the scene of the discourse) since part of the ridge lay much nearer to Capernaum.

—καθίσαντος αὐτοῦ] for καθίσαντος αὐτοῦ, says Kuin. This, however, is unnecessary. The construction here adopted is found in Herodot. and other writers. Καθ. has reference to the posture in which the Jewish doctors taught; the master sitting, while the disciples stood.

2. ἀνοίξας τὸ στόμα αὐτοῦ.] This is usually esteemed an Hebraism; but Wets. has adduced similar expressions from the Greek Classics; and the expression may rather be considered as a vestige of the redundancy of primitive phraseology; afterwards retained with verbs of speaking, and on occasions of more than usual importance. See Winer's Gr. § 54. 2. a. Sometimes it is used instead of a verb of speaking, as in Ps. lxxviii. 12. ἀνοίξα τὸ στόμα μου καὶ ἐπαύησέν ἡ ψαλμὸς.

3. μακάριοι οἱ πτωχοὶ τῷ πνεύματι.] The sense here partly depends upon the construction, on which Commentators are not agreed. Many of the moderns join τῷ πνεύματι with πτωχοί; while the greater number, and nearly all the ancient, construe it with πρᾶγες. And this seems preferable; for the former method, though it yields a tolerable sense, is too harsh, and breaks that uniformity of expression, which runs through the several passages. Πτωχοὶ τῷ πνεύματι is well explained by Luthym. of *poor in spirit*; those of a humbler disposition. See Is. lvi. 2. Here τῷ πνεύματι is added, in order to determine the sense.

4. αἱ πενθοῦντες.] This is by some explained, “those who bear a<sup>m</sup> pains with resignation.” But it is better, with Chrys. and some moderns,



- 7 ὅτι αὐτοὶ χορτασθήσονται. \* μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ ἐλεηθή-  
 8 σονται. † μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τὸν Θεὸν ὄψον-  
 9 ται. ‡ μακάριοι οἱ εἰρηνοποιοί ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.  
 10 § μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης ὅτι αὐτῶν ἐστὶν ἡ βα-  
 11 σιλεία τῶν οὐρανῶν. ἥ μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ  
 διώξωσι, καὶ εἰπωσιν πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν  
 12 ἐμοῦ. † Χαίrete καὶ ἀγαλλιᾶσθε! ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς  
 οὐρανοῖς ὅτι οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.  
 13 \* Ὅτι ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι

e Infra 6. 14.  
 Mark 11. 25.  
 Jam. 2. 18.  
 f Psal. 24. 4.  
 Heb. 12. 14.  
 1 Cor. 13. 12.  
 1 John 3. 2.  
 g 1 Pet. 3. 14.  
 h Tim. 2. 12.  
 i Luke 6. 22.  
 1 Pet. 4. 14.  
 i Luke 6. 23.  
 Jam. 1. 2.  
 Acts 7. 52.  
 infr. 23. 34, &c.  
 k Mark 9. 50.  
 Luke 14. 34.  
 & 35.

as Kuin. and others, to interpret, "those who mourn [for their sins.]" See Isa. lvii. 18. and James iv. 9.

— παρακληθήσονται] "they shall be comforted;" namely, with the hope of final acceptance and salvation.

5. οἱ πραεῖς] "the meek and forgiving." It is not *apatly* which is enjoined, but a regulation of passion. See Ephes. iv. 26. The blessing here promised (taken from Ps. xxxvii. 11.) is primarily an earthly, but terminates in a heavenly one; conferring not a temporal, but an eternal inheritance.

6. οἱ πεινῶντες — δικαιοσύνην] i. e. those who ardently pursue, and, as naturally, seek after it, as men do to satisfy hunger and thirst. By δικαιοσύνην is denoted the performance of all the duties which God has enjoined.

— χορτασθήσονται.] The Interpreters variously supply what is here wanting to complete the sense. The best method seems to be that of Chrys. and Euthym. who simply supply παντός ἀγαθοῦ, i. e. with every good, both in this world, and in the next. Χορταξ is properly used of animals, but is, in the later writers, applied to men.

7. Διεσθήσονται] "shall experience mercy and compassion;" namely, always from God, in pardon and acceptance; and (as seems to be also implied) usually from man. See Chrys. and comp. Prov. xi. 25.

8. οἱ καθαροὶ τῇ καρδίᾳ] i. e. "the pure in heart," as contradistinguished from those who, like the Pharisees, only aimed at an outward and ceremonial purity. So the Heb. כָּרִי לֵבָר and כָּרִי לֵבָר, as Ps. xxiv. 4. and Gen. xi. 50. Many parallel sentiments are adduced by Wets. from the Classical writers. I add Aristoph. Ran. γνώμη καθαρεύειν.

— τὸν Θεὸν ὄψονται.] A phrase occurring also at Heb. xii. 14, which is best explained as indicating the favour of God here, and his final acceptance, by salvation, hereafter. In the East, where monarchs were seldom seen, and seldom or approached by their subjects, it is no wonder that introduction to them should have been an image of high honour and happiness.

9. εἰρηνοποιοί] i. e. not only those who are peaceably inclined, but also who study to preserve peace among others.

— υἱοὶ Θεοῦ] namely, as imitating and bearing resemblance to God, who is styled the God of peace. See Rom. xv. 20. and 2 Cor. xiii. 11. So Philo de Sacr. οἱ τὸ δρᾶσθαι τῇ φήσει καὶ τὸ καλὸν, εἰς εἰς τὸν Θεόν. Similar expressions, too, occur in the Pagan Philosophers, who are supposed to have borrowed them from the Scriptures. It is here implied that they will be loved and blessed with a truly paternal affection

10. δεδιωγμένοι ἕνεκεν δικαιοσύνης.] Διώκειν signifies, 1. to follow after; 2. to pursue any one for apprehension; 3. in a metaphorical sense, to pursue with acts of enmity, to persecute, as in the present passage, which is similar to 1 Pet. iii. 14. ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. In both the sense of δικ. is, "virtue and true religion."

11. ὅταν ὀνειδίσωσιν] for εἰ ὀνειδίσουσιν. Sub. ἀνθρωποι, by an ellipsis common to most languages. On this use of the subjunct. see Winer's Gr. Some of the best Commentators are of opinion, that, having in the former verse touched on persecution generally, our Lord here descends to particulars; and notices one special act of it, namely, prosecution before human tribunals, on account of religion. Διώκειν is a well known forensic term to denote prosecute; and the other expressions in this sentence may have reference to judicial insult and gross abuse, as well as injustice. It may, however, be taken here in the same sense as in the preceding verse, the sense there being only further developed here.

— ψευδόμενοι] Particip. for adv., as in a similar passage of Joseph. Ant. vii. 11. 1. τοὺς πλουσιωτάτους τῶν Ἰουδαίων ἔλεγε, καταψευδόμενος, διδασκάλους εἶναι αὐτῷ τοῦ βουλεύματος γεγονέναι.

— ἕνεκεν ἐμοῦ] "in my cause."

12. χαίrete καὶ ἀγαλλιᾶσθε.] The words are not, as Kuin. supposes, synonymous; but the latter is a stronger term than the former. The sense of μισθός need not here be pressed on, since it must signify a reward assigned of mere grace. See Rom. iv. 4.

13. ἐστε] "are, or are [to be]" "should consider yourselves as." Τῆς γῆς is for τῶν ἀνθρώπων.

— τὸ ἅλας τ. γ.] So Livy, cited by Grot. calls Greece the sal gentium; salt being a common symbol of wisdom. The meaning is, "What salt is to food, by seasoning and by preserving it, so ought ye to be to the rest of men. Others are to learn from you, and ye are to be examples to others."

— μωρανθῇ] "becomes insipid" ἀναλον γίνεσθαι, as Mark ix. 50. This sense is derived from that signification of μωρός, by which (like the Latin fatuus, and the Heb. כָּפֶלֶה, as applied to objects of taste) it denotes insipid. The word is properly cognate with μαρδς, debilis. Thus we use faint in the sense insipid. It is certain that rock salt may lose its savour; but probably not sea salt. And as the allusion is somewhat remote, most recent Commentators have (with Schoettg.) supposed that a bituminous salt is here meant, procured from the lake Asphaltites, and which, having a fragrant odour, was strewn over the sacrifices in the temple, to counteract the smell of the burning flesh. Now as large quantities



- ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπα-  
 1 Philip. 2. 15. τεῖσθαι ὑπὸ τῶν ἀνθρώπων. <sup>1</sup> Ὅτι εἰτε τὸ φῶς τοῦ κόσμου. οὐ 14  
 m Mark 4. 21. δύναται πόλις κρυβῆναι ἐπ' αὐτῷ ὄρους κειμένη. <sup>m</sup> οὐδὲ καίουσιν λίχρον 15  
 Luke 8. 16. & 11. 33. καὶ τιθέουσιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λάμπει  
 n 1 Pet. 2. 12. πᾶσι τοῖς ἐν τῇ οἰκίᾳ. <sup>n</sup> Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν 16  
 ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέ-  
 ρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.  
 Ἀλλ' ἐπαίσητε, ὅτι ἡλθον καταλῦσαι τὸν νόμον ἢ τοῖς προφήταις· οὐκ 17  
 e Luke 16. 17. ἡλθον καταλῦσαι, ἀλλὰ πληρῶσαι. <sup>e</sup> Ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν 18

were laid up in the temple for this use, it would often spoil by exposure to the sun and atmosphere, and was then, we learn, scattered over the pavement, to prevent the priests from slipping, in wet weather. This, then, is thought to be an allusion to the temple service. There is here only a case *supposed*, which does sometimes, though rarely, occur. But this method is not necessary to be adopted, and seems at variance with the parallel passage at Luke xiv. 35.

—ἐὰν δὲ τὸ—ἀλισθῆσθαι.] “Our Lord has here supported a *particular truth* on a *general principle*. The particular truth is, that the loss of the salt, or genuine spirit of Christianity, cannot be supplied by any expedient whatsoever: and it is supported on this general principle; that every thing has its salt, or essential quality, which makes it to be what it is; and without which it is no longer the same; having degenerated into another thing.” (Warburton).

—εἰ μὴ βληθ. ἔξω] “a sort of rustic proverb, signifying to be good for nothing.” Markl. on Luke xiv. 34.

14. τὸ φῶς τοῦ κόσμου] i. e. the means by which God is pleased to enlighten the minds of men with true religion, as the globe is enlightened by the rays of the sun; which is, in the *proper* sense, τὸ φῶς τοῦ κόσμου. The term was applied by the Jews to their Rabbins, as among the Greeks and Romans celebrated persons were called *lights of the world*.

—οὐ δύναται πόλις κρυβῆναι, &c.] It is commonly supposed that this being connected with ver. 16., which contains the *application* of the similitude, namely, οὕτω λαμψάτω, &c., there is an ellip. of καθὼς; as Is. lv. 9. and Jer. iii. 20. But it is better to suppose that in these words is *implied* the corresponding clause, “So neither can *you* remain in secret; the eyes of all being turned upon you.” Then ver. 16. will supply an *addition* founded on what is said in the two preceding verses.

—πόλις—ἐπ' αὐτῷ ὄρους.] This part of the simile may, as some suppose, have been suggested to Jesus by the city Bethulia, a little N. of Mt. Tabor; and clearly visible from the situation where the discourse was pronounced.

15. καλοῦσι] for the more Classical *ἐπικλοῦσι*, which is used by Lu. viii. 16. xi. 33. Yet examples of it have been advanced, chiefly from the later writers, and in the *passive*. The sentence contains a proverbial saying, to express depriving any thing of its utility, by putting it to a use the furthest from what it was intended for. The words λίχρον and μόδιον have Articles, because they are *monadic* nouns, as denoting things of which there is usually *one* only in a house. See Middlet. and Campb.

16. τὸ φῶς ἑ.] i. e. the light of your *example* in a holy life.

—ἴδωσιν—καὶ δοξάσωσι.] For ἴδοντες δοξ. Δοξάζειν in the sense *praise*, *glorify*, is Hellenistic. In Classical Greek it signifies to *suppose*.

17. καταλῦσαι] “to abrogate, to annul.” A sense as applied to laws or institutions of any kind, often occurring in the Classical writers. Our Lord here anticipates an objection; namely, that his doctrines differed, in many respects, from the Mosaic; and that therefore his system could not but *destroy* that promulgated by God to Moses, and borne testimony to by the Prophets. And yet it was not to be imagined, that the all-wise Being would lay down a law, as a *rule* of life, under *one* dispensation, which should be at variance with what he had promulgated under *another*. By τὸν νόμον must be meant in some sense, the law of Moses; that being the invariable sense of the word in the Gospels and Acts. Some, however, understand the *ceremonial*, others the *moral* law. Each, indeed, may be said to be meant. For the *ceremonial* law was completed by our Lord, in answering the types and fulfilling the prophecies, after which it was to cease, the *shadow* being supplied by the *substance*; the *moral*, by his exalting its precepts to a spirituality before unknown, and purifying it from the corruptions of the Jewish teachers: for it is plain from the whole of Scripture, that the ceremonial law alone was abrogated, while the moral law was left, as of perpetual obligation. And thus, in either case the law was meant to be, as St. Paul terms it, our *παιδαγωγός*, or conductor to, and preparer for, the Gospel, and to cease when it had answered the purpose for which it was originally designed, as a *part* of the great plan of Divine wisdom and mercy, for the salvation of man. This assurance of our Lord was made, to correct the false opinion of the Jews; that the Messiah would raise the Mosaic law to the greatest perfection, and *literally* fulfil the happy predictions of the Prophets.

18. ἄχρις ἡν.] A word derived from the Heb., and used either at the beginning, or the end of a sentence. In the former case it has the affirmative sense, *verily*, and is equivalent to *aid*, or *add*; in the latter, it is put for *quarto*, “as he is.” “ἄχρις ἡν” is a proverbial phrase, often occurring in Scripture, and sometimes in the Classics, to denote that a thing can *never* happen. (So Ps. cxix. 46, Job xi. 2, Luke xvi. 17, Matt. xxiv. 35, Is. v. 10, Jer. xxxiii. 20, 21, Job. xiv. 12.) Dio. Cass. cited by Wets. *ἐπὶ αὐτῷ ὄρει ὅπου ἂν τὸν οὐρανὸν συνεστῇ, ἢ ἡλιαν*—“as he is” and *verily* and *so*. Pseudo-Hd. vi. 93 where it is used in a treaty, that there shall be peace *μὴ* *ἄχρις ἡν* *οὐρανός* *τε* *καὶ* *γῆ* *τὴν* *αὐτὴν* *σ.ῶ.σ. ἔχουσιν*.



παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵῳτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ  
 19 ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. <sup>p Jam. 2. 10. supr. ver. 3,</sup> ὅς ἐάν οὖν λύσῃ μίαν τῶν  
 ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλά-  
 χιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὅς δ' ἂν ποιήσῃ καὶ  
 20 διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>q Luke 11. 39. infr. 23. 25. 28. 27.</sup> Λέγω  
 γὰρ ὑμῖν, ὅτι ἐάν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμ-  
 ματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρα-  
 21 νῶν. <sup>r Exod. 20. 13. Deut. 5. 17.</sup> Ἱκούσατε ὅτι ἐρξέθη τοῖς ἀρχαίοις· “Οὐ φονεύσεις· ὅς δ'  
 22 ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.” <sup>s 1 John 3. 15.</sup> Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς  
 ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὅς δ' ἂν

The words *ὁ οὐρανὸς καὶ ἡ γῆ*, form a periphrasis for the *universe*, which the Jews supposed was never utterly to perish, but would be constantly renewed. See Baruch iii. 32. and i. 11. So Phil. Jud. 656. says, that the laws of Moses may be expected to remain *ἕως ἂν ἡλιος καὶ σελήνη, καὶ ὁ σῆμας οὐρανὸς τε καὶ κόσμος ᾗ*. Something very similar is cited by Wets. from a Rabbinical writer.

—*ἵῳτα — κεραία.*] *Ἰῳτα* denoted properly, the letter *Jod* [י] (as being the smallest of the letters in the Hebrew alphabet,) and figuratively, any thing very small: *κεραία*, the points, or corners, which distinguished similar letters of the Hebrew alphabet, but were used figuratively to denote the minutest parts of any thing. Similar sentiments are cited from the Rabbinical writers. Thus our Lord means to express, in addition to the *eternal obligation*, the *boundless extent* of the moral law, as demanding the utmost purity of *thought*, as well as innocence of action.

—*ἕως ἂν πάντα γένηται.*] “until all shall come to pass,” i. e. be accomplished, namely, by the fulfilment of the legal types and prophecies, and the complete establishment of the moral law.

19. *ἀβερ.*] “Shall neglect, or transgress.” A sense common in the Classical writers, and here required by the antithetical term *ποιεῖν*.

—*μὴν τῶν ἐλαχίστων.*] Render “One of the least of these commandments.” Here there is an allusion to the practice of the Pharisees, who, agreeably to their own lax notions of morality, divided the injunctions of the law into the *weightier* and the *lighter*. Any transgression of the latter they held to be very venial. And, by their own arbitrary classification of the former, they evaded the *spirit*, while they pretended to fulfil the *letter* of the law.

—*ἐλαχίστος κληθήσεται.*] Said *per meiosis* for, “he shall be farthest from attaining heaven,” i. e. “he shall not attain it at all.” By the antithesis *μέγας* must be taken for *πλείστος*, of which the Commentators adduce examples, to which may be added Plato ap. Matth. G. G. § 206. Here only a high degree of the positive can be meant. *Μέγας κληθήσεται*, “he shall be great,” i. e. in high favour; on which sense see my note on Thoud. i. 133. By *τῇ βασι. τ. οὐρ.* is meant, the kingdom of Christ on earth, the Gospel dispensation.

20. *πιοισσίστη, &c.*] “shall excel.” Here our Lord fully declares his meaning; openly naming those whom he had before only hinted at. The sentence is, as it were, an answer to a question; q. d. “What, will not the righteousness of the law, as exhibited in the lives of such holy per-

sons as the Pharisees, save us?” “No such thing—for I plainly tell you, that unless,” &c. *Δικαιοσύνη* must here denote, like the Heb. *הקצצ*, piety and virtue, as evinced in a life spent agreeably to the Divine commands, especially in the cultivation of the moral virtues.

—*οὐ μὴ εἰσέλθῃ.*] “Ye shall by no means enter.” On this syntax see Winer’s Gr. p. 161. m.

21. *τοῖς ἀρχαίοις.*] It is matter of dispute whether this should be rendered “by, or to them of old time.” The former is maintained by most of the Commentators from Beza downward; the latter, by the Fathers and the ancient translators, and a few modern Commentators, as Dodd. Campb., Bp. Jebb, and Rosenm. So Joseph. Antiq. viii. 2. 4. “God gave to Solomon wisdom, ὥστε τοὺς ἀρχαίους υπερβάλλειν ἀνθρώπους.” Upon the whole, the former interpretation seems to deserve the preference; as being most suitable to the context, and confirmed by the usage of the later writers, especially the Sept. and the N. T. And the words will thus be akin to a Talmudic saying, which may be rendered, *εἰρήκασιν οἱ ἀρχαῖοι ἡμῶν*. By *οἱ ἀρχαῖοι* Kuin. understands the *Jewish teachers* not long before the age of the Gospel. And Fritz. observes that the notion of *ἀρχαῖος* is *relative*. Be that as it may, certain it is that in that age the moral law had been utterly perverted; and that our Lord meant to allude to that corruption, is plain from what follows.

—*ἔνοχος ἔσται τῇ κρίσει.*] “will be liable to the judgment.” So Plato, cited by Wets., *ἔνοχος ἔστω νόμοις δ τοῦτο δρᾶσας*. By *τῇ κρίσει* is meant an inferior Court of Judicature, consisting (as the Rabbins say) of twenty-three, or according to Joseph. Bell. i. 20. 5. and Ant. iv. 8. 14., of seven judges.

22. *τῷ ἀδελφῷ*] for *ἑτέρῳ*, any one. An idiom arising from the Jews being accustomed to regard all Israelites as brethren.

—*εἰκῇ*] “without sufficient cause;” implying also *above measure*. For such a person, to use the words of Aristot. cited by Wets. is angry, *οἷς οὐ δεῖ, καὶ ἰφ’ οἷς οὐ δεῖ, καὶ μᾶλλον ἢ δεῖ*. Critics are divided in opinion as to the genuineness of the word, which is rejected by Erasm., Bengel, Mill, and Fritz., but received by Grot., Wets., Griesb., Mattiari, Tittm., Vater, Knapp., and Scholz. The authority of MSS. for its omission is next to nothing; and that of *versions* slender. And although that of the Fathers be considerable, yet far inferior to that for the word—Not to say that the *universal consent* of Fathers would not counterbalance such strong external evidence



αἴτις τῷ ἀδελφῷ αὐτοῦ· ὥστε, ἔσται τῷ σινδρόνῳ· ὅς δ' ἂν  
 εἴη· μωρὸς, ἔσται ἐν τῇ γένητι τοῦ πυρός. Ἐὰν οὖν προσ- 23  
 γένης τὸ δῶρόν σου εἰς τὸ θνoιαστήριον, καὶ μνησθῇς ὅτι ὁ ἀδελ-  
 γός σου ἔχει τὸ κατὰ σοῦ· ἄγε ἐκὶ τὸ δῶρόν σου ἔμπροσθεν τοῦ 24  
 θνoιαστήριον, καὶ ἵστασε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ  
 τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. Ἦσθι ἐννοῶν τῷ ἀντιδίκῳ σου 25  
 ταχύν, ἕως ὅτου εἴ ἢ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε παραδῶ ὁ ἀντι-  
 δικὸς τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑψηλῇ, καὶ εἰς γιλακὴν  
 βληθῇς. Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδώς 26  
 τὸν ὀφθαλμὸν καθαράντην. <sup>u</sup> Ἠκούσατε ὅτι ἐρησθή [ταῖς ἀρχαῖς]· Οὐ 27  
 μοιχεύουσιν. <sup>z</sup> Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ 28

as that for the word. Internal evidence, too, for the word, far preponderates. In short, I quite agree with Matthæi, who pithily remarks, "*Assectare, non Criticæ, disputatum est contra hoc vocabulum.*"

—ἐνοχος ἔσται τῇ κρίσει] i. e. is liable to such a punishment in the other world as may be paralleled with that which the Court of seven inflicts. *Ῥακά*. A term of strong reproach, equivalent to "*a vile, worthless fellow.*"

—μωρὸς.] A term expressive of the greatest abhorrence, equivalent to "*than impious wretch*" for, in the language of the Hebrews, *folly* is equivalent to "*impiety.*"

—γένητι τοῦ πυρός.] *Γέννα* is formed from the Hebr. גֵּנָן (the valley of Hinnom) a place S. E. of Jerusalem, called *Γέννα* at Josh. xviii. 16. (and probably a deep dell; φάραξ as it is rendered at Josh. xv. 8.) where formerly children had been sacrificed by fire to Moloch; and which long afterwards was held in such abomination, that the carcases of animals, and dead bodies of malefactors, were thrown into it; which, in so hot a climate, needing to be consumed by fire, which was constantly kept up, it obtained the name *γένητι τοῦ πυρός*. Both from its former and its present use, it was no unfit emblem of the place of torment reserved for the wicked, and might well supply the term to denote it. Of course, the sense is, that the latter offence would incur as much greater a punishment than the former as burning alive was more dreadful than stoning, &c.

23. As the former verse forbids *ill timed and excessive anger and hatred*, so this and the following enjoin *love to our neighbour*, and a *pleasing spirit*. And since the Pharisees reckoned anger, hatred, and reviling among the slighter offences; and thought that they did not incur the wrath of God, if sacrifices and other external rites were accurately observed; so here we are taught, that external worship is not pleasing in the sight of God, unless it is accompanied by a meek and charitable spirit.

—δῶρον.] Whatever was brought to the altar, was so called.

ἔχει τι κατὰ σοῦ.] It is not necessary with most Commentators, to supply *ἑγκλημα*, cause of complaint; since that is implied by the context. The same expression occurs at Mark xi. 25. and Rev. ii. 4.

24. ἀλλάγηθι] "(do thy endeavour to) be reconciled with;" namely either by asking pardon, or by *granting* it. Thus Philo de sacrificiis p. 641. says, that when a man had injured his brother,

and, repenting of his fault, *voluntarily acknowledged it*, he was first to make restitution, and then to come into the temple, presenting his sacrifice, and asking pardon. Thus we are taught that vain is all external worship of the Deity, if the duties towards our fellow creatures be neglected.

25. Here is inculcated the *general maxim* of speedy reconciliation with an adversary. And this is illustrated by an example derived *à re penitentiâ*. Ἦσθι ἐννοῶν, "*be friends with.*" This is not so much a *periphrasis* for *ἐνόςαν*, as a stronger expression. So Luke xix. 17. Ἦσθι ἔξουσιν ἔχων.

—τῷ ἀντιδίκῳ.] The word signifies properly an *opponent in a suit at law*, but here a *creditor*, who is about to become a plaintiff, in Art. by suing his debtor at law.

—ἐν τῇ ὁδῷ] "in the way," namely to the Court, or to the Judge. For from Hesiod. Antiq. Rom. iv. 16. 13. we find that sometimes the plaintiff and defendant used to settle their affair *by the way*; and then the latter, who had been summoned to trial, was dismissed.

—ἐκδοῦν] "the person who carried into execution the sentence of the Judge," whether corporal punishment or fine, called by Lu. xii. 58. *παίσμα*, probably the more exact term.

27. τὰς ἀρχαῖς.] These words have been rightly rejected by all the later Editors, since they are found in few of the MSS., are not in the Ed. Print., and are sanctioned by scarcely any Versions or Fathers; and we can far better account for their insertion than their omission.

28. γυναῖκα] i. e. a married woman; which sense is required by the context and almost general use of *γυνή* and *μετρί* in the Scriptures. *Βλῆθαι* is for *ἐπιβλεῖν*, passively "*passing upon.*" So *ἐπιβλεψάμενος*. Our Lord means to say, that it is not only the act, but the *unchaste desire*, also, (what is called at 2 Pet. ii. 14. the "*adulterous eye*") which is included in the commandment. *Ἐπιβλεῖν* may (with Whitby) be defined "*such a desire as gains the full consent of the will, and would certainly terminate in action, did not impediments from other causes arise;*" thus making the essence of the vice to be in the *intention*. So also thought many of the sages of Greece and Rome, from whom citations are adduced by Wetst., as Javon. Sat. xlii. 703. "*Scolus intra se tacitum cui cogitat alium Facti crimen habet,*" to which I add Max. Tyr. Diss. 33. 4. who says that to prevent criminal *action*, the only safe expedient is *cogito rēe πρῶτον, καὶ ἀναπαύειν τὴν ψυχὴν πρῶτον*. Indeed, the an-



- 29 ἐπιθυμῆσαι αὐτῆς, ἥδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. <sup>7</sup> *Εἰ* <sup>γ</sup> *Infr. 18. 8.*  
 δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ <sup>47.</sup> *Mark 9. 43, 45.*  
 σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον  
 30 τὸ σῶμά σου βληθῇ εἰς γέενναν. Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδα-  
 λίζει σε, ἔκκοπον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα  
 ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς  
 γέενναν.  
 31 <sup>2</sup> Ἐρρώσθη δὲ, οὐ ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ <sup>z Deut. 24. 1.</sup>  
 32 ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν, οὐ ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐ- <sup>infr. 19. 7.</sup>  
 τοῦ, παρεκτός λόγου πορνείας, ποιῇ αὐτὴν μοιχεῖσθαι· καὶ ὅς ἔαν <sup>Mark 10. 4.</sup>  
<sup>Luke 16. 18.</sup>  
<sup>1 Cor. 7. 10.</sup>

tient philosophers maintained, that there was a *moral de-flement* adhering to lascivious thoughts. So Eurip. Hippol. 317. makes Phædra exclaim, *χεῖρες μὲν ἄγναι, φρήν δ' ἔχει μίσγμά τι*. Similar sentiments, too, but with far less of guarded delicacy, are found in the Rabbinical writers.

29. *εἰ δὲ ὁ ὀφθαλμός — σκανδαλίζει σε.*] “If thy right eye prove a stumbling block to thee,” “occasion thee to stumble,” “lead thee into sin.” Kuin. observes that the Hebrews were accustomed to compare lusts and evil passions with members of the body; for example, an evil eye denoted envy. Thus to pluck out the eye and cut off the hand, is equivalent to *crucify the flesh*, Gal. v. 24., and *mortify your members*, Col. iii. 5. The sense therefore is: “deny thyself what is even the most desirable and alluring, and seems the most necessary, when the sacrifice is demanded by the good of thy soul.” Some think that there is an allusion to the amputation of diseased members of the body, to prevent the spread of any disorder. Why the *right* eye should be mentioned, the Commentators have not told us. The reason must be, as I have observed in Rec. Syn., that the *right* eye was essentially necessary to the purposes of *war*, as it was then carried on. The sentiments contained in this passage are illustrated by Wets. from various passages of the Classical writers; Phil. Jud. Vol. i. 241, 19. *Διόπερ ἔλθεσθαι ἂν μὲν δοκοῦσιν οἱ μὴ τελείως ἐκπαίδευτοὶ πεπρωσθαι μάλλον ἢ τὰ μὴ προσέκωντ' ὁδῶν· κικωφῶσθαι μάλλον ἢ βλαβεῶν ἀκοῦσιν λόγων· καὶ ἐκτετριῆσθαι γλῶτταν ὑπὲρ τοῦ μηδὲν τῶν ἀβήτων ἐκκαλῆσαι.* Seneca Ep. 51. “Pro-jice quicquidque cor tuum hæviant; que si aliter extrahi nequeunt, cor cum illis evellendum erat.” In this, and numerous other such like passages, scattered up and down in the Philosophers who lived *after* the promulgation of the Gospel, we may see a higher tone of morals than had been before maintained; and which can be ascribed to nothing but the silent effect of the Gospel, (as is the case in every age,) even on those who refused to receive it.

31. 3. *ἂν ἀπολύσῃ, &c.*] We are to bear in mind, that the Jews were permitted to divorce wives without assigning any cause; also that Jesus neither here nor at Matt. xix. 3. meant to give *political* directions: and that he, moreover, did not contradict Moses, who not even himself approved of the arbitrary divorces of his times (See xix. 8.). Finally, that the Jewish Doctors in the age of Christ were not agreed on the sense of the passage of Deut. xxiv. 1, which treats of divorce. Those of the school of *Hillel* said that the wife might not only be divorced for some

great offence, but כָּךְ כִּי לְךָ *κατὰ πᾶσαν αἰτίαν*, for any cause however slight, so that a writing of divorcement were given to her. Of which document see the usual form in Lightfoot H. Heb. On the other hand, that of *Shammai* contended that כָּךְ כִּי עֲרִירָה, the term in Deut. xxiv. 1., which was the subject of the dispute, and which the school of *Hillel* understood of any defect of person, or of disposition, could only mean *something criminal*, as adultery. See Selden de Ux. Heb. iii. 13. Lightf. Hor. Heb. &c. From the words of Christ, xix. 3., compared with Matt. x. 2. seq., it is clear that Moses meant the words to be taken as those of the school of *Hillel* interpreted them; and yet it is plain from Matt. xix. 8. & Gen. ii. 24, that Moses did not approve of arbitrary divorce. The Jewish Doctors, however, changed a *moral precept* into a *civil institution*. [To speak in plainer terms, Many things which Moses had *tolerated* in civil life, in order to avoid a greater evil (See Matt. xix. 8. and note), the Pharisees determined to be *morally right*; as in the case of retaliation. EDIT.] Jesus, therefore, who did not intend to give political directions, here teaches in what case, *salvâ religione et conscientiâ*, a wife might be divorced. (Kuin.) The word ἀποστάσιον (equivalent to βιβλίον ἀποστασίον at xix. 7.) is not found in the Classical writers. But we may compare ἀστάσιον.

32. *πορνείας.*] The Commentators and Jurists are much divided in opinion as to the exact sense of this term. It is generally interpreted *adultery*. That, however, would seem to require *μοιχείας*; and as adultery was a *capital* offence, it would appear unnecessary to denounce *divorce* against such as were found guilty of it. Some understand by it *fornication before marriage*, others *incest*, or vice generally; and Mr. Morgan, in his work on Marriage, Adultery, and Divorce, *religious apostasy*, or *idolatry*. It is strange that so learned and diligent an inquirer should have profited so little by his laborious examination of “all the passages in which the word occurs in the Scriptures, the Sept., and Josephus,” as to assert, that “it is derived from πόρῳ νεῖν, and that its *primitive* signification is *religious apostasy*!” The truth is, πόρνη is from πόρνα, pret. mid. of πορνάω, which is derived from πορᾶω, which signifies primarily to transfer or *give up*. And although πορνεία sometimes signifies idolatry, or religious apostasy, both in the Sept. and the N. T., yet it is only in the Prophets and the Apocalypse. Indeed, to suppose so highly figurative a signification to be employed in a passage intended to give a most important



a Lev. 19. 12.  
Exod. 20. 7.  
Deut. 5. 11.  
4 23. 23.  
Num. 30. 3.  
b Jas. 5. 12.

c Ps. 49. 2.

d Exod. 21. 54.  
Deut. 19. 21.  
LEV. 24. 16.

ἀπολελυμένην γαμίον, μοιχαῖται. \* Πάλιν ἠκούσατε ὅτι ἐφθέθη τοῖς 33  
ἀρχαίοις· Οἱ κ' ἐπιερχόμενοι, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.  
Ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμῶσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θεός 34  
ἐστὶ τοῦ Θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ἐποποδῖόν ἐστι τῶν ποδῶν 35  
αὐτοῦ· μήτε εἰς ἑκουσάλημα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως.  
μήτε ἐν τῇ κειρᾷ σου ὁμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν 36  
ἢ μέλαιναν ποιῆσαι. Ἔστω δὲ ὁ λόγος ὑμῶν· ναὶ ναὶ, οὐ οὐ· τὸ 37  
δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. ὁ ἠκούσατε ὅτι ἐφθέθη· 38

regulation for all future ages, is like supposing a law to be couched in a riddle. The very same objection lies equally against all the *other* new interpretations. On such an occasion as the present (and that when the words of Matt. xix. 9. were pronounced), the term *must* be taken in its ordinary signification. Πονήρ (like the corresponding term in our own language, from the A. S. *pyran* denotes one who yields up the person, whether for hire, or for the purposes of sensuality; and, by implication, *unlawfully*. And consequently, the term *πορνεία*, as applied to females, denotes unlawful commerce with the other sex. But *that*, in a married woman, will involve *adultery*; and therefore the term may well be used in that sense. Thus, at Rom. i. 29., *πορνεία* must include adultery; as also at Amos vii. 17., *ἡ γυνή σου ἐν τῇ πόλει πορνέισα*. The corresponding term in our own language is used in this very sense. See Todd's Johnson. In short, the very use of the word to denote apostasy or idolatry could only have arisen from this sense of *πορν*. And as to the objection, which has seemed so formidable to many as to set them upon devising new interpretations, namely, that adultery was punished by the Jewish law with *death*—that involves no real difficulty at all; for our Lord, in pronouncing on this deeply important matter, was legislating for all future ages, and therefore could have no reference to the Mosaic law, especially as it was now on the point of being abolished. It was sufficient for us to be informed, that adultery may authorize the *divorcement* of the offending party. Whether and *how far* the offence should be punishable by the *Magistrate*, was a question of *policy*, with which our Lord did not interfere, and with which Religion has nothing to do. At *λόγον* there is no such redundancy, *per Hebraismum*, as many Commentators suppose. This use of the word (which is found also in the Classical writers) is taken from *divining up accounts*. So we say *on the score of*.

33. The Pharisees distributed oaths into the *weightier*, and the *slighter*; and forbade perjury only when the name of God was contained in the oath; but if it was *omitted*, they held it none, or a very slight offence; as also mental prevarication, by swearing with the lips, and disavowing the oath with the heart. A standard of morality even below that of the heathens. See Hura II. i. 313. Now it is this use of vain oaths, which directly led to *perjury*, that Jesus here means to prohibit. He is, therefore, not to be understood as forbidding *judicial* oaths; but (as appears from the examples he subjoins) such oaths as are introduced in common conversation, and on ordinary occasions.

— *ἐκ τῆς ψυχῆς*.] *Ex animum* may mean either to *swear falsely*, and not *ex animo*; or, to *violate*

*one's oath*. Both however are here to be understood. The words *ἀποδώσεις ἐλ... σου* are to be taken (like *ὅς δ' ἂν φονεῖσθαι*, &c. at ver. 19.) as an *interpretation* of the Jewish Doctors. Thus there will be an easier connexion between the doctrine of the Pharisees, expressed in these words, and the opposite one of Christ. (Kuin.)

34. seq.] Here are *instanced* the oaths most frequently used by the Jews. From the examples adduced by Wets. it appears that the heathens used oaths very similar to those of the Hebrews.

— *ἐν*.] Heb. *ב*. per, by. The difference between the Classical and the Hellenistic construction of *ὅννυμι* is, that in the former it takes an Accus. or Genit. with *κατά*; the latter a Dat. with *ἐν*, and sometimes, though very rarely, *ἐκ* with an Accus., as at ver. 35.

35. τοῦ μεγάλου βασιλέως] i. e. *Dei Optimi Maximi*; as Ps. xlvii. 3. xlviii. 2. & 3. xcv. 3. Job xiii. 9. &c. "The ancient Arabs, (says Schulz,) called God simply THE KING."

36. ἐν τῇ κειρᾷ σου.] This was a practice common to both Greeks and Romans.

— *ὅς δ' ἂν φονεῖσθαι*.] There is something here at which many interpreters have stumbled; and some would *read*, from conjecture, *καὶ τρίχα λευκὴν πορνεία πρᾶτται*. Others attempt to remove the difficulty by *interpretation*, thus: "thou canst not produce, or bring forth, one hair, white or black." Thus, however, is doing violence to the position of the words, and yields a somewhat jejune sense. I see no reason to abandon the interpretation of the ancient, and most of the modern Interpreters, who understand it of *change of colour*. There is an ellipsis of *ἀνὰ*. The sense is, "thou hast no power even over the colour of thy hair; to make one hair otherwise than what it is; whether white or black." This is seemingly a proverbial expression.

37. *ναὶ ναὶ*· *οὐ ὅχι*.] Most Commentators regard this passage as a kindred one to that in James v. 12; and take the first *ναὶ* and *οὐ* to signify the *promise*, or *assertion*, the second *ναὶ* and *οὐ* its *fulfilment*; construing ὁ λαός ὁμοῦ δὲ *ναὶ*, *ἔστω ναὶ*· ὁ λαός *ὅχι*, *ἔστω ὅχι*. And they compare Rev. i. 7. and 2 Cor. i. 18. & 19. See also *Marginal*, cited by Wets. Thus the *αὐτοῦ* will be converted into a noun; which is frequent both in the Scriptural and Classical writers. The above method, however, does violence to the construction; and the passages cited are of another kind. It is therefore better (with Chrysostom, Kuin, and Fritze) to suppose that the *οὐ* and *αὐ* are repeated, by way of expressing seriousness and gravity; e. g. "be content with a solemn and serious affirmation, or negation."

— *ὁ κακὸς πνευματὶς*.] It is debated whether the sense be, "the evil one," or "evil." The Ar-



- 39 “Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.” Ἐγὼ δὲ <sup>e Prov. 20. 22. & 24. 29. Luke 6. 29. Rom. 12. 17, 19. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Pet. 3. 9.</sup> λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ῥαπίσει ἐπὶ τὴν
- 40 δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι
- 41 κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ
- ὅστις σε ἄγγραψέαι μίλιον ἓν, ὑπάγε μετ’ αὐτοῦ δύο. Ἐγὼ αἰτοῦντί
- σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς.
- 43 Ἐκούσατε οὐκ ἐξ ἐθέτη· Ἀγαπήσεις τὸν πλησίον σου, καὶ
- 44 μισήσεις τὸν ἐχθρόν σου. Ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθρούς
- ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε \* τοῖς \* μι-

ticle will here (as Middlet. observes) determine nothing, because the neuter adjunct may be used as a substantive; and so τὸ πονηρὸν at Rom. xii. 9. Yet as the former sense is supported by the words of Christ himself at Joh. viii. 44, and in the Lord's Prayer; and as there is every reason to think it was adopted by the antients, it deserves the preference. We may render “springs from the temptation of the Devil.”

38. ὀφθαλμὸν — ὀδόντος.] The Commentators here generally suppose an ellipsis of δόσεις. But that is too arbitrary; and εἶναι, with an accommodation of sense, is preferable. There is a reference to the *lex talionis*, which, according to the law and the customs of the Jews, was left, in some measure, with individuals. A similar, and even more severe law, had existed in the very early periods of Greece and Rome, as in all barbarous stages of society; but the right of avengement was afterwards transferred to the magistrate.

39. ἀντιστῆναι τῷ πονηρῷ.] As ἀντίστασθαι, like the Syr. and Arab. هَجَرَ, not only signifies to *withstand*, but (from the adjunct) to *retaliate upon*, we may, with Kuin. and Schleus. adopt that sense here. But I prefer it, with others, to explain ἀντιστῆναι, “to set oneself in a posture of hostile opposition,” [in order to retaliate.] Τῷ πονηρῷ means the *injurious person*, the *injurer*, as the Sept. render γινῶ by ἀδικῶν as well as πονηρός. Moral maxims similar to the above are adduced from the Heathen Philosophers. That the commands in this and the following verses are not to be taken literally, as enjoining the particular actions here specified, but the *disposition* of forgiveness is apparent, not only from its being usual in the East to put the action for the disposition, but from the manner in which the precepts are introduced. See Horne's Introd. II. 452, seq.

—[λατῖα.] The word corresponds to our *rap or slap*; and was chiefly, as here, used of striking on the face, which was regarded as an affront of the worst sort; and was severely punished both by the Jewish and Roman laws. The expression here used was, no doubt, a proverbial one; and like most such, must be understood *cum grano salis*; as a similar expression which occurs in the Latin writers *oca prubere contumeliis*. It has reference also, in a great measure, to resistance to a *superior force*.

40. θέλοντί σοι κριθῆναι.] Kuin. and others think that κρι. is here taken to be in a figurative sense, of quarrelling, disputing, &c. And they cite Hesych. κρινόμεθα· ἀντὶ τοῦ μαχώμεθα καὶ διαλύμεθα. Read μαχώμεθα καὶ διαλύμεθα. So Thucyd. I. 140. διαλύεσθαι τὰ ἔγκληματα, and I. 145. διατρεφόμενοι εἶναι διαλύεσθαι πρὸς τὸν ἑκκλησίαν. But this amounts to no *proof*. And the

use of κρίνεσθαι in the Sept. for כָּרַר and כָּרַן is but a weak one. It is better, with almost all Interpreters, antient and modern, to take κριθῆναι in its proper sense, as a *forensic* term signifying “to be impleaded at law;” as in a similar expression of Thucyd. i. 39. δίκη ἐτελέσθαι κρίνεσθαι, where see my note. θέλοντί is said by the Commentators to be redundant; but the word is scarcely ever such, and here means “should wish.” By χιτῶνα is denoted the *under garment*; and by ἱμάτιον the *upper*: usually more valuable than the former. λαβεῖν is said to be for αἶρειν. But if κριθῆναι be taken in a forensic sense, that will be unnecessary.

41. ἀγγραψέαι, &c.] This verb is taken from the term ἄγγραρος, i. e. a *King's Courier*; who had authority to press horses and carriages, either for the post, or for the public service; and, when necessary, (especially in the latter case,) could compel the personal attendance of the owners. See Herodot. viii. 98. Xen. Cyr. viii. 6, 17. Joseph. Antiq. xiii. 3. The term was derived from the Persians, who first introduced the use of Couriers, to transmit intelligence, which was employed among the Romans, (who exacted this service from the provincials,) and is yet retained by the Turks.

—μίλιον.] On this, and the other Latinisms of the N. T. see Horne's Introd. II. 29.

42. δανείσασθαι.] The word signifies to borrow, with or without usury. Here the latter must be meant, because usury was forbidden by the Jewish law. It does not, however, (as Kuin. supposes) imply the non-payment of the sum borrowed; for, in that case, it would have been said, not *lend*, but *give*.

43. τὸν πλησίον.] The term was by the Jews used exclusively to denote their own people. And although in the passage of Scripture here alluded to (Levit. xix. 18.) it is not expressly added “thou shalt hate thine enemy,” yet the Jews thought it *deducible* from the words ἀγαπήσεις τὸν πλησίον, and countenanced by various precepts in Scripture, concerning the idolatrous nations around them; which precepts they extended to *all* heathens; whom, it seems, they emphatically termed *their enemies*. On the enmity (almost proverbial) borne by the Jews to all other nations see the Classical citations in the Recens. Synop.

44. ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν.] “bear good will towards your enemies;” implying a disposition to do them good; not indeed as *enemies*, but as being *fallen creatures*. See Chrys. and Tittm. de Syn. N. T. III. p. 5. The words following are meant to explain and exemplify what is meant by ἀγαπᾶτε.

—εὐλογεῖτε.] This is generally interpreted



1 Pet. 3. 9.  
Luke 23. 34.  
Acts 7. 60.  
1 Cor. 4. 13.

αὐτοῖς ὑμᾶς, καὶ προσέχτωθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς, καὶ διω-  
κόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· 45  
ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βροχεῖ

1 Luke 6. 32.

ἐπὶ δικαίους καὶ ἀδίκους. Ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας 46  
ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; Καὶ 47  
ἐὰν ἀσπάσῃτε τοὺς † ἀδελφούς ὑμῶν μόνοι, τί περισσὸν ποιεῖτε;

1 Luc. 11. 44.  
2. 2. & 30.  
7. 36.

οὐχὶ καὶ οἱ † τελῶναι οὕτω ποιοῦσιν; Ἐστωθε οὖν ὑμεῖς τέλειοι, 48  
ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

1 Pet. 1. 15, 16.

VI. Προσέχετε τὴν † ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἑμπροσθεν τῶν 1

"wish them all manner of good." But that sense cannot well be extracted from the word. It is better explained by others "bene precamini iis." But the simplest interpretation is that of Kuin., "bene iis dicite," "give them good words." Καταρᾶσθαι may very well be understood of reviling in general. So at 1 Cor. iv. 12. λοιδορεῖν καὶ εὐλογεῖν are similarly opposed. There seems, indeed, to be a climax in the clauses of this verse.

—τοῖς μισοῦσιν.] This all the Editors from Mill downwards are agreed is the true reading. It is found in the Edit. Princ., and almost all the MSS., and has been received into the text by Griesb., Matth., Fritz., Vater, and Scholz., and rightly, for the common reading, τοὺς μισούντας. It is one of the Hellenistic idioms, to use the dative after καλῶς ποιεῖν for the accus., which is the Classical usage. See Winer's Gr. Gr. § 24. 1. 6. The same difference subsists with respect to ἐπηρεάζειν.

—ἐπηρεάζοντων.] The Old Commentators tell us, that ἐπηρεάζειν signifies to injure any one either by words or deeds. But *insult* is the leading sense of the term. And when it denotes injury by *deeds*, it is injury accompanied with insult. The recent Commentators are almost universally of opinion, that it denotes injury by *deeds*, as passing from injury by words. Perhaps, however, it is best to take it of insult and abuse, (see my note on Thucyd. i. 26. 6. ἐκλενον κατ' ἐπὶφρεαν,) and to suppose *injurious action* included in the general term διώκω.

45. υἱοὶ τοῦ πατρὸς.] i. e. "assimilated to him by conformity of disposition," as children usually are to their parents. See John vii. 44. 1 John iii. 10.

—ἀνατέλλει.] The word is here used in a Hiphil sense, for "causeth to rise." An idiom not infrequent in the Classical writers, on which see Winer's Gr. and Schl. Lex. Many parallel sentiments are adduced by Wets. and others from the Classical writers; some possibly borrowed, directly or indirectly, from the New Testament.

—βροχεῖ.] It is agreeable to the Classical usage to join ὁ Θεός or Ζεὺς to βρεῖ, and sometimes other words of similar signification, as those denoting *thunder* or *lighten*.

46. ἀγαπήσῃτε τοὺς ἀγ.] Here there is the very frequent ellipsis of ἀγαπᾶν.

—ἔχετε.] This is not put for ἔχετε, as Kuin. and others say; but the sense is, "have ye laid up in the word of God." See v. 12. & vi. 1. And so Thucyd. i. 129. κείναι σοι χερσέεσσι.

47. ἀσπάσῃτε.] This includes (species for genus) the exercise of all the offices of kindness and affection.

—ἀδελφοί.] i. e. your countrymen. Almost

all the MSS., with the Edit. Princ. and other early Editions, together with many ancient Versions and Fathers, have φίλους, which is preferred by Wets., and received into the text by Matth. The common reading was adopted, from the Erasmus Editions, by Steph., on slender MS. authority. Yet it is so strongly supported by Critical probability, that it requires little; φίλους being, as Grot. and others have seen, evidently a gloss. However, it is found in many ancient and good MSS., and all the best Versions.

—τί περισσόν] "what that is superior." "or extraordinary." Comp. ver 20. Ἄσχιν. Socr. Dial. iii. 6. opposes τὰ περιττά τοῖς κακοῖς. Thus also Thucyd. iii. 55. οὐδὲν ἐκπεπρωμένον ὑπὸ ἡμῶν —ἐπάθει, καὶ ἔξω τοῦ κρείστος.

For τελῶναι some MSS., Versions, and Fathers have ἐθνικοί, which is edited by Knapp, Griesb., Fritz., and Tittm. And indeed the *antithesis* favours it; and that this was a maxim among them, appears from Wetstein's citations, to which I have in Rec. Syn. added an interesting passage from Themist. which shows that Socrates almost anticipated the doctrine of Christ, on bearing goodwill to our enemies. However ἐθνικοί might arise from a wish to strengthen the antithesis; and probably *did*; as the two or three MSS. which have it are full of such emendations. I have, therefore, with Wets. and Matth., retained the common reading; the MS. evidence for the new one being next to nothing and that of the Fathers slender, for Chrys. reads τελῶναι.

48. ἐστωθε.] Fut. for Imperat., say the Commentators. Nay, Abresch. affirms that ἐστωθε is equally imperative with ἐστω. But it is more correct to say that it *bears an affinity* to the Imperat., and (as Fritz. has suggested) is a delicate way of signifying what is directed to be done. Nor is this a Hebrewism; but it is found both in Greek, Latin, and English. See Matth. Gr. Gr. § 404. The sense is, "you are required to be τέλειοι." It is obvious that the precept must be taken with limitation; the meaning being, that we are to aim at that perfection, especially in acts of benevolence to our fellow creatures, (here especially had in view, as appears from the parallel passage at Luke vi. 36.) which pre-eminently characterizes the Israelites. Nor is this limitation arbitrary; but is suggested by *per se*; which, like some other adverbs of comparison, does not denote *equality* in the things compared; (e. g. Matth. xix. 19. ἀγαπᾶσαι τὸν πλησίον ὡς σεαυτὸν) but *similitudo*; e. d. "in the same manner, though not in the same degree."

VI. 1. ἀπολείπον.] Sub. τὴν γὰρ; as we say "mind that," &c. At all events supply *hanc*.

—ἐλεημοσύνην.] All the recent Editors except M. C. are agreed in reading ἐλεημοσύνην, instead



ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε  
 2 παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ὅταν οὖν ποιῆς ἐλεημο- <sup>a Rom. 12. 8.</sup>  
 σύνην, μὴ σαλπύγῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν  
 ταῖς συναγωγαῖς καὶ ἐν ταῖς ὀφύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀν-  
 3 θρώπων. ἀμὴν λέγω ὑμῖν ἀπέχουσι τὸν μισθὸν αὐτῶν. σοὺ δὲ  
 ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ  
 4 σου· <sup>b</sup> ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου <sup>b Luke 14. 14.</sup>  
 5 ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶ  
 ὅταν προσέχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς

of ἐλεημ., which has indeed the appearance of a gloss. Our Lord, it is urged, first lays down a *general precept*; and then specifies the *particulars*. But strong reasons are urged by Wets. and Matth. why this reading cannot be admitted, especially this; (Qui iustē vivit, dicitur ἐλεημοσύνην ποιεῖν non vero ποιεῖν τὴν δικαιοσύνην,) and it is so very deficient in authority, being found in only three or four MSS. with Wets. Matth. and Scholz. It were strange that a *gloss* should creep into almost every MS. Besides the quarter from whence we receive this reading is one fruitful in corruption under the guise of emendation. May we not, then, suspect that an alteration was made to *introduce* the very regularity above adverted to; though it is little agreeable to the unstudied style which so generally prevails in the N. T.—The phrase ἐλεημοσύνην ποιεῖν occurs in Sirach vii. 10. Tob. xii. 10. and Sapient. xxxv. 2.

— εἰ δὲ μὴγε.] Scil. προσέχετε μὴ ποιεῖν. See Matth. ix. 17. 2 Cor. xi. 16. Though there can scarcely be said to be an *ellipsis*, since in use, writers seem to have had in mind *otherwise*.—Ἐχετε is *not* put for the Fut., but is to be taken as at v. 46. where see Note.

2. μὴ σαλπύγῃς.] The common notion, that this has reference to the pharisees having a trumpet sounded before them, when they distributed their alms, is justly exploded by the best Commentators; since there is no vestige of such a custom in the Rabbinical writings. We may, (with Chrys., Enthyem., and Theophyl.,) simply take the verb in a metaphorical sense, of *ostentation* in giving; with reference to the custom common to all the ancient nations, of making proclamation, &c., by sound of trumpet. It was probably a proverbial saying. It is well observed by Bp. Warburton, Sermon xxxi. on this text, that, “we are not to understand the precept to be an *exclusive direction* how and in what manner the duty of alms-giving shall be performed: (as that its merit consists in being done *in secret*,) but only an *information* given by way of direction, concerning the disposition of mind necessary to make the giver’s alms acceptable before God. q. d. Be not as the *hypocrites*, who, devoid of all benevolence, and actuated either by superstition, self-interest, or vain-glory, seek only the praise of men, and therefore, as it were, sound a trumpet before them, to proclaim their alms-giving.

— οἱ ὑποκριταί.] The word properly denotes 1. an actor; and, (as such were masks,) 2. one who acts under a mask, a dissembler.

— ἐκρυπτοῖς.] Græc. Wolf, Elmsl., Kuino, and others take this word of places of public concourse, in the conclusion of synagogues. But these must surely be *excluded*, as being the places where alms were usually distributed.

— ἀπέχουσι.] It is not for ἀφίξουσι as many Commentators explain; but the Present is used of what is *customary*. It is moreover, for ἀπολαβοῦσι; a use found also at Phil. iv. 18. Luke vi. 24. and often in the later Greek writers, always with an Accusat., or at least in an active sense. Some render “fall short of.” But that sense would require the *Genit.* Fritz. thinks there is here an intensive force in ἀπέχουσι; q. d. “they have the *whole* of their reward.” But the sense is, “they receive their reward, all that they seek, or will ever have.” So Luke vi. 24. ἀπέχετε τὴν παράκλησιν ὑμῶν.

3. μὴ γνώτω—σοῦ.] A proverbial saying, importing such secrecy, as to escape, if possible, the observation even of ourselves. Several similar sayings are cited from the Rabbinical and Classical writers. Of the latter the most apposite is a passage of Epictet. iii. 2. where the Philosopher, exposing the folly of one who does nothing but out of regard to the public view, adds (possibly, with this passage in his mind): ἀπέχεις ἅπαντα.

4. ἐν τῷ φανερῷ] sub. τῷ πατρί, for φανερῶς, namely in the presence of saints and angels, at the resurrection of the just. The words are not found in a few MSS., Versions, and Fathers, here and at v. 6. And they are cancelled in one or other of the passages by some critics; but defended by others. There is, I conceive, far too little external evidence to authorize *cancelling* them in either of the *first two* passages; and internal evidence is very strong for the *former*. And, as to the latter, it is surely less probable, that they were *inserted* by those who wished to complete the Antithesis, than that they were *canceled* by those who stumbled at the *repetition*. In removing which, some cancelled the words at v. 4., others at v. 6.; and others, at v. 18.: and as the point was a doubtful one, and the marks of doubt probably left in all the passages, some bold or blundering scribes omitted them in all three; which was better than to cancel, as Griesb. has done, the first and third, and leave the *second*.—However, as external evidence (both in MSS., Versions, and Fathers) is decidedly against the words at v. 13., and as internal evidence is unfavourable to them, I have, for critical consistency, felt bound, while I defend them here and at v. 6. to *bracket* them at v. 13.; though I am far from being certain that they are not genuine even *there*. May the repetition have been *purposely* adopted, (as often) by our Lord, in order that what he had to say might be impressed more deeply on the minds of his hearers? I need only refer to Mark ix. 44., 46., 48., where the words ἵνα ὁ ἐκώδην οὐ γλυτῇ. καὶ τὸ πῦρ οὐ σβέννεται occurring in all three verses, are omitted in



συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεται, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, 6 καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βατιολογῆσθε, ὥσπερ οἱ ἔθνηκοί· 7 δοκοῦσι γάρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. μὴ οὖν 8 ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. ὣς οὖν προσεύχσθε ἡμῖς· Πάτερ ἡμῶν 9 ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομα σου· ἐλθέτω ἡ βασιλεία σου· 10 γενήθω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. τὸν ἄριον 11

the first and second by certain MSS., (mostly those which omit the words at v. 4. and 6. here.) And yet no Critic has been bold enough to cancel them there.

5. *ἑστῶτες*.] Most Commentators take this for *δντες*, but it appears from Scripture and the Rabbinical writers, that the Jews used to pray standing. See Horne iii. 327. There is, however, no stress to be laid upon *ἑστῶτες*, and we might render: "they love to stand praying," &c.—*γωνίαις τῶν πλατειῶν*, i. e. the place where streets meet at angles; where there is a broader space, and greater concourse of passengers. So the Jerusalem Talmud: "I observed Rabbi Jannai standing and praying in the street of Trippor; and repeating an additional prayer at each of the four corners."

6. *ταμιεῖον*.] This is explained by Kuin. "an upper chamber," sometimes called *ὑπερφῶν*, corresponding to Hebr. *הֶחָלֶם*, appropriated to retirement and prayer. Fritz., however, with reason, thinks the two should not be confounded, and that by *ταμιεῖον* is denoted a yet more retired and secret place. See Vitringa de Synag. Jud. p. 151.

7. *βατιολογῆσθε*.] The word does not occur in the Classical writers; but from what follows, and from the cognate term *βαττολογία*, occurring in Suid., Hesych., Eustath., and explained by them *πολυλογία*, we ascertain it to be the using of prolix useless speech, a dealing in vain repetition. *Οἱ ἔθνηκοι*, corresponding to *גוֹיִם*, *strangers*, as opposed to *עַם*, the people of God.

—*ἐν τῇ πολυλογίᾳ*.] We have very few examples of the Heathen prayers. But if we may judge by their *κίματα*, as we find those of Homer, Orpheus (or Pseudo-Orpheus), and Callimachus, they were so stuffed up with synonyms, metaphors, and prerogatives of the Deity, as to justify these expressions *βαττολογία* and *πολυλογία*.—*Ἐν*, for *διὰ* or *ἐν*, *καὶ*; a use not confined to the Hellenistic, but sometimes occurring in the Classical style.

9. *ὥς*.] "in this manner, after this model." This being, as Euthym. says, the fountain of prayer, whence we may draw precatory thoughts. Surely due reverence for a prayer, which (as Wets. observes) contains all things that can be asked of God, together with an acknowledgment of his Divine majesty and power, and our subjection requires that we should always include it in our prayers; especially as the words of Luke xi. 2. "when ye pray, say 'Our Father,' &c. seem to contain an express command. Comp. also Numb.

vi. 23. (Sept.) and v. 16. There is every reason to think it always formed a part of the devotions of the first Christians. See Acts i. 24. ii. 42. iv. 24. This prayer, as we learn from Luke vi. 2., was uttered at the request of one of Christ's disciples; who entreated that a form of prayer might be given them, such as John had delivered to his disciples; which, indeed, was commonly done by the Jewish Masters. It consists of a *preface*, six *petitions*, and a *doxology*. The whole of it, with the exception of the clause "as we forgive our debtors," is, in substance, found in the nineteen prayers of the Jewish Liturgy. On the whole, see Horne's Introd. ii. 563.

—*πάτερ — οὐρανοῖς*.] This address, (frequent in the Jewish form of prayer,) is expressive of the deepest reverence; and the *ἐν τοῖς οὐρανοῖς* implies all the attributes of that glorious Being, who inhabiteth heaven, — but whom the Heaven of Heavens cannot contain; — namely, his omnipresence, omniscience, omnipotence, and infinite holiness. He is styled "our Father," as being such by right of creation and preservation, adoption, and grace.

—*ἡγχαθέρω — σοῦ*.] for *ἐδιδόκαω*, as Chrys. explains. Imperat. for Optat. to strengthen the sense. "Ora is here, as often in Scripture, put for the person himself. This is accounted a Hebraism; but some examples are adduced from the Classical writers.

10. *ἐλθέτω ἡ βασιλεία σου*.] Here we pray that the Christian dispensation may be diffused over the whole earth, by the conversion of both Jews and Gentiles; so that all, being members of God's kingdom on earth, may finally be partakers of his kingdom of glory in Heaven. See more in note on Matt. iii. 2.

—*γενήθω τὸ θέλημα σου — ὡς*.] "may the dispensations of thy Providence be acquiesced in by us on earth with the same willing docility as they are obeyed in heaven." From this view of the sense, I have, with Fritz. accented the *ἐν*, since it is emphatic, and cannot therefore be an enclitic; and so also just before. At *ἐπὶ τῆς γῆς* there is thought to be an allipsis of *ἐφ' ἧς*, which is frequent both in the Scriptural and Classical writers. Fritz., however, and Winer deny that there is any ellipsis, the *ἐν* being, they say, suggested by the *ἐν*, *etiam*.

11. *ἀριον*.] This word, like the Hebr. *עֲרִיץ*, denotes, by a oriental figure, the necessities of life, including, by implication, clothing; and it is synonymous with *τὰ ἐσθλὰ καὶ ἀμύρα*, at James i. 16.



- 12 ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα  
 13 ἡμῶν, ὡς καὶ ἡμεῖς ἀφίμεν τοῖς ὀφειλέταις ἡμῶν. <sup>d</sup> καὶ μὴ εἰσενέγκῃς <sup>d</sup> Infr. 13. 19.  
 ἡμᾶς εἰς πειρασμόν, ἀλλὰ ὑῤοσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [ὅτι σοῦ  
 ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.]

— ἐπιούσιον.] On the sense of this term, Commentators are by no means agreed; the difficulty being increased by the word being not found in the Classical writers, and occurring nowhere else in the Scriptural ones, except in the parallel passage of Luke xi. 3. Hence we are compelled to seek its sense, somewhat precariously, from its *etymology*. The only two interpretations that have any semblance of truth are the following: 1. That of Salmas., Grot., Kuster, Fischer, Valck., Michaelis, and Fritzsche; who take it for τῆς ἐπιούσης ἡμέρας, and as equivalent to εἰς αὔριον. — And this view is confirmed by the word, which answers to ἐπιούσιος in the Nazarene Gospel, namely, קרקל. The derivation however, on

which it is founded, is irregular, and the word contrary to analogy; not to say that it seems at variance with our Lord's command at v. 25 & 34., "to take no thought for the morrow," and yields a sense somewhat jejune, and even far-fetched. Greatly preferable is that of the ancient Fathers and Commentators in general, and the Syriac Version; and, of the moderns, Beza, Mede, Toup, Kuin., Schleus., Whal., Rosenm., and Matthæi, which, deriving the term from οὐστα, assign as the sense, "sufficient for our support;" the ἐπι denoting *belonging to, fit, or needful for*. This interpretation is ably maintained in two learned Dissertations by Pfeiffer and Stolberg, in the 2d Volume of the Thesaurus Theol. appended to the Dutch Edition of the Critici Sacri, and another by Kirkmaier in Vol. ii. 189. seqq. of the *Novus Thes. Theolog.* a second appendix to the same.

12. τὰ ὀφειλήματα.] Answering to ἀμαρτίας in the parallel passage of Luke. This usage of the word (with which the Commentators compare the Heb. חוב *to owe*, and *to sin*, as the Greeks say ὀφείλειν δίκην, *pænas debere*) arises from this; that obedience being a debt we owe to God, any one who commits sin, thereby contracts a kind of obligation, to be paid by suffering the punishment awarded to it. And ἀφίμεν signifies to remit the penalty, to forgive. Τοῖς ὀφείλ. ἡμῶν signifies those who sin against us. So Luke in the parallel passage, παντὶ ὀφείλουσι ἡμῖν, and Luke xiii. 4., ὀφείλονται παρὰ πάντας ἀνθρώπους.

— ὡς ἀφίμεν.] The best modern Commentators are of opinion that ὡς here signifies *for, or since*; a signification frequent in the Classical writers, and confirmed, they think, by the parallel passage in Luke. But that is not decisive; since the prayer is supposed to have been delivered on two occasions, with a slight variation. However, I cannot approve of regarding, with the generality of Interpreters, the ὡς as conditional. It mostly, as Grot. observes, "marks *similitude*." So Tyndale well renders "even as."

13. μὴ εἰσενέγκῃς — πειρασθῆναι.] The best Commentators are of opinion, that this expression imports: "Suffer us not to be led into, abandon us not unto, temptation," i. e. (by implication) so as to be overcome by it.

— τοῦ πονηροῦ.] It is debated whether the sense here be *evil*, or the *evil one*, SATAN, q. d. "from [the temptation of] Satan." The evidence

for the latter sense preponderates; particularly as it is found in the Jewish formularies, from whence this clause was taken. See, however, Lampe on John, Vol. iii. p. 442.

— ὅτι σοῦ &c.] The genuineness of this doxology has, to most Critics, appeared doubtful; and, with the exception of Matthæi, all the more eminent ones from Erasm. and Grot. down to Scholz, have rejected it. It is, indeed, supported by almost all the MSS., by both the Syriac, and some other Oriental Versions, and by some Greek Fathers. But, on the other hand, it is not found in at least eight MSS., all of very high antiquity, and in others is marked as doubtful; nor has it any place in the Italic, Vulgate, and some other Versions, and many of the Greek and all the Latin Fathers. And as doxologies of this kind were much in use among the Jews and early Christians, there is great reason to suppose that it was interpolated from the ancient liturgies, in which we know it formed the response of the people; the *prayer* alone being pronounced by the priest. It is far more likely to have been introduced from the *Liturgies*, than that it should have been removed from the passage because of its not being contained in the parallel one of St. Luke. It is, indeed, argued, that the Greek Church would never have presumed to add from their liturgies, to a form of prayer by Christ himself. But it may be replied, that they never did formally add it; the doxology being introduced gradually, and, no doubt, at first written in a different character, or in red ink, and in the margin, as found in several MSS. And when it is argued, that the Latin Fathers purposely omitted the clauses, to remove a discrepancy between St. Matthew and St. Luke; that is only taking for granted what cannot be proved, and what should not be believed except on the strongest proof, as involving the credit of those venerable persons. Besides, there was a far more serious discrepancy involved in the clause immediately preceding; that not being found in the Vulgate and Italic Versions, nor in the Fathers in question. But they did not attempt to remove *that* discrepancy. Why then *this*? Moreover, this doxology materially interrupts the connexion between the ὡς καὶ ἡμεῖς ἀφίμεν and the admonition founded on it at v. 14. And although the omission of the clause does not entirely remove, yet it greatly lessens the harshness of the interruption. As to the argument founded on the sublimity, beauty, and appropriateness of the clause in question, it is very inconclusive; for the ancient Liturgies, both Greek and Latin, being chiefly founded on Scripture, abound in passages of great sublimity. And as to the *appropriateness*, that is quite consistent with the clause being insinuated: for such alone could cause it to be introduced here. And a *spurious* passage may be fitted to any context, as well as a genuine one. Its being found, too, in the Peshito-Syriac Version will not absolutely prove its genuineness, unless we could be sure that we have that Version in its original purity. And especially it will not prove that it was not introduced from the liturgies above mentioned; for those liturgies, ascending to the time of St. Bar-







- 20 ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε <sup>1 Tim. 6. 6, 9, 18, 19, Heb. 13, 5.</sup>  
 δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρωσίς ἀφανίζει,  
 21 καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. ὅπου γὰρ ἐστὶν  
 22 ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. <sup>h</sup> Ὁ λίχνος τοῦ <sup>h</sup> Luke 11. 34.  
 σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον  
 23 τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ,  
 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος  
 24 ἐστὶ, τὸ σκότος πόσον! <sup>i</sup> Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν· ἢ <sup>i</sup> Luke 16. 13.  
 γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀντιέξεται, καὶ  
 τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Οεῶ δουλεύειν καὶ \* μαμωνᾶ.  
 25 <sup>k</sup> Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ <sup>k</sup> Luke 12. 22.  
 τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθησθε. Οὐχὶ ἡ ψυχὴ πλεον  
 26 ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; <sup>1</sup> Ἐμβλέψατε εἰς τὰ <sup>1</sup> Tim. 6. 8.  
 πετεινὰ τοῦ οὐρανοῦ· ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνά- <sup>1</sup> Pet. 5. 7.  
 γουσιν εἰς ἀποθήκας· καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. <sup>1</sup> Job 38. 41.  
 27 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύνα- <sup>1</sup> Psal. 147. 9.  
<sup>1</sup> Luke 12. 24.

Philo. p. 116. A. cited by me in Rec. Syn.—  
 Ἀφανίζει is for διαφθείρει.

— διορύσσουσι] scil. τὸν τοῖχον, which word, or  
 οἰκίαν, is generally supplied. The walls in the  
 East being chiefly of hardened clay, the houses  
 are very liable to be thus broken into. On the  
 general scope and interpretation of vv. 19 and 20,  
 see Horne's Introd. iii. 406. 383. and 452.

22. ὁ λίχνος τοῦ σώματος &c.] It has been usual  
 to interpret ὀφθαλμὸς ἁπλοῦς "a liberal person;"  
 and ὀφθαλμὸς πονηρὸς, "a covetous eye;" which  
 has been thought to be required by the preceding  
 and following words. And several phrases in the  
 Sept. the N. T., and the Rabbinical writers are  
 adduced, to countenance this mode of interpreta-  
 tion. Yet it involves some confusion; and the  
 words ἐὰν οὖν — φῶς may be better taken, (with  
 Chrysost., Theophyl., Euthym., and others among  
 the antients, and most of the recent Commenta-  
 tors) in their proper sense; so that ἁπλοῦς be in-  
 terpreted *sanus, integer, clear*, and πονηρὸς, deprav-  
 ed, sickly, dim; of which signification many ex-  
 amples are adduced by Kypke, and Elsner. By  
 τὸ φῶς ἐν σοὶ is meant the light of conscience.—  
 So, among the passages cited by the Commenta-  
 tors, Philo, περὶ νοῦς ἐν ψυχῇ, τοῦτο ὀφθαλμὸς ἐν  
 σώματι, borrowed from Aristot. Topic. i. 14.—  
 Hence may be defended and illustrated a suppos-  
 ed corrupt, and certainly obscure, expression in  
 Æschyl. Eumen. 520. Schutz. Τίς δὲ μὴδὲν ἐν  
 ῥάτῃ καρδίας ἀνατρέφων, Ἡ πόλις βροτὸς θ',  
 ὁμοίως ἔρ' ἀνείβοι δίκαν; so the passage should  
 be pointed. It has been well observed by Clemons,  
 that the whole passage is *adagial*; of which the  
 first part forms the *adage* itself: "The eye is  
 the light of the body." 2. The *deduction*, by  
 consequence; "If then thine eye be healthy and  
 clear," &c. 3. The *application*: "If therefore  
 the light (or what *should* be so) in thee be dark-  
 ness, how great must be that darkness."

24. εἰδὲς — δουλεύειν.] It is implied by the  
 context, that the two masters are of contrary dis-  
 positions, and give contrary orders. The words  
 μισεῖν and ἀγαπᾶν may be taken in a qualified  
 sense, as denoting to *love less*, or *love more*, of  
 which there are many examples both in the Sept.

and the N. T. Ἀντίχεσθαι is a stronger term  
 than ἀγαπᾶν, as denoting close connection and  
 strict attachment. The difference here between  
 the Classical and Scriptural use is, that in the  
 former ἀντίχεσθαι is used with a Genit. of *thing*,  
 not as here of *person*. The reason assigned by  
 Middlet. for the omission of the Article at ἐνὸς is  
 inadmissible. It seems to have been omitted  
 simply because, having been employed in the  
 other clause of the antithesis, it might be omit-  
 ted without occasioning mistake. This could not  
 have been done at τοῦ ἑτέρου, for a reason which  
 will apply to the English as well as the Greek.

— μαμωνᾶ.] This reading is found in most of  
 the MSS. and many Greek Fathers; the Edit.  
 Prin. and several early Editions; and is confirm-  
 ed by the parallel passage of Luke, and by its  
 derivation from the Chaldee and Syriac מַמְזָנָא.  
 It has been received by Wets., Griesb., Mathæi,  
 Vater, Fritz., and Scholz. The word in Chaldee  
 and Syriac signifies *riches*; but, like the Greek  
 πλοῦτος, is here *personified*. As to its being a god  
 of the Chaldees, corresponding to the Greek Plu-  
 tus, that has been rather *asserted* than *proved*.

25. μὴ μεριμνᾶτε.] Not, "take no thought;"  
 but, "take no anxious thought," "be not anx-  
 iously solicitous;" as Phil. iv. 6. μηδὲν μεριμνᾶτε,  
 "be anxious about nothing." And so in the par-  
 allel passage of Luke μὴ μετρωρίζεσθε, "be not  
 tossed with anxious cares." Ψυχὴ and σώματι are  
 datives of *cause*. The argument is: "If God has  
 given us life and bodies, surely he will not deny  
 us the lesser blessings of food and clothing."

26. τὰ πετεινὰ τοῦ οὐρανοῦ] חַיִּים הַשָּׁמַיִם. This is  
 supposed to be a Hebraism; since to the names  
 of animals the Hebrews were accustomed to sub-  
 join the places in which they usually lived. It  
 was not, however, *confined* to the Hebrew, but  
 occurs in the earliest Greek phraseology. So  
 Hom. II. p. 675. βουρανίων πετεινῶν. and Eurip.  
 Elect. 897. ἢ σκύλον αἰνοῦσιν αἰόλας τέκνοισι.

— καὶ, and yet, is called a Hebraism; but is  
 also a Grecism. It may, however, here have the  
 more usual force of *but*. Μᾶλλον is not redun-  
 dant, but an emphatic addition. So Thucyd. iv.  
 3. χωρὶν διάφορον (*excellent*.) μᾶλλον ἑτέρον.







- 4 τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς ; Ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου·  
 Ἄφες, ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου . καὶ ἰδοὺ, ἡ δοκὸς  
 5 ἐν τῷ ὀφθαλμῷ σου ; Ἐποκριτά ! ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ  
 ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλ-  
 6 μοῦ τοῦ ἀδελφοῦ σου . Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε  
 τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν  
 7 αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς . <sup>c Infr. 21. 22.</sup> Αἰτεῖτε, <sup>Mark 11. 24.</sup>  
 καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὗρήσετε· κρούετε, καὶ ἀνοιγήσεται <sup>Luke 11. 9.</sup>  
 8 ὑμῖν . πῶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρού- <sup>John 14. 13.</sup>  
 9 οντι ἀνοιγήσεται . <sup>& 15. 7. & 16.</sup> Ἡ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ <sup>James 1. 5, 6.</sup>  
 10 ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ ; καὶ ἐὰν ἰχθὺν αἰτήσῃ, <sup>1 John 3. 22.</sup>  
 11 μὴ ὄφιν ἐπιδώσει αὐτῷ ; Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα <sup>d Luke 11. 11.</sup>  
 ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν  
 12 τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν ! <sup>e Luke 6. 31.</sup> Πάντα οὖν ὅσα <sup>Tob. 4. 16.</sup>  
<sup>Matt. 22. 40.</sup>  
<sup>Rom. 13. 8, 10.</sup>  
<sup>Gal. 5. 14.</sup>  
<sup>1 Tim. 1. 5.</sup>

Heb. <sup>2</sup>, or, as Fritz. thinks, is to be taken in the sense *per*. See Matth. Gr. Gr. p. 842. Instead of ἀντιμετρηθήσεται, μετρηθ. is received by the unanimous consent of all Editors from Mill to Fritz. and Scholz. The other was doubtless derived from the parallel passage of Luke.

3. τί δὲ βλέπεις] I would render "how be- holdest thou," "how is it that thou," &c. See ante supra, v. 25, and a Rabbinical writer cited by Wets. on Luke vi. 19. Nearly the same with πῶς in the next verse. Κάρφος is rightly explained by Grot., Brug., Kuin., and others on (the auth- ority of Hesych. and Suid,) *splinter*. So the Latin *tuberæ* and *verrucae*, as we say *straws*, opposed to *δοκόν*, *beam*. There is reference to a proverb of frequent use with the Jews, against those who, severe upon the slight offences of others, were insensible of their own crimes. Many similar sayings are adduced both from the Rabbinical and Classical writers. See Horat. Sat. i. 3. 25.

4. ἄφες, ἐκβάλω.] The commentators usually supply *ita*. To this, however, Fritz. with reason objects, as unnecessary ; and compares the Latin *permitte, eximam*. The Article in ἡ δοκὸς refers to the beam, as just mentioned. See Winer's Gr. § 53. and compare Æschyl. Eum. 78. and Agam. 243, cited and explained by me on Thu- cyd. ii. 39. *Transl.*

6. μὴ δῶτε — χοίρων.] Lest any one should suppose *all* liberty taken away of judging even concerning matters the most manifest, Christ subjoins a precept fraught with that prudence, which he elsewhere directs to be joined with sim- plicity. (Grot.) Here again we have two adagial sayings. Similar ones are adduced from the Rab- binical, and even the Classical writers, to which may be added the following from Aristot. ap. Theophrast. p. 234. *μή τι βίβηαι σαφὲς ἐκ τῶν ταύ- των*. By *dogs* and *swine* are meant those profane and sensual persons, who were so refractory, and devoted to the lusts of the flesh, that so far from receiving the truth, when proposed to them, they resisted and blasphemed it, and impeded the prevalence of it. By τὸ ἅγιον is meant the doctrine of the Gospel. From the Rabbinical writers it appears, that the Jews called the precepts of wisdom *pearls*. And our Lord more than once compares the truths (especially the more recon-

dite ones) of the Gospel to the same. See Matt. xiii. 46.

— μήποτε καταπατήσωσιν — ὑμᾶς.] Many Com- mentators take *καταπ.* of the *swine*, and *στραφέντες ῥήξωσιν* of the *dogs*, per Chiasmum. This, how- ever, is so harsh, that it is better, with Erasm., Pric., Wets., and Fritz.) to refer *both* to the swine ; *στραφέντες* having reference to the ob- lique direction in which hogs make their attack. Ἐν τοῖς ποσὶν αὐτῶν is usually rendered *inter pedes*, *under foot* ; but by Fritz., " *suis pedibus*."

7. αἰτεῖτε — ὑμῖν.] The same thing is expressed in three seemingly proverbial forms. At κρού- ετε sub. τὴν θύραν, in which term as well as ἀνοίγειν the ellipsis was common.

8. ὁ αἰτῶν.] Namely, *aright*. ὁ ζητῶν, i. e. what is expedient and proper. Τῷ κρούοντι, i. e. who earnestly, and with faith addresses himself in prayer. Ἀνοιγήσεται, "It will be opened." The sense here nearly that of the *present*, used to denote *custom*.

9. ἡ τίς — ἄνθρωπος.] The ἡ is thought by Fritz. to denote *contrariety*, but it has rather the *illustra- tive* force ; when what follows is meant to illus- trate the foregoing by *another* view of the subject As to the τίς, Elsn. and Fritz. rightly suppose an *anacoluthon*, by which two interrogations are blended ; thus "an quis est e vobis homo, quem, si filius panem poposcerit, num forte lapidem ei porrigat ?" Ἀνθρώπος (the best Commentators, ancient and modern, are agreed) is *emphatical*, "making (as Campb. says) the illustration of the goodness of the celestial Father, from the con- duct of even human fathers, with all their imper- fections, much more energetic."

11. πονηροί.] The ancients, and, of the mo- derns, Grot., Elsn., and Schoettg., explained this *evil, corrupt* ; the recent Commentators, *avaric- ious*. But for the latter sense there is little or no authority, nor indeed propriety. The term is used by way of *comparison* with the celestial Father.

— οἴδατε διδόναι.] Almost all the recent Com- mentators take this as said, *per periphrasin*, for *didote* ; and they adduce several passages of the Classical writers, which, however, are not quite to the purpose. It seems better to regard it as a Hebraism, and a stronger expression.

12. πάντα οὖν — προφῆται.] A golden precept,



ἂν θέλητε ἵνα ποιῶσιν ἱμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιῆτε αὐτοῖς· † οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

† Luke 13. 24.

Ἐισέλθετε διὰ τῆς στενῆς πύλης· οἱ πλατεῖα ἢ πύλη, καὶ εὐρύ- 13 χωρος ἢ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀλώλειαν· καὶ πολλοὶ εἰσιν οἱ εἰσέρχόμενοι δι' αὐτῆς. \* Τὴ στενὴ ἢ πύλη, καὶ τεθλιμμένη ἢ ὁδὸς; 14 ἢ ἀπάγουσα εἰς τὴν ζωὴν· καὶ ὀλίγοι εἰσὶν οἱ εἰσίσκοντες αὐτήν!

‡ Math. 3. 5.

§ Tim. 3. 5.

Ἐκπορεύεσθε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς 15 ἐν ἐνδύμασι προβαίων, ἔσωθεν δὲ εἰσι λέκτοι ἄρταγες. Ἀπὸ τῶν καρ- 16 πῶν αὐτῶν ἐπιγινώσκεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν στα- φυλὴν, ἢ ἀπὸ τριβύλων σῦκα; Ὁὕτω πᾶν δένδρον ἀγαθὸν καρποὺς 17 καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. Οὐ 18 δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σα- πρὸν καρποὺς καλοὺς ποιεῖν. ἰ (Πάν δένδρον μὴ ποιῶν καρπὸν κα- 19 λὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.) ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν 20 ἐπιγινώσκεσθε αὐτούς.

1. Luke 3. 9, 6.  
43, 44. mat.  
12. 39.

i Supr. 2. 10.  
John. 13. 2, 6.

familiar to the Jews, and not unknown to the Gentiles, as the Philological Commentators have shown. The *οὖν* is by some thought *transitive*; by others *resumptive*. Τοῦτο δὲ ἀνὰ θεοῦ οὕτως Fritz. strongly objects; urging that *οὕτως* would require *ὡς* ἂν; and he cancels the *οὕτως*. Here, however, we have *popular* diction; to alter which were uncritical. More may be said for the *οὕτως*, which he edits, with Matth., (from the Edit. Princ., and some MSS. and Versions) for *οὗτος*, just after. Yet the custom of preferring the more difficult reading must induce us to retain *οὗτος*. The sense is, "This is the sum and substance of what is contained in the law and the prophets on the relative duties of men."

13. *εἰσελθεῖτε*] "strive to enter," (as in the parallel passage at Luke xiii. 24.) namely, *εἰς τὴν ζωὴν*. The course of human action is often called in Scripture *ἡ ὁδὸς*; and consequently, from the restraints and difficulties of virtue, its road is termed *strait*; as that of vice, *broad*. Here, however, the comparison is to a *gate* opening into a *road* leading up to a citadel. Similar comparisons and parallel sentiments are found in the Heathen writers, as cited by Wets. See also Recens. Synop. The *ἡ* implies *another* gate, leading to the broad road, which we are not to enter. The sense of the passage is this: "Aim at entering in at the *strait* gate: though there be a gate that is wide, and the way to it broad, and many are travelling along it; yet it leads to perdition; therefore take it not. And though there be a gate that is strait, and the way to it narrow, and few are they that travel thereto; yet take it, for it leads to life and eternal happiness."

14. *τί στενή*.] It is scarcely possible to imagine stronger evidence than what there is for this reading; which has been received by all the most eminent Editors. The common reading *ἐν* may, indeed, be tolerated, in the sense *and*; but Erasmus, from whom Stephens derived it, had little or no authority for it. Whereas *τί* is supported by the great body of the MSS., all the best Versions, Chrys., Theophyl., and Euthym., and the Ed. Princ. The sense, then, is, "How narrow is the gate!" Ἀνάγκη. Ἄγχι is the regular term; yet *ἀνάγκη* occurs in a similar passage of Cebes, p. 14.

— οἱ εἰσίσκοντες.] Schleusn. explains *consequenter*: a frequent use of the word. The expression seems meant to suggest the difficulty and exertion necessary to attain it.

15. *προσέλτε δὲ ἀπὸ τῶν ψευδοπροφητῶν*.] The full meaning is, "I have exhorted you to enter in by the strait gate. But beware of false guides." (Newcome.) *Προσέλτε*, when followed by *ἀπὸ* τινος (with which Kun. compares the Heb. *בְּמִן*) is equivalent to *φοβεῖσθαι ἀπὸ* τινος. It

occurs several times in the Sept., but never in the Classical writers. *Ἐνταῦς* seems to be understood, which is expressed at Luke xvii. 3.

— *ψευδοπροφ.*] This is variously understood; but it is best taken for *ψευδοδιδασκαλ.* See 2 Pet. ii. 1. *Παροφῆτης* and *προφῆτης*, in the sense *teacher* and *seer*, being common. Some think the *ψ.* in *ψευδοπροφ.* has reference to their *doctrines*, others, to their *lives*. Both may be supposed.

— *ἐν ἐνδύμασι προβάτων*.] "Ex, like the Hebr. *ב* and the Latin *in*, and our *in*, is often used with verbs of clothing, to denote the *material* of which the clothing is formed. *Ἐνδύματα προβάτων* has reference to the *μαλὰς* (sheep-skin, or sometimes a cloak made of the fleece roughly worked up) with which the false prophets clothed themselves, and, as it seems, the false teachers among the Pharisees.

16. *καρπῶν*] i. e. "manners and actions." A frequent figure. See Matt. iii. 8. I would compare Theocd. v. 26. *τοῖς γὰρ ἄλλοις ἀλλοῖσι καὶ ἑσώτα*. In *ὑπὲρ* συλλέγουσιν, &c. there is a sort of adagial illustration, found also in Theocd. 327.

17. *καρπὸς*.] The word denotes *primarily* what is *stripped* and *rotten*; but idly, by metonymy, what is *refuse* and *worthless*, (as old vessels, and small fishes) also, when applied to trees or fruit, what is of a *bad quality*. The passages adduced by Wets. will illustrate all these senses.

19. Some Critics are of opinion that this verse is introduced, by interpolation, from Matt. iii. 10. The objection, however, that it impedes the course of reasoning, will be lessened, if we consider it as an awful admonition incidentally thrown in. See Newcome.

20. *ἔραγε*.] Some Commentators take it for *πάντως*, *perfecto*. But there is no reason to aban-



- 21 <sup>k</sup> Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν <sup>k Hos. 8. 2.</sup>  
τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρα- <sup>Luke 6. 46.</sup>  
22 νοῖς. Πολλοὶ ἔροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ <sup>Rom. 2. 13.</sup>  
σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, <sup>James 1. 22.</sup>  
23 καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; <sup>1 Luke 13. 26,</sup> <sup>27.</sup> Καὶ τότε ὁμολο- <sup>1 Cor. 13. 2.</sup>  
γήσω αὐτοῖς· ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργα- <sup>infr. 25. 12, 41.</sup>  
24 ζόμενοι τὴν ἀνομίαν. <sup>m Luke 6. 47.</sup> Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τού-  
τους, καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδό-  
25 μησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ, καὶ  
ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ  
26 ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς  
ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσε-  
ται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·  
27 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι,  
καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς  
28 μεγάλη. <sup>n Mark. 1. 22</sup> Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, <sup>Luke 4. 32.</sup>  
29 ἐξεπλήρουντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς  
ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.

don the common interpretation, *itaque, ergo*. The Particle is *conclusive*, as in Matt. xvii. 26. xi. 18. The *ἄρα* is *illative*, and the *γε* *limitative*. See Herm. on Viger, p. 821 & 825.

21. οὐ πᾶς.] This is taken by the Commentators to mean *no one*. But though that interpretation is sanctioned by Chrys. and Euthym., there seems no sufficient reason to abandon the usual sense of οὐ πᾶς. We have only to suppose the common ellipsis of *μόνον* with ὁ ποιῶν. The sense is, "Not all, who with the lips acknowledge me as their Lord, will be admitted to the blessings which I come to bestow; but those only who likewise perform what my Father enjoins." *Κτίρις* is here and often elsewhere used for *διδάσκαλος*, being the name given by the Jews to their Rabbis.

22. ἐν ἐκείνῃ τῇ ἡμέρᾳ] i. e. the day implied in the foregoing words; namely, at the period when there will be a final admission or rejection of all persons. In some other passages, however, as Matt. xi. 24, and Luke x. 12, the pronoun may be understood as referring to some day well known; that expression being, as appears from the Rabbinical writers, used emphatically of the day of judgment.

—τῷ σῷ ὀνόματι] "by thy power and authority." See Luke ix. 39.

—προεφητεύσαμεν] "have taught and preached the Gospel;" not, however, excluding the ordinary sense *prophesied*; for there is reason to think, that miracles were permitted by God to be worked by men whose lives were at variance with the precepts of the Gospel.

23. δοξάζω αὐτοῖς.] "I will tell them openly and plainly." A signification of which examples are adduced from *Ælian*, Var. Hist. ii. 4. *Herodo.* iii. 6.

—οὐδέποτε ἔγνων ὑμᾶς] i. e. "I never recognised you as my servants, or approved you." This is considered a Hebraism; *יָדַע* having the sense *approbation*. But some examples are adduced by Wets. from Greek writers; not, however,

quite to the point. Far more apposite is the example from *Isæus* adduced by me in *Recens Synop.* Σὺ δὲ τίς εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ γινώσκω σε, (I do not recognise you) οὐ μὴ εἰσῆς τὴν οἰκίαν.

—ἐργαζόμενοι τὴν ἀνομίαν.] The purity of the Greek is established by a passage of *Themist.* adduced in *Recens. Synop.* i. e. οἱ ἐργαζόμενοι ἀρετὴν. *Ἔργ.* is a far stronger term than *ποιεῖν*, and signifies to do any thing studiously and habitually, to *make a trade of it*. The *Art.* here has an intensive force; q. d. all kinds of iniquity. See *Middlet. Gr. A. v. § 2*.

24. πᾶς οὖν—αὐτοῖς.] This is regarded as a Hebrew construction for πάντα οὖν ἀκούοντα—*δμοιώσω ἀνδρὶ*. But it may be better called a *popular* construction, and a relique of primitive simplicity of diction. Thus it is found in *Herodotus*, and all unstudied writers and speakers, in every language. The same may be said of *ποιεῖ αὐτοῖς*, scil. λόγους, which is a *popular* phrase, to denote "performing my precepts." *Ὁμοιώσω* is for *δμοιωθήσεται*; or, "I will, may, compare him." *φρονίμῳ*, prudent, provident; as in *Xen. Econ.* xi. 8. cited by Wets.

—ἐπὶ τὴν πέτραν.] Upon the force of the *Art.* here and at ἐπὶ τὴν ἄμμον (which, however, cannot well be expressed in a translation) see *Middlet. in loc.*

25. ἡ βροχὴ.] This denotes, like the Heb. *דָּשֵׁן*, a heavy *gush of rain*, and the *Art.* is used, as commonly with the great objects of nature, both in Greek and English. Ποταμοὶ, floods or torrents. So *χειμαρῶν ποταμοὶ* in *Homer*.

26, 27. Many similar sentiments, especially one of *Rabbi Elisha*, are adduced by Wets. from the Rabbinical writers.

28. καὶ ἐγένετο οὕτως.] Like the Heb. *וַיְהִי*.

—τῇ διδαχῇ.] The word may denote either the *doctrine taught*, or the *manner of teaching*. But the former seems to be the principal sense intended; the latter being only secondary and implied.

29. ἦν διδάσκων] for *διδάσκει*, as the Commenta-



## VIII. Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ 1

<sup>a</sup> Mark 1. 40. <sup>b</sup> Lev. 14. 3, 4. <sup>c</sup> Luke 5. 12. <sup>d</sup> Luke 7. 1. ὄχλοι πολλοί· <sup>a</sup> καὶ ἰδόν, λεπρὸς ἐλθὼν προσεκύνη αὐτῷ λέγων· Κύ- 2  
ριε, ἐάν θέλῃς, δύνασαι με καθαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα, ἤψατο 3  
αὐτοῦ ὁ Ἰησοῦς λέγων· Θέλω, καθαρίσθῃ. καὶ ἐθίως ἐκαθαρίσθη 4  
αὐτοῦ ἡ λέπρα. <sup>b</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἶπῃς· 4  
ἀλλ' ἔπαγε, σιωπὴν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσ-  
έταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

<sup>c</sup> Luke 7. 1. Ἐπισλθόντι δὲ αὐτῷ εἰς Καπερναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος 5  
παρακαλῶν αὐτὸν καὶ λέγων· Κυριε, ὁ παῖς μου βεδληται ἐν τῇ οἰκίᾳ 6  
παραλυτικὸς, δεινῶς βασανιζόμενος. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ 7

tors say. But the sense seems to be: "he had been teaching," or, "he was teaching then," in reference to the customary and general character of his teaching. See Beza.

—ὡς ἐξουσίαν ἔχων] scil. τοῦ διδάσκειν, "as one having authority to teach," i. e. self-derived power; not as the Scribes, who rested only on that of their Doctors; as not the *interpreter*, but the *maker* of the law. Several illustrations of the phrase have been adduced by Wets. and others.

VIII. 1. *δι.*] The particle has here the *transitive* sense, and αὐτῷ is redundant, *populariter*.

2. *προσεκύνη.*] This is not, says Wintby, to be taken as denoting an acknowledgment of the Divinity of our Lord; for the term was one expressive of *civil* adoration, and only paid to him as the Messiah, or a prophet sent from God.

—*κύριε.*] A form of address used by the Jews to those with whom they were unacquainted, (see Joh. iv. 19. xii. 21. xx. 15.) as *domine* with the Latins, of which see examples in Wets. Yet as it was used by scholars, when addressing their masters, and was doubtless applied to *Rabbis*, so it may here be taken.

—*ἐάν θέλῃς, δύνασαι.*] This appears from the examples in Wets. to have been a form of earnest and respectful address, much used by those who sought for relief, especially from physicians.

—*καθαρίσαι.*] A word used peculiarly of healing leprosy, and which has reference to the *legal impurity* supposed to be incurred by the disease, which could only be removed by the cure of the disorder.

3. *ἐκτείνας τὴν χεῖρα.*] There is here neither pleonasm nor Hebraism, as is commonly supposed. Nor is the expression devoid of force; though it may be regarded as a relique of the circumstantiality of ancient diction.

—*ἤψατο αὐτοῦ*] i. e. *more Medicorum*, says Wets., who adduces many examples of a similar use of the word. But our Lord seems to have touched the leper, both to inspire him with confidence, (as conceiving that unless with the *power* as well as will to heal him, he would have incurred pollution, and possibly infection) and also to make the bystanders see that the cure was effected by his touch. Our Lord, in most cases, condescended to accompany his words by corresponding actions. As to Jesus's violation of the law, it must be remembered that works performed by Divine virtue were exempted from the ritual precepts.

4. *μηδενὶ εἶπῃς.*] The best Commentators are agreed that the order was only meant to extend to the period when he had presented himself to the

Priests, for examination. Considering the great multitude of bystanders, it was impossible to prevent the transaction from being made public; so that the object of the injunction must have been, to keep the officiating priest ignorant of the transaction, that he might not maliciously deny the leper to be perfectly clean; which would disappoint the benevolent object of the miracle. It has been supposed (and not without reason) by some (as Lightf. and Newcome) that this transaction is placed here by the Evangelist (for certain reasons) out of its proper chronological order.

—*εἰς μαρτύριον αὐτοῖς.*] It has been debated whether αὐτοῖς has reference to the *priest* (i. e. the priests; *ἑαῖ* being taken distributively) or to the *people*. Though there is some harshness in the latter mode, (since the antecedent does not exist in the preceding context); yet propriety requires it; for the offering could be no testimony to the *priests*. It may, however, be understood of *both*.

5. *προσῆλθεν αὐτῷ ἑκατόνταρχος.*] The best Commentators are agreed that, from the striking similarity of circumstances between this transaction and that recorded at Luke vii. 1., they must be the same. The points of difference, they think, are very reconcilable; *παῖς* being both in the Classical and Hellenistic Greek often used for *servant*; like *puer* in Latin, and used because such kind of services as are performed by our *footmen* or *valets*, was originally rendered by *boys*. Hence the name was afterwards retained, when a change was made in the person. And as to the Centurion here being said to solicit for *himself* what in Luke he entreats through the medium of his *friends*, it may be observed, that the Jews, and in some measure the Greeks and Romans, were accustomed to represent what was done by any one for another, as done by the person himself. See Mark x. 15. compared with Matt. xx. 20. And though Matthew does not tell us that he was a proselyte (as does Luke), yet he says nothing to the contrary. See Grot., Lightf., Kuin., and Fritz.

6. *ἐν τῇ οἰκίᾳ.*] A term appropriate to sick persons confined to their couch. Whether it be rendered *decubitus*, with Kuin., or *lectus æternus* est with Fritz., the sense is the same.

—*ἀναζήματα.*] It is debated whether this should be rendered *torment* or *affliction*. For palsies, whether attended with contraction, or remission of the nerves, do not, they say, occasion any great pain. Yet it has been proved that, in one stage of the disorder, the patient suffers great agony; as also when it passes into apoplexy. The word is rarely found beyond the Scriptural writers, except in Joseph. and Philo.



8 ἐλθὼν θεραπεύσω αὐτόν. <sup>d</sup> Καὶ ἀποκριθεὶς ὁ εκατόνταρχος ἔφη · <sup>d</sup> Luke 15. 10,  
 Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον LU.  
 9 εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι 7.  
 ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύ-  
 θητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ  
 10 μου· Ποίησον τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, 9  
 καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν· οὐδὲ ἐν τῷ Ἰσραὴλ  
 11 τοσαύτην πίστιν εὑρον. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ  
 δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ  
 12 Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβλη-  
 θήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ  
 13 βρυγμὸς τῶν ὀδόντων. Καὶ εἶπεν ὁ Ἰησοῦς τῷ \*ἐκατοντάρχῃ· Ὕπαγε, 10

8. [ικανός] for δξιος, as in Joh. i. 27. and Matt. iii. 11. The full force of this expression will depend upon whether he was a proselyte, or a heathen. It is not, however, necessary to refine so much as the Commentators have done. We may regard the words as constituting a formula expressive of profound humility.

—λόγῳ.] On this reading and αὐτῷ, all the Editors from Mill downwards are, with reason, agreed. The two readings are found in the best and greater part of the MSS., Versions, Fathers, and the earliest Editions. As to the vulg. τὸν λόγον and τῷ Ἰησοῦ, they were introduced on slender authority by Erasmus. The τῷ Ἰ. is evidently from the margin; and τὸν λόγον arose partly from a confusion of the ν and ι adscript; and partly from an ignorance of the phrase εἰπεῖν λόγῳ, which is like the Latin *verbo dicere*, and our *say at a word*; here, *give order by a word*. Finally εἰπεῖν λόγῳ occurs in the parallel passage of Luke.

9. ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν.] Sub. τασσόμενος, which is expressed at Luke vii. 8. and Diod. Sic. cited by Munthe. The sense is *not* what some Commentators maintain, “I am a man holding authority;” (for that would require ἐν ἐξουσίᾳ,) but (as the parallel passage of Luke requires) “I am a man placed under authority,” viz. the authority of my superior officer. See Lennep, cited by Scheid. Etymol. 771. This is an argument *a minori ad majus*; q. d. “I who hold but a subordinate office, can order my soldiers and servants, who obey at a word; much more canst thou, who hast supernatural power, cure disorders at thy fiat.” The words following are highly appropriate, and even graphical.

10. ἐν τῷ Ἰσραήλ] i. e. “the people of Israel;” as often in the Scriptures. But there is not, as some suppose, an *ellipsis* of λαῶ, or οἴκῳ.

—πίστιν.] The word here denotes faith in its general sense; namely, a firm reliance on the power of Jesus to work the miracle in question; a persuasion supposed to have originated in the cure of the nobleman's son, at Cana, only a day's journey distant.

11. πολλοί.] Namely the Gentiles; for they were such, as compared with the υἱοὶ τῆς βασιλείας, the Jews.

—ἀπὸ ἀνατολῶν καὶ δυσμῶν.] Luke adds ἀπὸ βορρᾶ καὶ νότον. The expression (denoting from all parts of the world) is frequent both in the Scriptural and Classical writers. Grot. thinks that there is a reference to the promise made to Jacob, Gen. xxviii. 14.

—ἀνακλιθήσονται.] A convivial term, like ἀνακείσθαι, κατακείσθαι, κατακλίνεισθαι, and others, adapted to the Oriental custom of *reclining*, not *sitting*, at table; on which see Horne's Intr. Both the Scriptural, Rabbinical, and Classical writers (adapting their language to the ordinary conceptions of men) represent the joys of heaven under the image of a *banquet*; and consequently with imagery suited thereto. [Comp. Luke xiii. 28, 29. Mal. i. 11.]

12. υἱοὶ τῆς βασιλείας.] Scil. τοῦ Θεοῦ, i. e. the Israelites, for whom the happiness of that kingdom was especially destined; and who had arrogated to themselves a place there, to the exclusion of other nations. Kuin. remarks that υἱός like the Heb. בֶּן, is used to denote a person

holding some kind of property in the thing signified by the noun in the Genit., with which it is joined; as Luke x. 6. υἱὸς τῆς εἰρήνης. See also Joh. xvii. 12. and Lu. x. 6.

—σκότος τὸ ἐξώτερον.] Compar. for superl. The expression denotes darkness the most remote from light, and is employed in opposition to the brilliant lights, which are figuratively supposed to be burning in the banqueting room. Some however think that there is an allusion to the dark and squalid subterranean dungeons, into which the worst malefactors were thrust. This I can confirm from Joseph. Bell. iii. 8, 5., where, speaking of suicides, he says, τοῦτων μὲν ἄδης δέχεται τὰς ψυχὰς σκοτιώτερος. See also Dion. Hal. Antiq. viii. p. 522. sub fin., and Horne's Intr. iii. 427. But thus we should have rather had μυχιαίτερον.

—ἐκεῖ ἔσται—ὀδόντων.] The force of the Art. is expressed by Middlet. thus: “there shall they weep and gnash their teeth;” the Art. having reference to the persons just mentioned. Ὀδόντων is *not*, as some say, pleonastic; though the word is sometimes omitted in this phrase. Wets. compares Juv. Sat. v. 157. To which I add Soph. Trach. 1074. βίβρωχα κλατών. [Comp. Infr. xxi. 43. xiii. 42. 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28.]

13. ἐκατοντάρχη.] In this reading, Wets. Matth., Griesb., Vater, and Fritz. agree, for the common ἐκατοντάρχη; and with reason, since it is supported by the greater number of MSS., and is more agreeable to later Grecism. See Poppo's Proleg. on Thucyd. p. 220.

—ἐν τῇ ᾠρᾷ ἐκείνῃ] “at that very instant!” for ᾠρα sometimes signifies, as the Chaldee and Syr.



MK. LU.

1. 4. καὶ ὡς ἐπίστευσας γενήσῃτω σοι. καὶ ἰάθῃ ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

29 38 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν 14  
30 49 αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ 15  
31 ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διεκόνει \* αὐτῷ. Ὁψίας δὲ 16  
32 40 γενομένης προσήνγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξεβαλε τὰ  
34 41 πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως 17  
πληρωθῇ τὸ ῥηθὲν διὰ Ἰσοῦ τοῦ προσήγιου λέγοντος· Αὐτὸς  
τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβά-

4. 8. στασιν.

35 22 Ἰδὼν δὲ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπλῶς εἰς 13  
9. τὸ πέραν. καὶ προσελθὼν εἰς γραμματεῖς εἶπεν αὐτῷ· Διδάσκαλε, 19  
57  
58 ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἶ 20

רָגַע and Hebr. רָגַע, not *hour*, but a point of time, *time*.

14. Πέτρου.] On the several particulars of Peter's life, see Horne's *Introd.* iv. 438 — 442.

15. ἤψατο.] *Mere medicamentum*, says Wets., who adduces examples from the Classical writers. — But see note *supra*. v. 3. Ἀφῆμι is a usual term to denote the departure of a disorder. (See Foesii (*Econ.* Hippocr.) The miracle here recorded did not consist in the cure of an incurable disorder, but in the *mode* of cure, instantly and by a touch.

— ἐκόνει] waited, or attended upon him. Camp. "entertained him." Others, "waited upon him at table." It seems better, however, to preserve the *general sense*, which is required by the context. This *διακονία* is evidently recorded as a proof of the *completeness* of cure. — See note *supra*. iv. 11.

αὐτῷ.] On this reading, for the common one αὐτοῖς, almost all the Editors are agreed. It has every support from MSS., Versions, and Fathers, is found in the Edit. Princ. and the two first of Stephens, and is received by Scholz. Fritz., indeed, defends αὐτοῖς, and it is retained by Griesbach, but upon insufficient grounds.

16. δψας.] The Hebrews reckoned two δψαι, the *early*, from the ninth hour to our six o'clock, or sunset, and the *late*, from sunset to nightfall. From Mark i. 32. it appears that the *later* one is here meant; namely, after sunset. (Crot. Kaim., and Fritz.) Thus the sabbath (for we find by Mark i. 21. that it was a sabbath day) had ended when the sick were brought.

— λόγῳ, "at a word." Fritz. render "solū imperiū vi." So the Latin *verbo*. See vii. 9. and note.

17. αὐτὸς — ἡμῶν.] The words are from Isa. liii. 4., where are described the propitiatory sufferings of Christ for the sins of the world. — And they are supposed, by some Commentators, to be applied by way of *accommodation*. Yet, since the Jews considered dangerous diseases as the temporal punishment of sin, and our Lord often addressed those whom he healed, "thy sins be forgiven thee," it may be granted that the prophecy had a *double fulfilment*; first in the removal of corporeal maladies, and secondly in the remission of our sins, by the sacrifice on the cross. See 1 Pet. ii. 24. The verbal variation here between St. Matthew and the Sept. is adly

reconciled by Abp. Magee on the Atonement, Vol. i. p. 415. seqq., who refers ἀσθενείας and the corresponding Hebrew word to *bodily* maladies (a signification not unfrequent in the Classics, ex. gr. Thucyd. ii. 49.) νόσους and its corresponding Hebrew term to diseases of the *mind*; the former clause signifying Christ's removing the sicknesses of men by miraculous cures, the latter, his bearing their sins on the cross. The Unitarian perversion of the passage, whereby it is made to relate to the removal of diseases only, without any reference to a propitiatory sacrifice, is completely refuted by Abp. Magee *ubi supra*. "It is not surprising (he observes) that so distinguishing a character of the Messiah, as that of his *healing all manner of diseases with a word*, (a character, too, which Isaiah himself has depicted so strongly at ch. lxxx. 5. that our Lord (Matt. xi. 4.) quotes the words in proof of his Messiahship), should be introduced by the Prophet in a passage, where his main object was to represent the plan of our redemption by means of Christ's sufferings; especially as the Jews so connected the ideas of sin and disease, that an allusion to one must suggest the other."

At ἰάσθῃ (ἐσθῇ) sub. ἰφ' ἑαυτῷ; or take θαλα for ἀνέλαβε. This use of the word is frequent in the Sept. As to ἰάσθῃ, it cannot, as corresponding to the Heb. רָפָא, denote *cured*, without great violence. And to this Fritz. (a witness in *this* respect omni exceptione major) bears the strongest testimony. Besides, the interpretation in question passes over the important word αὐτός, *himself*. I would not, indeed, deny that θεραπεύειν might signify to remove or *cure* (a disorder) (for a passage of Galen cited by Wets., and another of Diog. Laert. iv. 59., [see also Haet on Origen. Comm. on Matt. xi. 2.] seem to prove this); but I see not how it can, in the passage of the *Prophet*, be so taken; while the language of the *Evangelist* may be taken in the manner above mentioned.

19. ἄν — ἀκούειν x. v. λ.] This was not so much because he was incommoded by the number of applicants for cure, as because Christ systematically avoided keeping a multitude long together, to prevent any suspicion of encouraging sedition. See Le Clerc. On αἱ τὸ πᾶν see my Note on Thucyd. i. 111.

19. ἄν, for ἄν.] A use thought by some to be a Hebraism; but it is adduced (as well as unus in Latin) from several of the *later* Greek writers.



		ΜΚ	LU
	ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις·	4.	9.
21	ὁ δὲ Υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ. Ἔτερος		59
	δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον		
22	ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·		60
	Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.	8.	
23	Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐ-	36	23
24	τοῦ. Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον	37	
25	καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτοὺς δὲ ἐκάθευδε. Καὶ προσελθόν-	38	24
	τες οἱ μαθηταὶ [αὐτοῦ] ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς·		
26	ἀπολλύμεθα! Καὶ λέγει αὐτοῖς· Τί δειλοὶ ἐστε, ὀλιγόπιστοι; Τότε	39	
	ἐγερθεὶς ἐπέτιμῃσε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη	41	5
27	μεγάλῃ. οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· Ποταπὸς ἐστὶν οὗτος!		
	ὅτι καὶ οἱ ἄνθρωποι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ.		

20. αἱ ἀλώπεκες — κλίνῃ.] This was meant to warn him of the difficulties he would have to encounter in following so destitute a master; and may lead us to suppose that the scribe was desirous of becoming Christ's disciple, from interested motives only. Φωλεοὺς denotes dens, or lairs, and κατασκηνώσεις, not nests, (which would be νοσσηαὶ) but places of shelter, such as those where birds settle and perch.

— ὁ Υἱὸς τοῦ ἀνθρώπου.] This title, taken from Dan. vii. 13, where everlasting dominion is ascribed to the Messiah under that title, and now first assumed by Christ, occurs 61 times in the Gospels, and is always used by Christ himself, never by any other person. It occurs once in The Acts, (vii. 56.) and is employed by the martyr Stephen. On the origin and nature of the appellation there are various opinions, which see detailed in Recens. Synop. One thing is clear, that from the corresponding term ὁ Υἱὸς τοῦ Θεοῦ, this title belongs to Christ κατ' ἐξοχήν; and that both taken together decidedly prove that Christ, in some manner unknown to us, united in his person both the human and the divine nature, "was very man and very God;" thus negating the opposite tenets of Socinians and of Gnostics. Bp. Middleton observes, that "in a variety of places in which our Saviour calls himself the Son of man, the allusion is either to his present humiliation, or to his future glory." "Now if (continues he) this remark be true, we have, though an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own." — John v. 27. iii. 13. vi. 62.

— οὐκ ἔχει — κλίνῃ.] A proverbial expression, to denote being destitute of any fixed place of residence, of which sense see two examples adduced in Horne's Introd. p. 409, sqq. See also Wetstein's examples.

21. ἕτερος] for ἄλλος, i. e. either one of the twelve, or of the disciples in general; said by tradition to be Philip. His father was, if not dead, probably at the point of death.

— ἐπίτρεψόν κ. τ. λ.] A request (implying that he had been called by our Lord) in itself reasonable. Thus Elijah permitted Elisha to go and bid adieu to his parents: and it was regarded as the bounden duty of children to take care of the funerals of their parents; but which Christ here was pleased to refuse, for reasons unknown to

us, and which doubtless arose from circumstances peculiar to the case. Though we are taught the important lesson, that when we are called to the promotion of religion, either in others or ourselves, we should not allow any temporal business, which may be as well done by men of the world, to prevent us from applying to the work. (See the illustrations in Wets.) Ἀκολούθει μοι. — Equivalent to, "become my disciple."

22. ἄφες — νεκρούς.] A sententia paradoxa per antanaclosin, (probably proverbial) turning on the double sense of νεκρούς; which may mean not only the naturally, but the spiritually dead; i. e. insensible to the concerns of the soul or eternity. dead in trespasses and sins. A metaphor familiar to the Jews, not unknown to the Greeks, (as appears from the examples and illustrations adduced by the Commentators) and frequent in the N. T. Τοὺς ἑαυτῶν νεκρούς is well explained by Euthym. τοὺς προσήκοντας αὐτοῖς νεκρούς. So Thucyd. ii. 34. καὶ ἐπιφέρει τῷ ἑαυτῷ νεκρῷ (sub. σώματι) ἕκαστος ἦν τι βούλεται.

24. σεισμὸς.] The word properly denotes terræ motus; but sometimes, as here, stands for maris commotio, λαίλαψ, (a hurricane) which is the term used by Mark and Luke. Καλύπτεσθαι, "was being covered." Ἀπολλύμεθα, "we are perishing."

25. αὐτοῦ.] This is not found in most of the best MSS., some versions and early Edit. and Theophylact, and is cancelled by Mill., Wets., Griesb., Vater, and Scholz. — rightly, for, besides the preponderance of external evidence, internal evidence is against it; since we can far better account, for its addition than omission. It is not needed, because the article carries with it the sense of the pronoun possessive.

26. ὀλιγόπιστοι.] viz. in not confiding in his power to save, as well asleep as awake.

— ἐπέτιμῃσε — θαλάσῃ.] A highly figurative expression, signifying, he restrained its fury, as Luke iv. 39. ἴπ. τῷ πυρετῷ. So Ps. cvi. 9. ἐπέτιμῃσε τῇ ἰρυσσῇ θαλάσῃ. and lxviii. 31. xviii. 16. civ. 7. Neh. i. 4. 2 Macc. ix. 8. ὁ δὲ ἄρτι δοκῶν τοῖς τῆς θαλάσσης κύμασιν ἐπιτάσσειν. These nouns ἄνεμος and θάλασσα have the Art., as denoting some of the great objects of nature. See Middlet. Gr. A. iii. 1. 5. The suddenness of the perfect calm is a proof of the reality of the miracle; for after a storm, the sea is never perfectly smooth, until some time has elapsed.

27. ποταπός.] Qualis quantumque sit. The men



MK LU.

5. 8. Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν \* Ἰουδαρχινῶν, 23  
1 26 ἐπὶ ἦντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μυημάτων ἐξερχόμενοι,

might well regard our Lord as super-human; since to "still the raging of the sea," was always reckoned among the operations of God, inasmuch that in Ps. lxxv. 7, it forms as it were a designation of the Deity.

28. Γαδαρηνῶν.] The reading has here been thought doubtful; the MSS. fluctuating between Γεργισινῶν, Γαδαρηνῶν, and Γερασινῶν. The weight of authority, as far as regards number of MSS., is in favour of the first-mentioned, which is the common reading; but those MSS. are chiefly of an inferior kind, and of one class; while Γαδαρηνῶν is supported by a not inconsiderable number of MSS. of great antiquity and different recensions, by the Pesch., Syr., and Persic Versions, and some Fathers; as Euseb., Epiphanius, and Chrysostom. As to Γερασινῶν, it is supported almost solely by the Vulg. and a few inferior Versions. Now if external evidence were alone to be considered, we must prefer Γεργ. But internal evidence is to be taken into the account; and that, as we shall see, is strongly in favour of Γαδ. And when some seek to reconcile the discrepancy between St. Matthew and the other Evangelists, who have Γαδάρ., by maintaining that Gergesa was in the immediate vicinity of Gadara, so that the limits belonging to one city were so included within the limits of the other, that one Evangelist might say "the country of the Gadarenes," and another, "the country of the Gergesenes," with equal truth; that is but taking for granted what ought to be proved. Upon the whole, there is great reason to think that the reading Γεργ. originated merely in the conjecture of Origen (as is plain from his own words, T. iv. p. 140.) He rejected the reading Γαδάρ. because, he says, "there were no cliffs nor sea at Gadara." But he forgot that the Evangelists are speaking not of the city, but of the territory, which, as we shall see, extended down to the Sea of Galilee. But the site is not, as the maps place it, at Oomkreis; and that for two reasons. 1. Because that is contrary to what Pliny affirms, who says (L. v. 16.) that it was situated "præfluente Hieromace." And 2. Because it runs counter to the testimony of the coins of the city, which bear the representation of a *trifune with towers*, which shows, that it must have been in the immediate vicinity of the sea of Galilee, and that its territory must have reached to it. Besides, the hot-baths which Origen and others attest were in the vicinity of Gadara, are found, not on the left, but on the right bank of the Hieromax; for the baths in question undoubtedly correspond to those now called *Hammet el Shrik*, plainly the ancient הַרְתָּה, *Appatha*, or *Amathia*. In fact, the true situation of Gadara is very nearly pointed out in a passage of Eusebius, in his *Onomasticum*, v. Γαδάρ. His words are: Πόλις ἐν τῇ τοῦ Ἰουδαρχίου ἀπορίας Σαμαρείας καὶ Τυλλήδος πρὸς ἀνατολὰς, ἐν τῇ ὁρῇ, ὅς ποδὶς ἐπουρυσίας (I would read *ἐπουρυσίας*, for the common reading makes nonsense) ἐν τῇ τοῦ Ἰουδαρχίου ἀπορίας πρὸς ἀνατολὰς. Now the mountain at whose foot are the hot-baths, is *Hippes*. And as the situation of Amathia most correspond to *Hammet el Shrik*, we may approximate to that of Gadara. It was, I conceive, near the termination of Hippes, where it runs out into a sort of promontory. The exact situation, however, may pretty exactly be determined from a passage of the Itinerary of Antoninus the Martyr,

cited in Reland's *Palestine*, p. 775, and which I will cite in order to emend.

"Venimus in civitatem quæ vocatur Gaddi, quæ dicitur Gabaon (I conjecture Gaddor, גַּדְדוֹר, the Hebrew name of the city.) In parte ipsius civitatis sunt aquæ calidæ, milliario III. (I conjecture II., the two marks being often interchanged) quæ appellantur Thermæ *Helix*, (I conjecture *Halix*, from ἅλαι, *salina*, salt-springs.) Ibi (i. e. at Thermæ) est etiam fluvius calidus, (I conjecture *gelidus*, a not unfrequent epithet of a river) qui dicitur Gadarra, et descendit torrens, et intrat in Jordanem."

Thus it appears, that the true situation of Gadara is at about two miles from the Hot-baths, from whence to the Lake of Genesaret are three miles; which agrees with what Josephus says of the distance.

But to return, it seems quite clear that the reading Γεργ. either arose from the conjecture of Jerome, or, if he adopted it from others, was derived from those who saw that Γεργασινῶν was inadmissible, (because Gergasa was situated in quite another part of the country,) and therefore might with no slight probability conjecture Γεργ. For I mean not to deny (as does Fritz.) that there ever was such a city as *Gergesa*; or that it was situated on the E. coast of the lake. There is no proof that Origen speaks from report only (as Fritz. takes for granted); nay, his words seem to show that he speaks from his own knowledge. Yet, though he mentions it as πρὸς ἀνατολὰς, we are not, I think, authorised to conclude that it was *then in being*, but only to understand by it the ruins of that city. The question, however, is, at what part of the E. coast was Gergesa situated? I apprehend, we may nearly fix its site. Epiphanius adv. Har. L. i. p. 131, relates, that in the neighbourhood of Gadara there were "caves cut out of the rocks, burying-grounds, and tombs." Now it is plain that these were the reliques of some ancient and very considerable city; and what could it be but *Gergesa*, which I suspect was a little to the N. N. E. of Gadara, and itself situated on the brow of the mountain? Thus, though Gadara and Gergesa were near to each other, yet the cliff over which the swine rushed was, it seems, nearer to the latter than the former. This is plain from the words of Origen, which show that it was probably opposite to Old Gergesa: and from what he says, it appears that the site of the miracle was then pointed out by the people of the country. That, however, was no reason why St. Matthew should have written Γεργ.; for the Gergashites had long ceased to exist. And, therefore, that could not, as some Commentators have imagined, be the general name of the country in which Gadara was situated. In short, the city of Gergesa had been destroyed as long ago as the war of the Essenes with the inhabitants, (so Josephus i. 6. 2, says: "the cities of the Gergashites were destroyed," &c.) who, the Rabbins tell us, went in a body to Africa; permission, by proclamation, being made by Joshua that they should go whither they would. From that time we hear no more of the Gergashites. And as the inhabitants were removed from the country, it must have soon ceased to bear their name; and at the time of Christ, (as we learn from Josephus in Vita, 69,) Gadara, which



	MK.	LU.
χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκεῖνης.	5.	8.
29 Καὶ ἰδόν, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοὶ, Ἰησοῦ, Τίς τοῦ Θεοῦ;	3	27
30 ἦλθες ὥδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν δὲ μακρὰν ἀπ' αὐ-	7	28
31 τῶν ἀγγέλη χοίρων πολλῶν βοσκομένη. Οἱ δὲ δαίμονες παρεκάλουν	11	32
αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν	12	
32 ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες	13	33
ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδού, ὥρμησε πᾶσα ἡ ἀγέλη		
τῶν χοίρων κατὰ τοῦ κρηνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν		
33 τοῖς ὕδασιν. Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν,	14	34
34 ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. Καὶ ἰδού, πᾶσα ἡ		35
πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. καὶ ἰδόντες αὐτὸν, παρεκάλε-	15	
σαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.		
1 IX. Καὶ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν	2.	5.
2 πόλιν. Καὶ ἰδού, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημέ-	3	18
νον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ·	5	20
3 Θάρσει τέκνον, ἀφέωνται σοὶ αἱ ἁμαρτίαι σου. Καὶ ἰδού, τινὲς τῶν	6	21
4 γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. Καὶ ἰδὼν ὁ Ἰησοῦς	7	23

was the capital of Peræa, and, I suspect, had arisen out of the ruins of Gergesa, had a pretty considerable district, including several towns or villages, (doubtless amongst these, the ruined Gergesa and its vicinity); and, consequently, its inhabitants would not be called *Gergesenes*, but *Gadarenes*. I have, therefore, with Fritz. and Scholz, edited *Γαδαρηνῶν*.

— *μνημείων*.] Tombs were not only among the Jews, but the Gentiles, very spacious; and usually subterranean. Hence they often served as places of shelter to the houseless wanderer; or such poor wretches as lepers, or demoniacs, who were driven from human habitations; places, indeed, which might seem not unsuitable to the latter, since the ancients supposed that evil demons hovered about sepulchres.

— *χαλεποί*.] The word properly denotes (like *δρακος* and some other words, see my note on Thacyd. iv. 32. 4.) “what brings one into difficulty and peril;” and is applied both to things inanimate and *animate*; as brutes, or brutal persons; and then signifies *savage*, *fierce*. Of all these uses examples may be seen in Wets.

29. *τὴν ἡμῖν καὶ σοί*.] An idiom frequent both in Hellenistic and Classical Greek, (of which see examples in Wets. and Matth. Gr. Gr. § 385. 10.) in which there is an ellipsis either of *κοινὸν*, (*expressed* by Ach. Tat. and Leon. Tar. ap. Wets.) or *πράγμα*, supplied in passages of Demosth. and Nichomachus cited in Recens. Syn. The sense of the phrase somewhat varies with the context; but it usually implies *troublesome* or *unauthorised interference*. Here it seems to be, “what authority hast thou over us?” q. d. what have we to do with thee (as subjects)? *Ἰησοῦ* before *οὐ τοῦ Θεοῦ* is omitted in some MSS., and cancelled by Griesb.; but rashly: for, as Matth. suggests, “*sigla Ἰησοῦ ante uel facile negligebatur*.”

— *πρὸ καιροῦ*] “before the appointed time,” i. e. the day of judgment, against which evil spirits “are reserved to be chained in torments in the pit of destruction.” See 2 Pet. ii. 4. Jude 6.

30. *μακράν*.] “a good way off.” So our Comm.

Vers. Better “at some distance,” as Newcome and Campb. render, for *μακρὸς*, like all such words, is only a *comparative* term. If the above mode of explanation be rejected, we may here and at Luke xviii. 13. *μακρόθεν*, and some other passages (including examples of the Latin *procul*, adduced by Wets., Munthe, &c.), suppose the word to mean *off*, *opposite to*, implying a short distance.

31. *ἐπίτρεψον ἡμῖν*.] Griesb. edits, from four MSS. and some inferior Versions, *ἀπόστειλον ἡμᾶς*. But his reasons are, though specious, not to be balanced against the strong external evidence for the common reading.

32. *κατὰ τοῦ κρηνοῦ*] “down the steep.” This sense of *κατὰ* is frequent in the best Classical writers, examples from whom are adduced by Wets., Munthe, &c. The readings, *ἀπόστειλον ἡμᾶς ἀπελθεῖν* for *ἐπίτρεψον ἡμῖν* and *τοὺς χοίρους* for *τὴν ἀγέλην*, are received into the text by Griesb., but wrongly; for *external* evidence is almost entirely against them, and *internal* by no means in their favour. See Fritz.

IX. 1. *τὸ πλοῖον*] i. e. either the vessel which had brought them over, or the ferry boat.

— *ἰδὼν πόλιν*.] So *εἰς τὴν πόλιν αὐτοῦ* in 1 Sam. viii. 22. This expression denoted not only the place of any one's *birth*, but *residence*; and, according to the Jewish laws, a year's residence gave citizenship.

2. *ἰδὼν τὴν πίστιν*.] That this was great, appears from the trouble which (as we find by Mark ii. 4. and Luke v. 19) they had taken to bring the man.

— *ἀφίωνται*.] The sense is, “thy sins are [hereby] forgiven thee.” It was usual with the Jews, in accordance with the language of the O. T., to regard diseases as the effects of sin. On the phrase *ἀφίεναι τὰς ἁμαρτίας*, see a Dissertation of Vitringa, vol. i. p. 199.

3. *εἶπον ἐν ἑαυτοῖς*.] A popular form of expression, like one in our own language, answering to *διαλογιζόμενοι ἐν ταῖς καρδίαις* in Mark and Luke.

— *βλασφημεῖ*.] Though in the Classical writers the word almost always denotes, in its prop-



MK. LU.

2. 5. τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ἰνατί ἑμῖς ἐνθυμῆσθε πονηρὰ ἐν  
 9 23 ταῖς καρδίαις ὑμῶν; τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν· Ἀγιάωνται 5  
 10 24 \* σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγχεῖραι καὶ περιπατεῖν; Ἰνα δὲ εἰδῇτε, 6  
 11 ὅτι ἔξουσίαν ἔχει ὁ Πῶς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρ-  
 12 25 τίας—Τότε λέγει τῷ παραλυτικῷ· Ἐγερθεὶς ἄρῳ σου τὴν κλίνην,  
 12 26 καὶ ἔπαγε εἰς τὸν οἶκόν σου. Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον 7  
 26 αὐτοῦ. Ἰδόντες δὲ οἱ ὄχλοι θαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν τὸν 8  
 δόντα ἔξουσίαν τοιαύτην τοῖς ἀνθρώποις.  
 14 27 Καὶ παράγων ὁ Ἰησοῦς ἐκῆθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ 9  
 28 τῷ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι.  
 καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν 10  
 15 29 τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέ-  
 16 30 κειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. Καὶ ἰδόντες οἱ Φαρισαῖοι 11  
 εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν  
 17 31 ἐσθίει ὁ διδάσκαλος ὑμῶν; Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς· Οὐ 12  
 χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Πορευθέν- 13

er sense, to *calumniate*; yet in Scripture it almost invariably has the religious sense, to *speak impiously respecting God*. The persons in question took for granted (and hence are reproached as *ἐνθυμούμενοι πονηρὰ* unjustly) that Jesus was *not* sent from God; and hence falsely concluded, that by professing to be a Divine Legate, he was blasphemous and injurious towards God.

4. ἰδὼν] for *εἰδὼς*, which is found in Luke vi. 8. and xi. 17. and some writers, especially Philo and Josephus.

—*ἰνατί*.] “The origin of the expression (says Fritz.) is to be explained by *ellipsis*. The complete phrase, after the *present* tense, is *ἵνα τί γίνηται*, ‘ut quid fiat,’ after the Preterite, *ἵνα τί γένηται*, ‘ut quid fieret!’ See Herm. on Vig. p. 549.

5 & 6. There is in these vv. an irregularity of construction, which has perplexed the Commentators; most of whom are of opinion, that the words *τότε λέγει τῷ παραλυτικῷ* are parenthetical; and they suppose a transition in the address; *ἵνα εἰδῇτε*, &c. being directed to the *lawyers*, and *ἐγχεῖραι*, &c. to the *paralytic*. But this parenthesis is somewhat harsh; and we should thus expect *ἀφῴωνται σοὶ αἱ ἁμαρτίαι* rather than *Ἐγερθεῖς*, &c. Other modes of taking the words are resorted to by Heins., Kuin., and Fritz., all liable to objection. It should seem best *not* to suppose a parenthesis; but to consider the words *ἵνα εἰδῇτε*—*ἁμαρτίας* as said *per anantapodoton*, vel *apositionem*. Thus the sense of the whole passage may be expressed, in paraphrase, as follows. “It was as easy for me to pronounce, Thy sins are forgiven thee, as to say [i. e. with *effect*] Rise and walk. But that ye may know that the Son of man hath power on earth to forgive sins, [I have done what I have done.] Then, addressing the paralytic, he said, Arise,” &c. Campb. well observes, that “although both, and *with effect*, were equally easy to our Lord, yet in the *former* case the effect was invisible, and might be questioned by the multitude; whereas the immediate consequence of the *latter* was an ocular demonstration of the power with which it was accompanied: and to say the one with effect, which effect was *visible*, was a manifest proof that the other was

said also with effect, though the effect was invisible.” *Σου* for *σοι* is in most of the best MSS., and the Ed. Princ., and is adopted by almost all the Editors.

8. τοῖς ἀνθρώποις.] This is usually considered as Plur. for Sing.; but, as Grot. and Fritz. remark, the Plural has place in *sententia generali*.

9. παράγων.] *Παράγων* properly signifies to *pass by*, or *away*; and here, to *go away, withdraw*, like the Heb. *נָסָה*.

—τῷ τελώνιον] “the toll-house;” a sort of hut, in which the collector sat. The word is sometimes written *τελωνιον*, and seems to be properly an adjective, with the ellipse of *οικονομα*.

—ἠκολούθησεν αὐτῷ.] He had no hesitation in doing this, as being, doubtless, well acquainted with the character of Jesus. It is generally agreed, from the great similarity of the narrations, that the *Matthew* here and the *Levi* of Mark ii. 14. and Luke v. 29. are names of the same individual, especially as it was usual with the Jews to bear two names. The Evangelist follows the custom of the ancient historians in general; who, on having occasion to speak of themselves, use the third person, to avoid egotism.

10. ἐν τῇ οἰκίᾳ] “in his house,” i. e. of Matthew, as appears from Mark ii. 15, and Luke v. 29, if indeed the feast was the same; which, however, Groswell denies; without reason, I think. It is better to suppose the mention of the feast *anticipated*, for Newe has shown, that a period of nearly six months intervened between the call of Matt and this feast. The *and before this* seems harsh; but may be best considered with Fritz., as used (like the Heb. γ in 1 Sam. xxviii. 1. and 2 Sam. xiii. 1.) in the sense *tempore*.

—ἠκολούθησεν.] The word here, and generally elsewhere in the Gospels, denotes *boothous*, or such Jews as associated with them, and were considered as a foisting with them. On which see Light. and A. Clarke.

11. ἠθύνοντο.] From the passages cited by Wets. and others, it appears that the *Hathens* as well as the Jews, accounted it a pollution to eat with the impious.

12. αἱ χεῖρες [χέρου.] This appears, from the



	ΜΚ.	ΛΥ.
τες δὲ μάθετε τί ἐστίν· Ἐλεον θέλω, καὶ οὐ θυσίαν· οὐ 2.	5.	
γὰρ ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς, [εἰς μετάνοιαν.]	32	
14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διὰ τί 18	33	
ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ		
15 νηστεύουσι; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ 19	34	
νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστίν ὁ νυμφίος; ἐλεύσονται		
δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. 20	35	
16 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· 21	36	
αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γί-		
17 νεται. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, 22	37	
ρήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται·		
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφοτέροι συντη-		
ροῦνται.		

Classical citations adduced by Wets., Fritz., and myself, to have been a proverbial expression, employed to rebut such like reproaches as the present.

13. The connection is thus traced by Kuin. "You Pharisees severely censure me for associating with persons such as tax-gatherers, whom you call sinners. I therefore remind you of the word of God, as found in the Prophet, &c."

— πορευθέντες.] This is not, as the Commentators usually say, redundant; but is put for the verb with καὶ; q. d. "Go and apply yourselves to learn." So the phrase cited by Schoettg. *ללמוד* *וְלָמַד* go and learn, as used by Rabbis when they wished to refer their disciples to the Scriptures. The indefinite mode of citation here employed was, as Surenhus. says, usual with the Rabbis, and, in some measure, with all the ancient writers. See Valckn. on Herodo. iv. 131.

— ἔλεον.] The word here denotes *φιλανθρωπία*, universal benevolence. The *ל* of the Hebr. and the *καὶ οὐ* here denote, not a simple and absolute, but comparative negation, and may be rendered *non tam* — *quam*; an idiom common to both Hebrew and Greek. Passages similar in sentiment are adduced from the Rabbinical writers by Wets. and Scheid, and from the Classical writers by Kypke and Munthe. *Ουσία* is taken, by synecdoche, for the whole of the ceremonial law.

— οὐ γὰρ ἤλθον, &c.] These words are, rightly, thus explained by the ancients and most moderns: "Not you who, like the Pharisees, fancy yourselves righteous, but you who acknowledge yourselves sinners, and seek a method of expiation." Dr. Burton, however, thinks "it matters not whether we take *δικαίους* ironically, or not." But surely it *does* matter whether we destroy the antithesis, (which requires *both* terms to be understood in a modified sense,) and take away the spirit of this pungent retort, or not. The words *εἰς μετάνοιαν* are not found in several MSS., Versions, and Latin Fathers, (both here and at Mark it. 17.) are disapproved by Mill, Bengel, Knappe, and Vater, and are cancelled by Griesb. They are, however, defended by Whitby, Wets., Matthæi, Fritz., and Scholz; and the MS. authority for them is so strong, that they must be retained. Indeed, as Fritz. observes, they seem quite necessary to the course of argument, and yet cannot well be thought left to be understood. [*Comp. infra*, xii. 7. Hos. vi. 6. 1. Tim. i. 15.]

14. νηστεύομεν.] We are not to understand this

of public but private fasts, upon various extraordinary occasions.

15. μὴ δύνανται — νυμφίος.] A most delicate form of expressing by conjecture, what is meant to be strongly denied. *Δύνανται* is not redundant, (as Kuin. and others say,) but, by the ellipse of some words (such as here, "consistently with the nature of a marriage feast," which Fritz. supplies) may be rendered *debet*, or *decent*.

— οἱ υἱοὶ τοῦ νυμφῶνος] i. e. (by a Hebraism whereby *י* prefixed denotes *distinction* or *participation*) those who were admitted into the bride chamber; namely (the friends of the bride groom, the *παράνυμφοι*, *pronubi*), who formed the marriage procession, and were invited to a participation of the seven days' matrimonial feasting. See Horne's Introd. iii. 410.

— πενθεῖν.] Mark and Luke have νηστεύειν. Yet πενθεῖν may be taken per synecdochen; for fasting was among the signs of grief. In ὁ νυμφίος there is a reference to the title given by the ancient Hebrews to Christ. Νηστεύουσιν, they will, or may fast.

16. οὐδεὶς ἐπιβάλλει, &c.] "no one clappeth a patch of undressed cloth," &c., i. e. rough from the weaver, and which has not yet passed through the hands of the fuller. Thus the expression answers to the *καινὸν* of Luke. Ἐπίβλημα is Hellenistic for *ἐπιρρημα*.

— αἶρει γὰρ — γίνεται.] By this it is meant that the two substances being dissimilar, (one rigid and the other supple) will never wear well together, but the rigid will tear away part of the supple. The comparison is popular; and the application suggested by this and the metaphor in the next verse is, the inexpediency of imposing too grievous burthens on them, during their weakness and imperfection, as new converts.

17. βάλλουσιν] Scil. ἄνθρωποι. Βάλλειν is used to signify *infundere*, both in the Scriptural and Classical writers.

— ἀσκούς] flasks made of goat or sheep skins, used in all the ancient nations, and still employed in the Southern parts of Europe. Now these, as they are not so easily distended when they grow old and stiff, so they are liable to burst by the fermentation of the liquor.

— ἀμφοτέροι.] On this reading all the Editors are agreed, from Mill to Scholz. It is found in almost all the MSS., the Edit. Princ., and some other early Edd.: as also in the parallel passage of Luke. As to the common reading



MK. LU.

5. 8. Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδὼν, ἄρχων ὡς ἐλθὼν προσεκίνησε 19  
 23 41 αὐτῷ λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν  
 23 42 ἐπίθεις τὴν χιτῶνά σου ἐπ' αὐτήν, καὶ ζήσεται. Καὶ ἐγερθεὶς ὁ Ἰησοῦς 19  
 24 ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.  
 23 43 Καὶ ἰδὼν, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, 20  
 26 ἤψατο τοῦ κρησπέδου τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ ἐν ἑαυτῇ· ἐὰν 21  
 34 48 μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσονται. Ὁ δὲ Ἰησοῦς ἐπιστρα- 22  
 38 49 γαίς καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θυγάτερ· ἡ πίστις σου σέσωκέ σε.  
 38 Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς 23  
 εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς ἀνλητάς καὶ τὸν ὄχλον  
 39 52 θορυβούμενον, λέγει αὐτοῖς· Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κορά- 24  
 40 53 σιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. Ὅτε δὲ ἐξεδιλήθη ὁ ὄχλος, 25  
 41 54 εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. καὶ 26  
 ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

*ἀμφότερα*, it may, indeed, be defended (in the sense "both things"); but it probably either arose from accident, (οἱ and α being perpetually confounded), or from the alteration of those who wished to remove the harshness connected with *ἀμφότεροι*.

18. *ἀρχων*] Scil. τῆς συναγωγῆς, which is expressed in Luke viii. 41. He is by Mark v. 22, called *ἀρχισυνάγωγος*, and named Jairus. The εἰς after *ἀρχων* is found in most of the MSS., the Edit. Princ., and the best of the Versions; which is with reason adopted by Wets., Grieb., Matth., Fritz., and Scholz.

— *ἄρτι ἐτελεύτησεν*] "is by this time dead," or "as it were dead." This is agreeable to Mark's *ἰσχύτως ἔχει* and not irreconcilable with Luke's *ἀποθνήσκων*, which may be rendered "was dying." And certain it is, that *ἀποθνήσκω* like the Heb. *מוֹת*, was used of those at the point of death.

— *ἐπίθεις τὴν χιτῶνά*] "According (says Grot.) to the custom of our Lord, as it had been also of the prophets; who, in praying for the benefit of any person, used to put their hands upon him." See Numb. xxvii. 18. 2 Kings v. 11. Matt. xix. 13. Acts iv. 30.

— *ζήσεται*] The interpretation of this word must depend upon the sense assigned to the former *ἐτελεύτησεν*; but in the popular acceptance it is susceptible of either the signification *to be restored to life*, or *to continue to live*, which must imply recovery from her sickness.

20. *αἰμορροοῦσα*] It is not clear whether, by this we are to understand a flux from the *os sacrum*, or the *os matricis*. The former seems the more probable. See Mead cited in Rec. Syn. I would add, that Levit. xv. 33. seems to favour the latter opinion. One thing is certain, that a flux of blood of either kind is the least curable of all distempers.

— *τοῦ κρησπέδου*] Not so much the hem, as the tassel, (i. e. one of the lower tassels) of the garment; which had four corners, called *τετραγῖα*, from each of which was suspended a tassel of threads or strings, called *κρησπέδον*. To touch the lower corner, was regarded as a mark of profound respect. This, however, is not to be regarded as exclusively a Jewish custom; for I have, in Recens. Synop., adduced three examples (from Arrian, Athenæus, and Plutarch) of

heathens touching or kissing the fringe of a great man's robe as a mark of respect, and to gain his good will and favour. It is still retained in the East. The secrecy and delicacy here employed may be attributed to the nature of the disorder, which was considered unclean.

21. *σωθήσεται*] "I shall be restored to health." The word is not unfrequent in this sense, as used of recovery from a dangerous disorder.

23. *τοῖς ἀνλητάς*] The antiquity of the custom of wailing for the dead, and expressing grief by tearing the hair and mangling the flesh, appears from various parts of the O. T.: it was common to both Greeks and Romans, and still continues in some barbarous or half civilized nations. Besides these offices of relations, other persons were hired to join in the howling, and to sing dirges, accompanied by various wind instruments.

— *θορυβούμενον*] This would properly mean *tumultuantem*; but the word must here include the sense of lamentation, namely, such tumultuary responses as the *proficiæ* would make in concert.

24. *οὐκ ἀπέθανε — καθεύδει*] We are not to infer from this that the girl was not dead. For that is contrary to the whole tenor of the narration. The best Commentators are agreed that the sense is, "she is not so departed, as not to return to life," (which was the idea associated with death;) and that by *καθεύδει* is meant, "is, as it were, asleep." To explain *ἀπέθανε* with Dr. Burton, "she was not dying at the time when her father thought her dying," would be exceedingly harsh and frigid.

25. *ἐξεδιλήθη*] "was dismissed," or, required to withdraw. Thus and many such terms in both Hellenistic and Classical writers are not to be strained, but to be understood *populariter*. Our Lord excluded the people, in order that those whom he wished to be spectators of the miracles (as the parents, and Peter, James, and John, see Mark v. 37 — 40.) might view what was done without interruption.

— *ἐκείνην τῇ χειρὶ*] Not as a form of raising any one, nor through courtesy, or mere *modicum* as many Commentators say; but, as usual, to accompany the miracle with some act, as that of touching.



27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ,  
28 κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ! Ἐλθόντι δὲ εἰς  
τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·

Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναὶ, Κύριε.  
29 Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν  
30 γεννηθήτω ὑμῖν. Καὶ ἀνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμή-  
31 σατο αὐτοῖς ὁ Ἰησοῦς λέγων· Ὁρατε μηδεὶς γινωσκέτω. Οἱ δὲ ἐξελ-  
θόντες διεφῆμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφόν,  
33 δαιμονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός·  
καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες· [ὅτι] Οὐδέποτε ἐφάνη οὕτως ἐν τῷ  
34 Ἰσραὴλ! Οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων  
ἐκβάλλει τὰ δαιμόνια.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδά-  
σκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-  
λείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ].

36 Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι

a Mark 6. 6.  
Luke 13. 22.  
supr. 4. 23.

b Mark 6. 34.  
Num. 27. 17.  
Zach. 10. 2.

27. υἱὲ Δαυὶδ.] As that was one of the titles then ascribed by the Jews to the Messiah, the use of it was an unequivocal acknowledgment of Jesus's Messiahship. And that use must have been founded on their reliance on the testimony of others who had seen his miracles.

30. ἀνεώχθησαν αὐτῶν οἱ ὀφθαλμοί] "they were restored to sight," or, "received the faculty of sight." This is thought to be a Hebraism; but it is rather a popular form of expression. Thus it is found also in the Classical writers.

— ἐνεβριμήσατο] "strictly enjoined them." The expression, notwithstanding its etymology, only imports earnestness, not passion.

31. διεφῆμισαν αὐτόν.] The verb is rarely used except of things; when used of persons, it signifies "to make any one known or celebrated."

32. κωφόν, δαιμονιζόμενον.] So I point, with Vater and Fritz. For, as Fritz. observes, the latter word is explanatory of the former; q. d. "who was such, by demoniacal influence." And this Rosenm. and Kuin. admit is the sense intended by St. Matthew and St. Luke. Yet, with a strange perversity, they choose to ascribe the dumbness to disorder. Only, they say, "the Evangelists thought proper to retain the common expression." But this would be inconsistent with the character of honest men, much less messengers from God. See note supra iv. 24. and at variance with the firm belief of demoniacal possession, elsewhere so apparent in their writings. Besides, the truth and dignity of the miracle will not, as is alleged, remain the same. It would not be the same miracle; and the dignity would be far less. For though Dr. Mead expresses his surprise "that devils should contend so eagerly for demoniacal possession, as if something were wanting to demonstrate Christ's power, when exercised only over natural diseases;" yet what has been said supra iv. 24. (and in Bp. Warburton's 22d Sermon.) will abundantly prove that something would have been wanting to demonstrate if not the power, yet the assumed character of Jesus, had it been exercised only over natural diseases. Assured we may be, that,

in proportion as the soul exceeds in dignity the body, so must the suppression of evil from superhuman agents, exceed that of evil produced in the regular course of nature. Besides, the very terms employed shew, that the removal of the dumbness was occasioned by the expulsion of the dæmon. Not to say, that the amazement of the people necessarily supposes the cure of demoniacal possession, not that of disease; for the latter had been very frequently seen in Israel, and evinced by the Prophets; nay, even so far as to raise the dead. [Comp. Luke xi. 14.]

33. οὐδέποτε ἐφάνη οὕτως.] An elliptical form of expression, in which τοῦτο, or τοιοῦτό τι, and γενόμενον are usually said to be understood. Fritz., indeed, objects to the uncommonness of the ellipsis; but without reason, for this seems to have been a popular form of expression. Mill, Wets., Griesb., Matth., and Scholz, are agreed that ὅτι before οὐδέποτε which is found in very few MSS., must be cancelled.

34. ἐν τῷ ἄρχ.] per Heb. 5. This, however, is not a Hebraism. To the examples adduced by Schleus. Lex. may be added another from Thucyd. iii. 42. Οὐκ ὠφελεῖται ἐν τῷ τοιῷδε. [Comp. infr. xii. 22. Mark iii. 23. Luke xi. 15.]

35. ἐν τῷ λαῷ.] These words are not found in several MSS., the Edit. Princeps, almost all the ancient Versions, and some Greek Fathers. They are therefore rejected by Mill, cancelled by Griesb., Fritz., and Scholz, and bracketed by Knapp. and Vater; though retained by Matthæi. They were probably derived from iv. 23.

36. ἐσπλαγχνίσθη] "was moved with compassion." The word occurs neither in the Sept. nor the Classical writers, and seems to have been formed by the New-Testament writers from σπλάγχνα, bowels; for there the Jews placed the seat of sympathy; by a metaphor taken from that passion which is felt in pity, or the other kindly affections. The verb is construed sometimes with περὶ, with or without a Genit., others with ἐπὶ and an Accus.

— ἐσκυλμένοι.] It is almost impossible to imagine stronger authority, internal and external,



c Luke 10. 2. καὶ ἑρξομένοι, ὥστε πρόβατα μὴ ἔχοντα ποιμένα. ° Τότε λέγει τοῖς 37  
John 4. 35. μαθηταῖς αὐτοῦ. ° Ο μὲν θείσμος πολὺς, οἱ δὲ ἐργάται ὀλίγοι.

MK. LÜ. δεήθητε οὖν τοῦ κυρίου τοῦ θείσμου, ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν 38  
6. 9. θείσμον αὐτοῦ.

7 1 X. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐ- 1  
τοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θερα-  
πεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων 2  
τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀν-  
δρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης  
ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματ- 3  
θαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεβθαῖος ὁ ἐπικλη-  
θεὶς Θαδδαῖος· Σίμων ὁ Κανανίτης, καὶ Ἰουδας [ὁ] Ἰσκαριώτης, 4  
ὁ καὶ παραδοὺς αὐτόν.

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς, 5  
λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ

than exists for this reading, which has been approved by almost every Commentator, and received by all the Editors from Wets. downwards. As to the common reading, *ἐκλελυμένοι*, it is plainly a gloss. The sense of *ἐκλελυμένοι* is *harassed, vexed, troubled*. It does not denote properly, (as is commonly said) to *tear the hair*, but to *claw*, as applied to dogs and other animals: so Æschyl. Pers. 583. *γναπτόμενοι σκύλλονται*. The words occur also at Mark v. 35. and Luke viii. 44. 3 Macc. iii. 25. iv. 6.

— *ἑρξομένοι*] i. e. not *scattered*, as some render, but *tossed aside*, abandoned, unprotected. See Wets. Similar pastoral images occur in 1 Kings xii. 17. and Judith xi. 19.

37. ὁ μὲν θείσμος — ὀλίγοι.] Probably a proverbial saying, including an agricultural comparison, like many others in Scripture. Indeed, *ἐργον* and its compounds are peculiarly applied to the labours of husbandry. Schoettg. observes, that in the Rabbinical writings teachers are figured as *reapers*, and their work of instruction as the *harvest*.

38. ἐκβάλῃ] “would speedily send forth.”

X. 1. *ἔξουσαν πνευμάτων δ.]* Most Commentators here supply *κατὰ*, which, however, though found in several MSS., is only an ancient gloss. The *πνευμ.* is rightly regarded by Kuin. as a *Genit. of object*; as in Ecclus. x. 4. *ἔξουσα τῆς γῆς*. John xvii. 2. Rom. ix. 21, and several passages of the Classical writers cited by Raphel and Palaiet. [Comp. Mark iii. 14.]

2. ἀποστόλων.] This important term properly denotes δ ἀπισταλμένος, one sent by another, on some important business, as in Herodo. i. 21, where it signifies a *herald*, and 1 Kings xiv. 6. But (in imitation of the name given to an officer sent by the High-priest and Sanhedrim to the distant and foreign Jews, to collect the tribute levied for the support of the Temple) it is, in the N. T., almost always used to denote “persons employed to convey the message of salvation from God to men,” and especially the *twelve apostles*: who were peculiarly so called, as being at first especially sent out by Christ, and commissioned to preach the Gospel in Judæa; and who afterwards, with Paul and Barnabas, (who were super-

naturally selected for the work) received full and extraordinary authority, not only to promulgate his religion throughout the world, but to found and regulate the Christian Church; and especially to ordain teachers and pastors, who should hereafter govern it by *ordinary* authority.

— *πρῶτος* — Πέτρος] i. e. *first in order*, as being first called, not in *dignity* for Christ seems not to have authorised any difference in rank. If he had done so, the Evangelists would have observed it; but they have *not*; for the names are recited by them in different order. Judas, however, is always named last, and Peter first; and John and his brother James third and fourth, or fourth and fifth. Certainly these three were especially esteemed by Christ, perhaps for their docility, attachment, and mental endowments. (Rosem.) It is a most satisfactory, and, in opposition to the pretensions of the Bishops of Rome, a sufficient explanation of *πρῶτος*, that Peter was *first called* to the ministry. So Theophyl. Προτίθησι δὲ Πέτρον καὶ Ἀνδρέαν ἄρχει καὶ πρωτόκλητοι.

4. ὁ Ἰσκαριώτης.] The δ was brought into the text by the Elzevir Editor, and has been retained by Wets. and all the recent Editors except Matthæi, who cancelled it. Bishop Middleton is of opinion, that the presence or the absence of the Art. depends upon whether *Ἰσκαριώτης* be a *surname*, or an *epithet* significant of *place of birth* or residence. If, as Chrys. and some others say, it is derived from *Carith*, Judas's birth-place, the Art., he thinks, is required; and if it be a mere surname, it should not have it. Yet as, on other occasions, the Art. is often omitted where in propriety it ought to be inserted, because it is *superfluous* (as when a cognomen passes into a simple name) so it may be *here*; and therefore that will determine nothing as to the reading. But, since external evidence is decidedly in *favour* of the Article, and internal equally balanced, it ought not to have been cancelled by Matth. and Valpy. ‘Ο καὶ παραδοὺς α. Not, “who also betrayed,” (that would require *παρέδοκεν*) but “who even delivered him up” [to his enemies.] Vulg. tradidit. See Campb. and Fritz.

5. εἰς πόλιν Σαμαρειτῶν.] for εἰς πόλιν ἢ ἄρα εἰς τὰ ἔθνη, the Gent. here being a *Genit. of motion*, as in Gen.



6 εἰσέλθῃτε. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα 6. 9  
 7 οἴκου Ἰσραὴλ. Πορευόμενοι δὲ κηρύσσετε λέγοντες· Ὅτι ἤγγικεν 9  
 8 ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενούντας θεραπεύετε, λεπροὺς καθαί-  
 ζετε, [νεκροὺς ἐγείρετε,] δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν  
 9 δότε. Μὴ κτήσῃσθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκόν, εἰς τὰς ζώνας 8 3  
 10 ὑμῶν· μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ  
 11 ἄξιον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν. Εἰς ἣν δ'  
 ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· καὶ εἰ 10 4  
 12 μεῖναιτε, ἕως ἂν ἐξέλθῃτε. Εὐσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε

iii. 24. the way of the tree of life, and Jer. ii. 18. ἡ ὁδὸς Αὐλῆς. (Kuin. and Fritz.) Εἰς πόλιν, sub. τινά; for it is wrongly taken by Kuin. of "the city of Samaria;" which would require the Art.

6. [Comp. infr. xv. 24. Acts xiii. 46.]  
 7. [Comp. Luke ix. 2. Supr. iii. 2. iv. 17.]  
 8. νεκροὺς ἐγείρετε.] Editors are much divided in opinion as to the authenticity of these words; which are rejected by the generality of Critics, but defended by Whitby, Griesb., and Fritz. The internal evidence *for* and *against* is nearly balanced; but the latter somewhat preponderates. (See Grot., Mill, Campb., and Matthæi.) The *external* is most decidedly against them. See Scholz, who has, with Matthæi cancelled the words. If they be retained, we may suppose that, like some few other passages in this discourse respecting events which did not immediately take place, they have reference to the period comprehended under the more extensive commission the Apostles received after Christ's resurrection. See John xx. 21. I have not followed the change of position adopted by Griesb. from some MSS. and Versions, because that would remove one principal cause which may be assigned for the *omission* of the words, namely, the *homoteleuton*. The *change of position* might well arise from *omission*, afterwards supplied in the margin.

—δωρεάν—δότε.] This (which is a sort of proverbial saying) must, as appears from Luke x. 7, be confined to what went just before; namely, the dispensing of miraculous gifts; and therefore cannot be drawn into an argument against the maintenance of Christian ministers. All that is meant is, that they were not to make a *trade* of their miraculous gifts, as the Jewish exorcists did of their pretended power to cast out devils.

9. μὴ κτήσῃσθε] "ye must not provide, or furnish yourselves with;" a signification common in the best Classical writers.

—εἰς τὰς ζώνας ὑμῶν.] The words (to which μὴ κτήσῃσθε χρυσόν, μηδὲ ἄργ., μηδὲ χαλκόν must be all referred) signify, "for your purses," i. e. for your travelling expenses. ζώνας signifies properly *girdles*. But the Oriental nations, (and even the Greeks and Romans) used the belt, with which their flowing garments were confined, as purses—a custom still subsisting in the East, and in Greece. [Comp. Luke xii. 35.]

10. πήραν.] A sort of wallet, generally of leather, used by shepherds and travellers, for the collection of provisions, mentioned both in the O. T. and in Homer. Yet as εἰς ὁδόν "for the use of the journey," is here associated with it, it may mean, by a common figure, the *provisions themselves*.

—δύο χιτῶνας.] This, (as Fritz. rightly remarks) does not forbid the *wearing* of two coats, (for the ancients generally wore two on a journey) but a *change* of coats.

—ὑποδήματα.] A sort of strong shoes, for *long* journeys. On other occasions *sandals* were worn. These ὑποδήματα they were not to provide, but (as Mark more clearly expresses it) to use sandals only. Ῥάβδους is found in most of the MSS., the Copt., Arm., and later Syriac Versions, Theophyl., Ed. Princ., Steph. Ed. 1 & 2, and is adopted by Grotius, Beza, Whitby, Wets., and Scholz. But it is quite at variance with Mark vi. 8; for, as to its meaning "a change of staves," that is an attempt to remove the discrepancy (as Fritz. says) "risu quam refutatore dignior." Besides, we can far better account for the change of ῥάβδον into ῥάβδους, than the contrary. The scribes stumbling at a *singular* noun, after several *plural* ones, changed the singular into a plural; which they might more easily do, since the abbreviations for *on* and *ous* are not very dissimilar. And vain will it be to urge, that in Luke ix. 3. we have ῥάβδους; for there ῥάβδον, on very strong evidence, both external and internal, is adopted by all the best Editors. Thus it appears, that the *external* evidence for ῥάβδον (including several ancient MSS. and the best Versions, as the Pesh. Syr.) is nearly equal to that for ῥάβδους. And the *internal* evidence is almost wholly on its side. Under these circumstances, I have thought proper (with Mill, Griesb., Matth., Tittm., Vater, and Fritz.) to retain ῥάβδον. The sense will thus be quite reconcileable with Mark vi. 8; the injunction that they should not *provide* themselves with a staff, almost implying that they might *take* one, if they *had* it.

—ἄξιος γὰρ &c.] A proverbial expression occurring also in Levit. xix. 13. Deut. xxiv. 14. 15. q. d. "You may cheerfully trust the providence of God to take care of you while engaged in such a cause; and you may reasonably expect to find sustenance among those for whose benefit you labor." The expression τροφή means both food and raiment. "They are forbidden to encumber themselves with any articles of raiment besides what they were wearing, or with money to purchase more, because they would be entitled to a supply from those on whom their labours were bestowed, and money would be but an encumbrance."

11. ἄξιος] scil. παρ' ᾧ μέναι' ἂν, "of your company." Some other ellipses which have been supposed are too arbitrary. Nay, the *absolute* use, which is found both in the Scriptural and Classical writers, and supported by the ancient interpreters, may possibly be preferable.



MK. LU.

6. 9. αὐτήν. Καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐ- 13  
 11 6 τήν· ἐὰν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. Καὶ 14  
 ὅς ἐὰν μὴ δεξιῇται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι  
 τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν σπονοῦν τῶν ποδῶν  
 αἱ Inf. 11. 24. ὑμῶν. Ἄμην λέγω ὑμῖν ἀνεχότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων 15  
 ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.  
 16 Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε 16  
 οὖν φοβούμενοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περισσευαί. Προσέχετε 17  
 δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν  
 αἷς συναγωγαῖς αἰτῶν μαστιγώσουσιν ὑμᾶς. καὶ ἐπὶ ἡγεμόνας δὲ 18  
 καὶ βασιλεῖς ἀχθήσεσθε, ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς  
 2 Tim. 4. 22. ἔθνεσιν. Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λα- 19  
 & 21. 14, 15. λήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσητε· οὐ γὰρ 20  
 ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν  
 e Micah 7. 5, 6. ἐν ὑμῖν. Παραδώσει δὲ ἀδελγὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ 21  
 Luko 21. 16. τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐ-  
 f Mark 13. 13. τοὺς. Καὶ ἔσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ 22  
 Luko 21. 17. ὑπομένεας εἰς τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ 23

13. *ἔλθετω*.] This, and *ἐπιστραφήτω* just after, are commonly regarded as examples of Imperat. for Future. But it is better, with Fritz., to take the sense to be "*volo pacem vestram*," &c. *Εἰρήνη* means the benefit of your peace, &c. or blessing. *Ποδὲς ὑμῶν ἐπιστραφήτω*. This is used in a popular sense, to signify, "become void and ineffectual." So Isaiah lv. 11. *ὅπως ἔσται τὸ ῥῆμα μου, ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου, οὐ μὴ ἀποστραφή. ὡς ἂν τελεσθῇ ὅσα ἂν ῥηθῇσιν*. See also Ps. xxxiv. 6. and vii. 16.

14. *καὶ ἐὰν ἐλθῇ*.] This is *not* (as is commonly said) for *ἐὰν δὲ τις*; but *ἐὰν* is for *ἂν*. The construction is *popular*, and involves an *antipodoton* of frequent occurrence; moreover, *ἐκείνης* is for *ἐκείνου*, per synesis. The Genit. *ποδῶν* is governed by the *ἐκ* in *ἐκτινάξατε*. Shaking off the dust from the feet at persons was a symbolical action, disclaiming all intercourse with them. — [Comp. Acts. xiii. 51. xviii. 6.]

15. *ἐν ἡμέρᾳ κρίσεως*.] "in the day of judgment." Some Commentators understand this of the *destruction of the Jewish nation*. But that is rather, as Whitby observes, styled the day of *vengeance*; and is otherwise, (as the same Commentator has proved) inapplicable here. The expression, then, must, notwithstanding the omission of the Article (on which see Bp. Middl.), be understood of the day of *final judgment*.

16. *γίνεσθε — περισσευαί*.] We have here two beautiful and appropriate similes (common in the Classical writers), which hint at the dangers to which they would be exposed, and the best means of avoiding them. Similar sentiments are adduced from the Rabbinical writers.

18. *εἰς μαρτύριον αὐτοῖς*] namely, of the truth of the Gospel, by your endurance of persecution in behalf of it.

19. *πῶς ἢ τί λαλήσητε*.] i. e. be not anxiously solicitous. Πῶς ἢ τί λαλήσητε, "how or what you may speak."

20. *ὅς γὰρ*.] The Commentators regard this as a comparative negation, like *non tam — quam*;

of which there are many examples in the Scriptural and Classical writers. But Winer, in his Gr. N. T. p. 132., seems right in denying this qualified sense to have place in *ὅς* followed by *ἀλλά*; and after discussing several passages where the formula is found (as Acts. v. 4. and 1 Thess. iv. 8. 1 Cor. i. 17. and the present passage), he shows that the sentiment is enfeebled when the *ὅς* is translated *non tam*. Here, he observes, the reference is not to the physical act of speaking, but to the sentiment uttered; which was to be really imparted to the Apostles by the Holy Spirit. "Newcome very well supplies 'in effect and ultimately.' 'Here is Pres. for Fut. : or it may stand for *are to be*, populariter. — The sense is: 'for you are not to be the speakers, but the Spirit of your Father [is to be] that which speaketh [or, the speaker] in you.'"

21. *ἐπαναστήσονται*.] Kun., Rosenm., and others, take this as a forensic term, to signify *they shall rise up as witnesses*. And they appeal to Matt. xii. 41. But there *ἡ τῆς κρίσεως* is added. — There seems no reason to abandon the usual interpretation, as referred to *hostility, attack, and persecution*, which is well supported by Wets., Kypke, and Fritz. Here may be compared a very similar passage of Thucyd. iii. 82. *καὶ γὰρ παρὰ πολλὰ ἀνέστηναι*, "used to put to death."

22. *πάντων*.] This is commonly taken for *manus*; but better by Euthym., for *most, quasi omnibus*.

— *εἰς τέλος*.] This does not denote the destruction of Jerusalem; not *exterminatio* just after, a temporary preservation, as Hamm., Wets., and Rosenm. explain; but *εἰς τέλος* is by the ancient and most modern Commentators rightly interpreted, "the end [of their troubles] whether by death or deliverance;" and *σωθήσεται*, "salvation is heaven."

23. *τῇ — τῇ*.] Bp. Middleton observes that the Art. is not without meaning; serving to mark the opposition between *εἰς τέλος* and *ἐλλος*, "two cities only being supposed."



- πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν · οὐ μὴ  
τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου.
- 24<sup>g</sup> Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύ- <sup>g</sup> Luke 6. 40.  
25 ριον αὐτοῦ. <sup>h</sup> Ἀρκετὸν τῷ μαθητῇ, ὥς ὁ διδάσκαλος αὐ- <sup>John 13. 16.</sup>  
τοῦ, καὶ ὁ δοῦλος ὥς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην † Βεελζε- <sup>& 15. 20.</sup>  
26 βουλ † ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκικοὺς αὐτοῦ; Ἱ Μὴ οὖν φο- <sup>h</sup> Infr. 12. 24.  
βηθῆτε αὐτοῖς · οὐδὲν γὰρ ἔστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται. <sup>Mark 3. 22.</sup>  
27 καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε <sup>1</sup> Luke 11. 15.  
ἐν τῷ φωτί · καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύσσετε ἐπὶ τῶν δωματίων. <sup>i</sup> Mark 3. 22.  
28 Καὶ μὴ † φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν <sup>h</sup> Luke 8. 17.  
μὴ δυναμένων ἀποκτεῖναι · φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ <sup>& 12. 2.</sup>  
29 ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεένῃ. Οὐχὶ δύο στρουθία ἀσσαρίου <sup>k</sup> Luke 21. 18.  
30 πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς <sup>Acts 27. 34.</sup>  
31 ὑμῶν. <sup>k</sup> Τμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. <sup>2</sup> Sam. 14. 11.

— τελέσητε τὰς πόλεις] for τελ. (τὴν δὲ διὰ) τὰς πόλεις. The ellipsis is frequent in the Classical writers, as Thucyd. iv. 78. ἐς Φάρουλον ἐτέλεισε, where see my note.

— ἕως — ἀνθρώπου,] until, or unto, up to the time when, &c. The words are by the best Commentators referred to the destruction of Jerusalem.

24. οὐκ ἔστι — διδάσκαλον] “no disciple is above his master.” Mid. A proverbial saying, which imports, that he cannot expect better treatment than his master.

25. Βεελζεβοῦλ.] Several Editors and Critics would read Βεελζεβοῦβ, which Jerome adopted into the Vulg., under the idea that it is the same with the Ekronite idol called at 2 Kings i. 2.

בְּעֵלזֵבֹּוֹל, the Lord of flies; and that the change of β into λ was made agreeably to the genius of the Greek language, which admits no word to end in β. But besides that for Βεελζεβοῦβ, there is scarcely the authority of one MS. (as Grot., Lightf., Wets., and others remark), the title was one of honour; like the Ζεὺς Ἀπομῆτος, banisher of flies, given to Hercules. Whereas the name here evidently is one of contempt. Hence the best Commentators, with reason, suppose that the name is indeed the same with that of the above-mentioned; but, (according to a custom among the Jews, of altering the names of idols, to throw contempt on them (changed to Βεελζεβοῦλ, i. e. Lord of dung, i. e. metaphorically, idolatry, or, according to others, the “Lord of Idols.” Hence it was afterwards given by the Jews to the Prince of demons.

— ἐκάλεσαν.] Wets., Griesb., Kuin., Vater, Fritz., and Scholz edit. ἐπεκάλεσαν; which indeed has very strong authority from MSS., Editions, and Fathers. Yet as the MSS. fluctuate between this and three other readings, we may suspect alteration; and then the simplest reading is to be preferred. Thus, in the present case, ἐκάλεσαν might give birth to all the rest. I have, therefore, (with Matthæi) retained the common reading.

26. μὴ οὖν φοβηθῆτε & τ. λ.] The sense here is disputed; but it seems to be: “Fear not your persecutors and calumniators, nor be alarmed for the success of the Gospel; for your innocence shall be made as clear as the light, and your doctrine shall enlighten the whole world.” The

words following contain a proverb usual among the Heathens, importing that the truth cannot be extinguished; as in the well-known “Magna est veritas, et prævalebit.”

27. ὃ λέγω — δωματίων.] Of the phrases λέγειν ἐν φωτί and ἀκούειν τι (λεγόμενον) εἰς οὐς, as also of δῶμα in the sense, house-top, see the Classical examples in Wets. and Recens. Synop. They are all metaphorical, and the last adagial.

28. φοβηθῆτε.] Wets., Griesb., Matth., Vat., and Scholz, edit. φοβεῖσθε, from very many MSS., the Edit. Princ., and some Fathers. But, though external evidence be, perhaps, in favour of φοβεῖσθε, yet internal is, I apprehend, against it, since it occurs before and after in the context, and φοβηθῆτε was more likely to be changed into φοβεῖσθε than the contrary, to retain the common reading, which, indeed, is found without var. lect. in the parallel passage at Lu. xii. 4.

— ἀπὸ τῶν ἀποκτεινόντων.] Though there be considerable authority for ἀποκτεινόντων, which is preferred by nearly all the great Editors; yet there seems no sufficient reason for change; since the common reading is more suitable in sense, is found in at least as many MSS., and is confirmed by the parallel passage at Luke xii. 4. See also Matth. xxiii. 37. The construction at φοβ. with ἀπὸ is called a Hebraism. But it may be paralleled with our “feeling apprehension of,” or from.

29. ἐν ἑξ αὐτῶν οὐ] for οὐδὲν, say the Commentators and Winer in his Gr. Gr. § 20. 1. But perhaps there is more emphasis in the present position; the sense being nearly the same as in οὐδὲ ἓν, not even one. In fact, in all the examples adduced by Winer (as Eph. v. 5. and iv. 29. 2 Pet. i. 20.) there is an intensity of sense.

— πεσεῖται ἐπὶ τὴν γῆν.] An idiom common in the Scriptural, and not unexampled in the Classical writers, for ἀπολεῖται.

— ἄνευ τοῦ πατρὸς &c.] “without the counsel and providence of;” as Thucyd. ii. 70. ὅτι ἄνευ αὐτῶν (scil. τῆς γνώμης) ἐπὶ ἐβήσαν. With respect to the sentiment, which inculcates the superintending care of Providence even over the meanest works of the creation, the Commentators adduce many parallels from the Classical, and the Rabbinical writers.

30. καὶ αἱ τρίχες — εἰσὶ.] Another proverbial saying (similar to many in the O. T. and the



1 Mark 8. 38.  
Luke 9. 26.  
& 12. 8.  
2 Tim. 2. 12.  
Rev. 3. 5.

Μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διασέριτε ὑμῖν. <sup>1</sup> Πᾶς οὖν ὅστις 32  
ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω αὐτῷ ἐν  
αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Ὅστις δ' ἂν ἀρνή- 33  
σῃ αἰ με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἔμπερο-

12. 43.  
61.

σθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>2</sup> Μὴ νομίσητε, ὅτι ἦλθον 34  
βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.

a Micah 7. 6.

<sup>3</sup> ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κα- 35  
τὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. <sup>4</sup> Καὶ ἐχθροὶ 36

c Luke 14. 26.

τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. <sup>5</sup> Ὁ φιλὼν πατέρα ἢ μητέρα ὑπὲρ ἐμέ 37  
οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλὼν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ οὐκ ἔστι μου

p Infr. 16. 24.  
Mark 8. 34.  
Luke 9. 23.  
q Infr. 16. 25.  
Mark 8. 35.  
Luke 9. 24.  
& 17. 33.  
John 12. 25.  
r Infr. 18. 5.  
Luke 10. 16.  
John 13. 20.

ἄξιος. <sup>6</sup> Καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω 38  
μου, οὐκ ἔστι μου ἄξιος. <sup>7</sup> Ὁ ἐφθῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ 39

ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ, ἔνκεν ἐμοῦ, εἰρήσει αὐτήν. <sup>8</sup> Ὁ δεχόμενος 40  
ὑμῖς ἐμέ δέχεται· καὶ ὁ ἐμέ δεχόμενος δέχεται τὸν ἀποστείλαντά με. 41

Ὁ δεχόμενος προσήτην εἰς ὄνομα προσήτου μισθὸν προσήτου λήψεται·  
καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. 42

a Mark 9. 41.

<sup>9</sup> Καὶ ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος, εἰς  
ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν· οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

Rabbinical writers) importing that the very small-  
est of our concerns are under the care of God.

32. ὁμολογήσει ἐν ἐμοί.] A Hebrew and Hel-  
lenistic construction for *ὁμολ. ἐμὲ*, as at Lu. xii.  
8. Rom. x. 9. The sense of the word is literally,  
"to make profession in conformity to any one."  
In the other member of the sentence it stands for  
*agnoscere*, to recognise, approve.

33. ἀρνήσεται με.] A popular expression denot-  
ing to reject a profession by my name. In the  
clause following it signifies to cast off.

34. μὴ νομίσητε — μάχαιραν.] This is (as Wets.  
and Campb. remark) "a forcible and indeed Ori-  
ental mode of expressing the certainty of a fore-  
seen consequence of any measure, by represent-  
ing it as the purpose for which the measure was  
adopted." See also Whitby. Dr. Parr, in a Ser-  
mon on this text, ably traces the true meaning of  
this passage; and rescues the words from the  
misconceptions of ignorance, and the misrepresen-  
tations of infidelity, by showing that they were  
intended only to predict, not to justify, the evils  
of which Christianity has been eventually pro-  
ductive. By μάχαιρα is here meant both war  
(namely, the Jewish war which soon followed),  
and civil commotion; which is supported by  
what follows, and by the parallel passage in Lu.  
xii. 51.

35. διχάσαι — κατὰ.] Διχάζειν signifies properly  
to divide into two parts; but here it denotes to  
separate and set at variance; in which there is a  
mixture of two constructions. This and the verse  
following are formed on Micah vii. 6.

36. τοῦ ἀνθρώπου.] Bp. Middlet. considers this  
equivalent to *τοῦ ἀνθρώπου*, every man or, men  
generally. This is confirmed by the words  
of Micah; where for *ἐχθροὶ πάντες ἀνθρώπων*, Bp.  
Middlet. rightly conjectures *παντός*, which, in-  
deed, is required by the Hebrew. Ὑπὲρ ἐμέ is a  
Hebraism, as in Gen. xlviii. 2. Judg. ii. 19.

38. λαμβάνει τὸν σταυρόν.] There is here an al-  
lusion to the Roman custom, of compelling a

malefactor going to crucifixion to bear his cross.  
As crucifixion was not a Jewish punishment, in  
this mention of it our Lord may seem to have al-  
luded to his own crucifixion; and consequently  
the passage is, in a certain sense, prophetic.

— ἀκολουθεῖ ὀπίσω μου.] This is not a Hebraism,  
but is found in Classical writers. See Wets. It  
is a construction which at first involved an addi-  
tion of sense, but at length became a pleonasm.  
See Winer's Gr. Gr. p. 175. and Robinson's note  
there.

39. ὁ ἐφθῶν — ἀπολέσει αὐτήν.] This is supposed  
to be an *oxymoron*, or Oxymoron, including a  
Paronomasia between the two senses of *ψυχὴ*,  
namely, *life* and *soul*. There is also a *doublet* in  
the words *ἀπολέσει* and *ἀφῃλει*. Life is an He-  
brew image of *felicity*, and in this sense the  
word ought to be taken in the words *ἀπολέσει αὐτήν* and  
*ἀφῃλει αὐτήν* following.

40. ὁ δεχόμενος ὑμῖς, ἐμὲ δέχεται] "and conse-  
quently he that receiveth *not* you, receiveth *not*  
me." The treatment shown to an ambassador is  
in fact shown to his sovereign.

41. εἰς ὄνομα προσήτου] for ὡς προφ., "for being  
such." By *προφ.* seems to be meant a teacher of  
the Gospel; and by *δικαίον*, a pious professor of it.

42. μικρῶν.] Not, "men of mean station;" or  
"very young persons," as some explain; but, as  
the ancient and the best modern interpreters take  
the expression, *disciples*, as opposed to *teachers*;  
either because *μαθητῶν* may be understood at  
*nomine*, from the context, or be taken substantively,  
as answering to (what it seems was in the original  
Hebrew) *תלמיד*, and being, as we find from the

Rabbinical writings) the name given to disciples.  
*Πατριάρχης* is for *ποτ(μ)ν*. At *ψυχροῦ* sub-  
st. in ellipsis, (also found after *θεοῦ*) which,  
like *frigidus* and *frons* in Latin, is not unfrequent  
in the Classical writers. It is *omitted* in Mark  
ix. 41. To give a cup of cold water was prover-  
bial for giving the smallest thing.



1	XI. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσωσιν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.	
2	Ὁ ΔΕ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ,	19
3	πέμψας δύο τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἢ	19
4	ἕτερον προσδοκῶμεν; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευ-	23
5	θέντες ἀπαγγέilate Ἰωάννῃ, ἃ ἀκούετε καὶ βλέπετε. τυφλοὶ ἀναβλέ-	
6	πουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κῶφοι ἀκού-	
7	ουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται. καὶ μακάριός ἐστιν	23
8	ὁ ἰσχυρὸς ἐν μὴ σκανδαλισθῆναι ἐν ἐμοί. Τούτων δὲ πορευομένων, ἤρξατο	24
	ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον	
	θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί ἐξήλθετε	25

XI. 1. διατάσσωσιν] "giving directions," or injunctions.

—αὐτῶν.] It is not clear to *whom* this refers. Chrys. and Euthym. understand the *disciples*; other antients, the *Jews*; most modern Commentators, the *Galileans*; according to the Hebrew idiom of using a pronoun where its antecedent is not expressed, but must be understood from the context. See Winer's Gr. Gr. § 15. 3.

3. σὺ εἶ—προσδοκῶμεν.] "Art thou he who should come, or must we look for another?" Few questions have been more debated than the purpose of John's sending this message to Jesus. Some antients and many moderns think that he sent in order to satisfy certain doubts which had occurred to his mind during his confinement. But surely his view of the descent of the Holy Ghost at Christ's baptism, the testimony he then heard from heaven, the divine impulse by which he recognised Jesus as "the Lamb of God that taketh away the sin of the world," and his own reiterated testimonies forbid such a supposition: and to imagine that John's *confinement* should have affected the strength of his resolves, or drawn from him the language of fretful remonstrance, or peevish complaint, would do great injustice to so noble a character. In short, the opinion has been shown to be utterly untenable by Chrys., Euthym., Theophyl., and Greg., of the antients; and of the moderns, Hamm., Wh'by, Dodd., Bp. Atterbury, and Mr. Benson (Hulsean Lectures, 1820. pp. 60—67.); who maintain, that John sent for the satisfaction of *his disciples*, who, mortified at seeing their master imprisoned for preaching the coming of the Messiah; and disappointed that He whom he testified to be such, should make no such claim; nor make any attempt to deliver his Forerunner: stumbling, too, at the humbleness of Jesus's birth, and the lowliness of his station; and offended at his difference in character from their own ascetic master, had entertained doubts as to his Messiahship. Against *them*, therefore, and not against *John*, the rebuke is levelled. It should seem that for their satisfaction John had sent; and as they would not heed his repeated endeavours to remove their doubts, he resolved to refer them to *Christ himself*, for the removal of their scruples: and that our Lord, well aware of his intention, took the surest means of fixing the wavering minds of his disciples, by displaying such supernatural endowments as should completely answer to the pre-

dicted character of the Messiah; and then sent them to their master for the *application*.

With respect to the *reply itself*, both the *manner* and the *matter* of it are highly deserving of attention. As to the former, it is, as Bp. Atterbury observes, not direct and positive, but so ordered only, as to give them an occasion of answering the question themselves, which they had proposed to Christ. As to the latter, the learned Prelate, with his usual taste, ably points out the *gradation* to be observed in the particulars, and the appositeness of it in relation to the inquiries. So that the words, "Go show John," &c. may mean, "You come to learn of me whether I am the Messiah. Your master has often told you I am He, but you will not believe *him*. To him you should have gone as my forerunner: to me it belongs not so properly to proclaim my own titles, which might excite your suspicion. Behold therefore the testimony of *God*! for the works which I am doing before your eyes bear witness that the Father hath sent me." The description of the works in question is so framed as to be taken from a prophecy of Isaiah lxi. 1. and xxxv. 5, 6. of the Messiah. Thus it is as if our Lord had said, "Ye believe not the *Baptist's* testimony, that I am He who should come. Yet surely Isaiah, whom ye so reverence, and upon whose authority ye have received the Baptist himself, will obtain credence with you; and he has thus prophesied of me."

5. πτωχοὶ εὐαγγελίζονται.] A peculiar feature of Christianity, as distinguished from Judaism and Heathenism, whose priests and philosophers courted the rich, and contemned the poor. See John vii. 49.

6. σκανδαλισθῆναι ἐν ἐμοί] "stumble in faith, disbelieve and fall from faith in my Messiahship." Σκάνδαλον signifies a *stumbling block*, and, in a spiritual sense, what obstructs us in our Christian course, and causes us to fall away from the faith.

7. κάλαμον ὑπὸ ἀνέμου σαλευόμενον.] The Commentators are not agreed whether the words should be taken in the *natural* sense, meaning, that it was not the sight of any *trifling* thing, such as reeds (with which the wilderness abounded), tossed about by the wind, but, &c., or the *metaphorical*, as figuratively descriptive of levity and inconstancy—a wavering man. The former view is adopted by Grot., Beza, Campb., Weta., Rosenm., Schleus., and Fritz.; the latter by the ancients generally, and, of the moderns, by Wh'by,



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7. ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλα-  
 26 καὶ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων εἰσίν. Ἀλλὰ τί ἐξήλθετε 9  
 27 ἰδεῖν; προσήτην; καὶ, λέγω ὑμῖν, καὶ περισσότερον προσήτον. Οὗτος 10  
 γὰρ ἐστὶ περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγ-  
 28 γελόν μου πρὸ προσώπου σου, ὅς κατασκευάσει τὴν  
 ὁδόν σου ἔμπροσθέν σου. Ἀμὴν λέγω ὑμῖν· οὐκ ἐγγίγνεται 11  
 ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος  
 ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. Ἀπὸ δὲ τῶν ἡμε- 12  
 ρῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζε-  
 ται, καὶ βιασταὶ ἄρπάζουσιν αὐτήν. Πάντες γὰρ οἱ προφῆται καὶ 13  
 ὁ νόμος ἕως Ἰωάννου προεφύησαν· καὶ, εἰ θέλετε δεῖσθαι, αὐτός 14

Mackn., and Kuin. The latter, indeed, is more pointed and significant, but the former is more simple, and not less agreeable to the context.

8. ἀλλὰ τί] for ἡ τί, says Kuin. But Fritz. more rightly regards this use of ἀλλὰ after interrogations, as meant to deny anything as corresponding to the objective *al*, q. d. If ye deny that ye went with that view, for what purpose *did* ye go? Μαλακοῖς, denotes soft, and therefore fine; whether of silk, linen, or other materials.

— βασιλείων.] Very many MSS. have βασιλείων, which is edited by Matth. and Scholz, but wrongly, for internal evidence is quite against it, inasmuch as it would produce an idle circumlocution, in the place of an expression whose simplicity and Oriental air attest its truth. The error arose from a mistake of the abbreviation for *ων* and *ωνων*.

9. περισσότερον προσήτον.] The full sense is, 'a prophet, and something more exalted than a prophet,' namely, as bearing more important commissions. On the points of superiority, see Grot., Lightf., Whitby, and Mackn.

10. Quoted from Mal. iii. 1. The words, however, differ not only from the Heb. but the Sept., in one or both of which Drs. Owen and Randolph suppose a corruption, but without cause. Ἐπιβάλλεται is only a free version of *בָּנָה*, which scarcely admits of a literal one. Indeed, some MSS. have *ἰτοιμάσαι*, and no doubt others in the time of Christ, *ἰπαικιδάσαι*, which is a correct version of the Heb. *בָּנָה* *pro*, *mon* in both Sept. and the Evangelists, are a literal version of the Heb. *בָּנָה*, instead of which the English V. has *er*. Thus the only real difference in the Evangelists, is the supplying (for better illustration of the sense) *one* which is implied in another *expressed*; and in changing, for better application to this present purpose, *mon* into *sou*.

11. οὐκ ἐγγίγνεται] Ἐγγίσθαι, like the Hebrew *קָרַב* is especially applied to the birth of eminent persons. (Grot. and Kuin.) Μικρότερος, for *μικρότατος*. See Winer's Gr. Gr. p. 87.

12. ἡ βασιλεία — βιασταί.] Few passages have been more variously interpreted than the present. Whatever may be obscure, one thing is plain — that the two clauses are closely connected with each other; so that whatever can be shown to be the sense of the former, will fix the sense of the latter. And as there is not a little difficulty, it is of the more importance to attend to the *general scope*; which (as in all this portion, v. 9 — 14.) is, to show the *high dignity* of the Baptist. But to advert to the interpretations in question; most

of them will be found either contrary to the *scope* or to the *connexion* just pointed out. Among these are those which are founded on the attributing an *active* sense to *βιάζ.* Leaving, therefore, to *βιάζεται* its natural force, (as a *passive*,) it will be best interpreted (with almost all the ancient and the best modern Commentators) as put for *βιαῶς κρατεῖται*, "*impetu quodam et cupidè excipitur Messias regnum.*" But if *this* sense be admitted, it will fix that of *οἱ βιασταί*, which cannot, as Hamm., Wets., and Bp. Middl., imagine, mean "those who had lived by rapine," as the publicans, soldiers, and the meamer crowd. This is at variance with the connexion, and yields a forced and frigid sense; such indeed as Middl. would never have adopted, had he not been induced to do so, rather than admit that one of his canons on the Article is broken. From the context, *βιασταί* must denote "persons who engage in any thing impetuously and eagerly." So in the parallel passage of Luke xvi. 16, (which has been too little attended to,) *ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ ἐπαγγέλλεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.*

13. πάντες — προεφύησαν.] The γὰρ is causal, and has reference to v. 11., for v. 12. is, as it were, parenthetical, and the scope of it is, to point out the dignity of John; from the time of whose appearance the message of the Gospel was received with delight, and its truths were embraced with eagerness by those whose minds were earnestly bent on forcing their way through the strait gate. The sense (which is obscure from brevity) will be made clearer by regarding *προεφ.* as put *emphatically*. We may paraphrase: "For all the prophets, and other sacred writers of the law (i. e. revelation) of God, and its expounders up to the time of John, did but *foreshadow* and treat of as *far off*, the dispensation, which should hereafter be promulgated — whereas John announced it as *at hand*."

14. εἰ θέλετε ἐλ[άχεια] An impressive formula, like *ὁ λέγων* — *ἀκούετε* just afterwards, the one soliciting *patient attention*, the other *implicit faith*. This sense of *ἐλ[άχεια]*, (*hearken, believe*,) both with the Aens., and used, as here, *absolutely*, is frequent in the Classical writers.

— αὐτός ἐστιν [Ἠλίας.] i. e. this is the person meant by Malachi iv. 5. and designated under that name. What is said is not at variance with the *disavowal* of the Baptist himself, John i. 21.; since it is manifest that he was not Elias according to the *sense* in which Elias was expected by the Jews, i. e. the *same person*. He only *bore the name*, by figurative adoption, as being the anti-



15	ἔστιν Ἡλίας ὁ μῆλλον ἔρχεσθαι. Ὁ ἔχων ὅτα ἀκούειν, ἀκουέτω. Τίνι	LU. 7
16	δὲ ὁμοιώσω τὴν γενεὰν ταύτην; Ὁμοία ἐστὶ * παιδίοις ἐν ἀγοραῖς	31 32
17	καθημένοις, καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, καὶ λέγουσιν· Ἡ-	
18	λήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνησαμεν ὑμῖν, καὶ οὐκ ἐκό-	
19	ψασθε. Ἦλθε γὰρ Ἰωάννης μῆτε ἐσθίειν μῆτε πίνων· καὶ λέγουσι·	33
20	Δαιμόνιον ἔχει. ἦλθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίειν καὶ πίνων· καὶ	34
21	λέγουσιν· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ	35
22	ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Τότε	
	ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐ-	10.
	τοῦ, ὅτι οὐ μετενόησαν. Οὐαὶ σοι, Χοραζὶν! οὐαὶ σοι, † Βηθσαϊδάν!	13
	ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,	
	πάλαί ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. Πλήν λέγω † ὑμῖν· Τύρῳ	14

type to Elias, who was the *type* of what the Baptist would be in after times. So in Sirach 48. 10. he is represented as ὁ καταγραφείς ἐν ἐλεγμοῖς εἰς καίους, &c., where for ελ. (variously written in MSS.) I conjecture ἐλεγμῶ. The ι arose from the ι adscript, and the ς from the ε following. That the figurative adoption of a *name* does not imply an *identity*, is admitted by the Rabbins themselves; most of whom acknowledge that the prophecy in question regards the *Messiah*. The *typical* character of Elias is clear from the Gospel; for as the angel (alluding to this prophecy) told Zacharias that his son would be endued with the *spirit* and *power* of Elias; so these qualifications were communicated to John in the same manner as the spirit of Moses was given to Elijah by the Holy Ghost. The resemblance between the Prophet and the Baptist is conspicuous; not only in mode of life, manners, and dress, but still more in *spirit*, (with which he was exceedingly jealous for the Lord of Hosts, 1 Kings xix. 10.) and in *power*, whereby he "turned many to the Lord their God," Luke i. 16.

15. ὁ ἔχων — ἀκουέτω.] A formula (conveying an appeal to the understanding) often used to solicit attention to something of great importance; and chiefly occurring after parabolic or prophetic declarations figuratively expressed.

16. τίνι ἐδὲ ὁμοιώσω.] A form of introducing a parable frequent in the Scriptures and the Talmud.

— παιδίοις.] In this reading all the Editors from Wets. to Scholz acquiesce, instead of the common one παιδαρίοις, which has very little authority. Ὁμοία ἐστὶ only denotes that there is a *general* similarity, by which the two things compared may be mutually illustrated. Ἀγοαῖς denotes not only market-places, but those *broad places* in the streets, (especially where they intersect each other) which are places of concourse, like market-places. Hence the words ἀγοαὶ and πλατεῖαι are often in the Sept. used indifferently to express the same Heb. word. Καθησθαι is said to be, like the Heb. קָטַב, used in the sense *versari, esse*. Yet it may allude to the *posture*, so suitable to Eastern manners.

17. ἠέλθασμεν — ἐκόψασθε.] Seemingly a proverbial expression; in which there is a reference to the *dramatic* sports of children; who, to use their phraseology, "play at" (i. e. represent) some action or character. So the Pharisees are compared to wayward children, who will participate

in no play which their companions propose; since they neither would admit the severe precepts of John, nor approve the mild requisitions of Christ. On the use of musical wind instruments both at funerals and at feasts, in airs adapted, in character, to each respectively, see Grot., Mackn., and Horne's *Introd.* iii. 480, and 524.

18. ἦλθε.] This is *not* redundant, as some Commentators suppose, but signifies, "came forward as a teacher and prophet." Μῆτε ἐσθίων μῆτε πίνων, is an hyperbolic expression, well characterizing the ascetic austerity of John. By the force of the opposition ἐσθίων καὶ πίνων, must denote the *contrary*, namely, the living like other men.

19. καὶ ἐδικαιώθη — αὐτῆς.] There is scarcely any passage in the N. T. that has been more variously expounded. The most probable interpretations are the following.—1. understanding σοφία to apply to the counsels and plans of John and Christ respectively, we may regard the sentence as a reflection of our Lord on the Pharisees, thus: q. d. "But [when the perverseness of men has done its utmost in aspersing the preachers of true religion] *wisdom and virtue* will still vindicate themselves." 2. We may understand by σοφία the counsels of God for the conversion of the Jews; and by τέκν. those who embrace those counsels. And, in this view, the sentence has been thus paraphrased:—"The conduct of John the Baptist and myself, however different, are alike conformable to the Divine wisdom; and those who are enlightened by this wisdom will justify both;" i. e. will vindicate the propriety of both, as the result of different circumstances. The first interpretation seems preferable, as more agreeable to the context. In either case the καὶ is for ἀλλὰ, as often, and ἀπὸ means, "on the part of, or in the case of."

21. οὐαὶ σοι.] "Alas for thee!"

— Βηθσαϊδάν.] Βηθσαϊδάν is found in many MSS., Versions, and Fathers; and is adopted or preferred by every Editor from Mill to Fritz., except Griesb. and Scholz, who retain the common reading; and rightly, for external evidence is against Βηθσαϊδάν, and internal by no means in its favour; Βηθσαϊδάν being the more *difficult* reading, and therefore more probably genuine. It is not, as some imagine, in the accusative case, but is a nominative of Chaldee form.

— πάλας.] This signifies not so much *diu* as *jamdū*.



LU.

10. καὶ Σιδῶνι ἀνεκτίτερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. Καὶ σὺ, 23  
 15 Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ἔφωθῆσαι, ἕως ἄδου καταβιβασθήσῃ·  
 ὅτι εἰ ἐν Σαδδούμοις ἐγένετο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμειναν  
 ἂν μίχρι τῆς σήμερον. Πλὴν λέγω ὑμῖν, ὅτι γῇ Σαδδύμων ἀνεκτίτερον 24  
 21 ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοὶ. Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς 25  
 ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς  
 γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας  
 αὐτὰ νηπίοις. Ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν 26  
 22 σου! Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγι- 27  
 νόσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει, εἰ  
 μὴ ὁ υἱός, καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με 28  
 πάντες οἱ κοπιῶντες καὶ πεφορητισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. Ἄρατε 29  
 τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι πρῶτός εἰμι καὶ

—σάκκῳ,] from the Hebrew פש, a coarse cloth, of linen or rough wool, worn for humiliation; as ashes were sprinkled on the head in token of sorrow. See Horne's *Introd.* vol. iii. p. 523.

23. ἡ ἕως — καταβιβασθήσῃ.] These are hyperbolic expressions, figuratively representing the height of prosperity, and the depth of adversity: ἄδου signifying the lower parts of the earth. *Simil.* *Antholog.* i. 80. 15. ad *Fortunam*. Τοῦς δ' ἀπὸ τῶν νεφελῶν εἰς δίδην κατάρχει.

24. *Comp. Sup.* x. 15.

25. ἀποκριθεὶς εἶπεν.] This expression is here, as sometimes elsewhere, used, where nothing has gone before to which an answer could be supposed; in which most Commentators (as Kuin,) imagine a pleonasm of ἀποκριθεὶς; others a Hebrewism, קנין being sometimes so used. There must, however, be some *reason* for the use of either term; and Whitby seems right in supposing, that there is usually a *relation* to something; i. e. to something which is passing in the mind either of the speaker or hearer, i. e. (as Fritz. says) "either to some supposed question, suppressed from brevity, to which this is an answer; (See *Math.* xxii. l. *Luke* v. 22. vii. 39. sq.) or to some question which might arise from certain actions." See *Mark* ix. 38. *Luke* i. 60; xii. 51.

—Ἐξομολογοῦμαι σοι.] This verb properly signifies to *acknowledge*, with an ellipsis of χάρις (*obligation*); and, *εἰ consequenti*, to *return thanks*, to *praise*, and *glorify*. This secondary sense it carries, when followed by a Dative; and often occurs in the Sept., where the same Hebrew word is rendered by Ἐξομολογέσθαι, αἰνεῖν, and ὑμνεῖν.

—ὅτι ἀπέκρυψας — νηπίοις.] The best Commentators, ancient and modern, are agreed that the sense is, "because, having permitted these things to be hidden to the wise and sagacious, thou hast revealed them unto children in knowledge." For God is said in Scripture to do what he is pleased to *permit* to be done, and what he foresees will be done under the circumstances in which his creatures are placed; though their wills are held under no constraint. With respect to the *former* idiom, it occurs in *Rom.* vi. 17. *Is.* xii. l. *Exod.* vii. 4. and 5. 2 *Sam.* xii. 11. and 12; and often elsewhere; nay, sometimes in the Classical writers. See Fritz. The σοφοὶ and the συνετοὶ are thought to have reference to

the Hebrew סוֹפֵר and סֵנִי, different orders of Jewish teachers of the law. Perhaps, however, that is too fanciful; σοφοί, it should seem, has reference to *acquired* knowledge, and συνετοὶ to *natural* talents: while νηπ., by the force of the opposition, denotes persons of plain understanding, with no pretensions to peculiar ability.

26. ὁ πατήρ.] *Nomin.* for *Vocat.* An idiom chiefly occurring in Heb. and Hellenistic Greek, but occasionally in the Classical writers, Greek and Latin. The *δρι* is *emphatical*. We may render: "Yea [I do thank thee], O Father, because it was thy good pleasure that so [it should be]."

27. πάντα.] On the *subject* of the discourse here, the Commentators are not agreed; some understand it of *things*, and explain it generally, of all *power*. Others understand it not of *things*, but of *persons*. The *former*, however, is more probable; but the context requires that we should, with some of the best Commentators, take πάντα to mean all things relating to the counsels of God for the salvation of man.

—παρεδόθη] "were communicated and taught." So *John* vii. 16. ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πατρός μου. And *Comp.* *John* xvii. 7. and 8. This doctrine of a certain subordination of the Son to the Father, and the origination of the attributes of Divinity with the Father, *comp. infra* 28. 13. *John* iii. 35. xiii. 3. and xvii. 2. when connected with what we elsewhere learn of their equality and majesty co-eternal, (See *John* i. 13. vi. 46. and x. 15.) and that which follows, of the reciprocal knowledge of the same Persons, involve a mystery which the human understanding cannot penetrate. See Chrys., Grot., and Doddr.

28. οἱ νόμοι καὶ τὰς ἐντολάς.] Some understand these words of the *Jews*, with reference to the burdens of the ceremonial law; and the additional injunctions of the Rabbis, called *qabala* *deora*, ἐκβάστασις, *Matth* xviii. 4. Others refer them to the burdens of *temptation* and *vici*. Thus, there might be reference both to the Jews and Gentiles. And indeed it seems best to take them with Chrys., Origen, and Theophyl., of both Jews and Gentiles, and meant to apply as the case might be; to the Jews, in *both* senses, to the Gentiles in the *latter*; and ἀναπαύσω will be interpreted accordingly.

29. ἄρατε — ἐμῷ.] These words are exegetical of the preceding; and the sense "become my



	MK	LU.
30 ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπανσιν ταῖς ψυχαῖς ὑμῶν. Ὁ 2. 6.		
γὰρ ζυγὸς μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.		
1 XII. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν 23 1		
σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπεινάσαν, καὶ ἤρξαντο τίλλειν στά-		
2 χνας καὶ ἐσθίειν. Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ· Ἰδοὺ, οἱ 24 2		
3 μαθηταὶ σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. Ὁ δὲ εἶπεν 25 3		
αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε ἐπεινάσεν, [αὐτὸς] καὶ		
4 οἱ μετ' αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Οὐροῦ, καὶ τοὺς ἄρ- 26 4		
τους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξον ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς		
5 μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ,		
ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ		
6 ἀναίτιοι εἰσι; λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ * μεῖζον ἐστὶν ὧδε. Εἰ δὲ		
7 ἐγνώκετε τί ἐστιν, "Ἐλεον θέλω καὶ οὐ θυσίαν," οὐκ ἂν κατεδικάσατε		

disciples," is expressed in metaphors familiar to the Jews, and not unfrequent with the Gentiles; whereby a law or precept is called a *yoke*, by a metaphor taken from oxen which are in harness. See Zach. ix. 9. Jer. vi. 16. Phil. ii. 7. and 8., and Recens. Synop. *Πρῶτος* denotes "gentle, unassuming, and condescending;" as opposed to the tyranny and haughtiness of the Scribes and Pharisees. The clause *πρῶτος—καρδία* is, in some measure, parenthetical; and meant by our Lord to recommend himself to their choice as a teacher. *Ἀνάπανσις* denotes not only relief from the burdens of the Jewish ceremonial law, but relief from the sense of unforgiven sin; including all the comforts and blessings of the Gospel, both in this world and in the next.

30. *χρηστὸς*.] As spoken of a *burden*, the word denotes what is convenient, and suitable to the strength of the bearers, *εὐφορον*. [Comp. 1 John v. 3.]

XII. 1. *ἐν ἐκείνῳ τῷ καιρῷ*.] An indefinite phrase, signifying *about* that time, not necessarily connecting what follows with the preceding. The exact time is indicated by Luke vi. 1.

—*σάββασιν*.] This term (by the usage of both the Sept. and the N. T.) has only the force of a singular. *Τίλλειν* conjoined with *ἐσθίειν*, implies what Luke expresses by *ψάλλοντες*. It appears from Deut. xxiii. 25. that it was allowed by the law, to pluck ears of corn with the hand in another's field.

2. *ὃ οὐκ ἔξεστι κ. τ. λ.*] That, however, was a disputed point; for though Moses had forbidden all *servile* work on the Sabbath day; it was a controverted point what was, and what was not such. *Reaping* was admitted to fall under the former class; and plucking of ears, being a sort of reaping, was forbidden by the more rigid Rabbis. That, however, especially when the action was done from necessity, was contrary to the *spirit* of the law. See Exod. xii. 16. But our Lord only meets the accusation, by urging, that the thing was not done purposely, but from necessity; on the score of which, or for the performance of a work of charity, he shews that the ceremonial law may be dispensed with.

3. *ἀέρας*.] This has no place in many of the MSS., and some Versions; and has been thrown out, or disapproved, by almost all the Editors from Mill to Scholz, but is retained by Matthæi

and Fritz.: rightly, I think, for not only external but internal evidence, is in favor of the word, which, as Fritz. observes, is necessary to the connection: *αὐτὸς—αὐτοῦ* being said, *κατ' ἐπανάρθωσιν*, of which he adduces several examples, as Acts xi. 14. *ὃς λαλήσει ῥήματα πρὸς σε ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου*.

4. *οἶκον τοῦ Θεοῦ*.] Not the *Temple*, (which was not then built,) but the court of the *Tabernacle*, which preceded it. See Horne's Introduction. *Εἰ μὴ* is for *ἀλλὰ* when a negative has preceded; which is called a Hebraism, but it is occasionally found in the Classical writers. See Recens. Synop. Homberg and Fritz., however, make *εἰ μὴ* dependent upon *ἐξόν*, assigning an *exceptive*, not an *adversative* force. [Comp. 1 Sam. xxi. 6. Exod. xxv. 30. Levit. xxiv. 6. viii. 31.]

5. *ἐν τῷ νόμῳ*.] See Numb. xxviii. 9.

—*βεβηλοῦσι*.] Not really so, but *κατὰ τὸ ῥητόν*: as those may be said to violate a law, by doing what, unless the worship of God had excused it, it would not have been lawful for them to do. So the Rabbis speak, when they say that the Sabbath is *lawfully* violated by doing such and such sacerdotal works, and that "there is no Sabatism in the Temple."

6. *τοῦ ἱεροῦ—ὧδε*.] Our Lord here anticipates an objection; q. d. "But *you* are no Priest, nor is your work for the benefit of the Temple." To which he does not directly reply, "*I* am one greater than the Temple;" but, modestly and delicately, "here is something, i. e. one, greater than the Temple." Thus those engaged in his service, may be allowed an equal liberty with the priests, especially as works of necessity, or of mercy, are to be preferred before ritual observances. *Μεῖζον*, which is preferred by nearly all the Editors and Commentators, and edited by Matth., Fritz., and Scholz, is evidently the true reading, being found in the greater part of the MSS., the Edit. Princ., and many of the Greek Fathers. The sense is the same as ver. 41.: *καὶ ἰδοὺ, πλεῖον Ἰωᾶν ὧδε (ἔστι)*, and 42. *πλεῖον Σολομῶνος*, and Lu. xi. 31.

7. *εἰ δὲ ἐγνώκετε τί ἐστιν*.] A delicate mode, (as *supr.* ix. 13.,) of asserting the excellency of things. The passage cited is Hos. vi. 6., before adduced at ix. 13. *Ἐλεον* and *θυσ.* stand, respectively, for the virtues of charity and benevolence, and the works of the ceremonial law.



MK LU.

2 6. τοὺς ἀναιτίους. Κύριος γὰρ ἐστὶ [καὶ] τοῦ σαββάτου ὁ τίς τοῦ 8  
23 5 ἀνθρώπου.

3. Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. Καὶ ἰδοὺ, 9  
2 7 ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτόν, λέγοντες, 10  
εἰ ἔστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. Ὁ δὲ 11  
εἶπεν αὐτοῖς· Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἐξὶν προβάτον ἓν, καὶ  
ἐὰν ἐμπίσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ  
2. ἐγχεῖ; Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου! ὥστε ἔστι τοῖς 12  
8 10 σάββασιν καλῶς ποιεῖν. Τότε λέγει τῷ ἀνθρώπῳ· Ἐκτενον τὴν χεῖρά 13  
σου. καὶ ἔξετεινε· καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. Οἱ δὲ Φαρι- 14  
σαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὥπως αὐτὸν ἀπολέσω-  
σιν. ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ ἠκολούθησαν αὐτῷ 15  
ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· καὶ ἐπετίμησεν αὐτοῖς, 16  
ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ 17  
Ἰσαΐου τοῦ προφήτου, λέγοντος· Ἰδοὺ, ὁ παῖς μου, ὃν ᾔρετι- 18

8. Κύριος—ἀνθρώπου.] Grot. and many other eminent Commentators maintain that ὁ υἱὸς τοῦ ἀνθρώπου here signifies *man* generally; which may seem to be countenanced by the parallel passage of Mark ii. 28. But in all the other 87 passages of the N. T. where it occurs, the expression signifies the Son of man, the *Messiah*; which sense also the *Article* requires; whereas υἱὸς τοῦ ἀνθρώπου without the Art. as invariably denotes a son of man, a man. Neither does the ὥστε at Mark xi. 28. compel us to take the phrase to denote *man*; since it may be *continutive*, introductory of a new argument, and signify *moreover*; on which sense see examples in Hoogevo. Part. See more in Hamm., Whitby, and Doddr. As to the γὰρ of the present passage, it may refer to something not expressed, but merely what is passing in the mind of the speaker; an idiom very frequent in all writers, Scriptural and Classical. And here the suppression is evidently from the same cause that produced the use of μέζον for μέζων. It will clear the construction to consider ver. 7. as parenthetical, and to refer the γὰρ to some clause connected with ver. 6.; q. d. "There is one here greater than the Temple (and his sanction will warrant the breach of any such ceremonial institution as that of the Sabbath); for the Son of man," &c. The καὶ before τοῦ σαββάτου, is not found in the great body of the MSS., nor in several of the Greek Fathers; and is cancelled by Matth., Griesb., Knapp, Vater, Fritz., and Scholz; as having probably been introduced from the parallel passages of Mark and Luke. Here it could seem rather to darken and perturb the sense.

9. αὐτῶν] i. e. of the people to whom he had now come.

10. χεῖρα ἔχον.] This is not to be understood of "a *partial paralysis*," as some suppose; but according to the most accurate interpreters, an *atrophy of the limb*, occasioned by an evaporation of the vital juices, involving an inability to move the nerves and muscles; which must also be the sense at 1 Kings vi. 4.

—εἰ ἔστι, &c.] A modest form of negation. Not so the ruler of the synagogue on a similar occasion, recorded at Luke xiii. 14. See also John ix. 16. From the Rabbinical citations, it ap-

pears that it had been decided unlawful to heal any one on the Sabbath day, unless he were in imminent peril of life. Yet it appears from Luke xiv. 3, that Christ at length made the Pharisees almost ashamed to advance the principle. At ἰδὼν ἐμπίσῃ there is a Hebrew or Hellenistic construction. Some, too, suppose an anacoluthon at οὐχὶ κρατήσῃ. But this is rightly rejected by Fritz. "Εγχεῖ." "will pull it out." A rare sense of the word, of which, however, the Commentators adduce an example from Philo. This was allowed by the earlier Rabbis, but forbidden by the later ones.

13. ἀποκατεστάθη.] The word properly signifies to bring any thing back to its former situation, or state; and figuratively, to restore to health, as in the Sept. and some later writers.

17. ὅπως πληρωθῇ.] See Note supra i. 22.

18. ἰδοὺ, ὁ παῖς μου, &c.] This prophecy, (from Is. xli. 1.) differs somewhat from the Hebrew, and yet more from the Sept.; which is supposed to have been corrupted; and the words יצאנו and יצאנו (of which there are no traces in the Heb.) to have been inserted by the Jews, that the passage might not be applied to the Messiah; but without reason. The words, I suspect, were, at first, noted in the margin of some very ancient Archetypes; and then were introduced, inadvertently, into the text by the scribes; who thought the words were to be added. Thus Eusebius testifies that the words were, in his time, added in the Sept., and were not expressed in the other Greek Versions; that is, not even that of Aquila the Jew, which is certainly very adverse to the above suspicion. In short, in the first two verses (at least as far as εἰ ἔστι), there is very little variation from the Hebrew, certainly none of any importance and where there is any at all, it is justified by the Sept. And as to the variation of the Sept. from the *Evangelist*, it is not (up to the above words) any greater diversity than that of a free version as compared with a literal one — that is, if the words of the Sept. be corrected from MSS., and a great corruption, which at present exists, be removed. For such I consider *ισα*, which gives a sense directly the reverse to that which is required by the context. I have no doubt but that the true reading is *ισα*, *will*



LU.

11.

σα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου.  
 Οἴσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθ-  
 19 νεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδέ  
 20 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. Κά-  
 λαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφό-  
 μενον οὐ σβέσει· ἕως ἄν ἐκβάλῃ εἰς νῆκος τὴν κρί-  
 21 σιν. Καὶ [ἐν] τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.  
 22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός, καὶ 14  
 ἐθεράπευσεν αὐτόν· ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέ-  
 23 πειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μήτι οὗτός ἐστιν

*exclaim.* The word occurs in Theocritus Id. iv. 37. and elsewhere. The abbreviation for *av* is sometimes confounded with *η*. Bp. Randolph thinks the Evangelist here followed some old translation different from the Sept. But that is too hypothetical: whether there *was* any such version so early as the time of St. Matthew may be doubted. It should rather seem, that the Evangelist, observing the Sept. not to give a faithful representation of the original, *corrected* it agreeably thereto, and, as I conjecture, conformably to what had appeared in the *Syro-Chaldee* Edition of his Gospel.

The greatest difficulty, however, connected with this passage rests on the words ἕως ἄν ἐκβάλῃ — ἐλπιοῦσι. There is here a considerable variation from both the Sept. and the Hebrew; though I think it will be found to involve no real discrepancy. Let us, however, first examine the variation between the *Hebrew* and the *Sept.* The translators by *ἔθνη* thought proper to give the *meaning* intended by the Prophet, rather than the *literal expression*; which would have required *νῆσοι*. The sense is, the “most remote nations, not only the Jews, but the Gentiles.” As to the diversity in *ὀνόματι*, (for the Heb. *הוֹרָה* means *law* or *doctrine*,) we may either, with Schleus., suppose *ὀνόματι* to be used in the sense *law* or *doctrine*, as in various passages of the N. T., which he so explains in his *Lex. Nov. Test.*; or we may suppose the true reading to be *νόμα*. So in Ps. cxx. 4. instead of *ὀνόματος* several MSS. have *νόμον*, which is required by the Hebrew, and was edited by Grabe. However, as both methods seem somewhat precarious, I should prefer supposing that the Sept. here, as before, chose to express the *general sense* in a *very free* version; and that the Evangelist followed the Sept. as far as he thought it sufficiently faithful and to his purpose.

But there yet remains one diversity to be discussed; which is, I apprehend, quite irreconcilable, namely, *ἀνακάμψει*. I have no doubt that the Sept. wrote *ἀνακάμψει*; and also that a negative particle has here (as occasionally in all authors) slipped out. Thus *οὐκ ἀνακ.* “he will not give way or desist,” (See Cebes cited by Steph. Thes. in v.) expresses the true sense of the Heb. *לֹא יָרֵךְ*. Finally, to advert to the difference between the *Hebrew* and the *Evangelist*, this consists, 1. in the omission of several words, and 2. in the *change* of others. But neither, I apprehend, involves any real *discrepancy*, for the sense, as will be seen, is precisely the same. The Evangelist seems to have purposely omitted *part* of the words, because

they were not very apposite to his purpose; and probably were even then very corrupt in the Sept.: and in expressing the sense of the *others*, he chose (as is often done in Scripture) to *blend* together the two clauses *לֹא יָרֵךְ וְיִצְחָק טַשְׁטַשׁ* into one, and expresses the

SUBSTANCE of them. So that the sense of the words ἕως ἐκβάλῃ (answering to *ἐξοίσει* in the Sept.) *εἰς νῆκος τὴν κρίσιν* is this: [“And thus will it be] until he send forth [over the whole earth] his Rule of life, [the Gospel] conquering and to conquer:” literally for conquest. On this sense of *κρίσις* see Schleusn. and Wahl., and Bp. Lowth on Is. xlii. 4. The article is, as often, put for the pronoun possessive; as the later Syriac translator saw, and also the early interpreters; for to *them* we may attribute the *αὐτοῦ* which is added in several MSS. The Evangelist has shown the true *application* of the prophecy; the chief import of which is centred in the second verse. The whole has reference to the *quiet* and *unostentatious* mode in which Christ promulgated his religion; not resorting to oppression or clamour, or offering resistance to oppression; but employing the mildest means: by which, however, it would at length be spread over all the nations of the universe.

— ἡρέτισα.] The verb denotes properly to choose, and from thence, as here, to love and favour. [*Comp. sup. 3, 17. infra 17. 5.*]

20. κάλαμον — σβέσει.] These are lively figures of extreme weakness, importing profound humility and contrition. And here, (as often in the Classical writers,) by the negation of one thing is implied the affirmation of the contrary: q. d. “he will strengthen wavering faith, and will rekindle nearly extinct piety.”

21. καὶ ἐν — ἐλπιοῦσι.] “In him (in his Gospel) shall the Gentiles trust (for instruction and salvation.)” The *ἐν* is omitted in various MSS. the Edit. Princ., and some Fathers, is marked for omission by Wets. and Vater, and is cancelled by Matthæi, Griesb., and Scholz. But as both the Heb. and Sept. have a preposition, it should seem probable, that the Evangelist, in adopting this image from the Sept., would take the *preposition* as well as the words; which indeed can scarcely be dispensed with, since its omission destroys the construction.

23. Ἐξίσταντο.] The word properly signifies, by an ellipsis of *τοῖς νοῦς*, to be stirred out of one’s mind, and secondly, to be greatly astonished; by the same metaphor as we say to be frightened out of one’s wits. Μήτι must be rendered *num*, not *nonne*; for, as Campb. remarks, the former implies that *disbelief* preponderates; the latter,



MK. LU.

3. 11. ὁ υἱὸς Δαυὶδ; Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος οὐκ ἐκβάλλει- 24  
 22 15 λει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βελζεβοῦλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς 25  
 23 17 δὲ ὁ Ἰησοῦς τὰς ἐνθουσίαις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία με-  
 24 ρισθῆναι καθ' ἐαυτῆς ἐρημονύται· καὶ πᾶσα πόλις ἢ οἰκία μερισθῆναι  
 26 18 καθ' ἐαυτῆς οὐ σταθίσειται. Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, 26  
 19 ἐγὼ ἐαυτὸν ἐμερίσθη· πῶς οὖν σταθίσειται ἡ βασιλεία αὐτοῦ; Καὶ εἰ 27  
 ἐγὼ ἐν Βελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλου-  
 28 20 σι; Ἀλλὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. Ἐὶ δὲ ἐγὼ ἐν πνεύματι 28  
 21 Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔξθασεν ἐγὼ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.  
 27 21 "Ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ 29  
 σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δέσῃ τὸν ἰσχυρόν; καὶ τότε  
 23 τὴν οἰκίαν αὐτοῦ διαρπάσει; Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστι· 30  
 28 καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. Ἀλλὰ τοῦτο λέγω ὑμῖν· πᾶσα 31

belief. The multitude seems to have spoken thus modestly, to avoid offending the Pharisees. By υἱὸς Δ. is meant the promised Messiah. See note sup. i. 1.

24. ἀρχοντι τῶν δαιμονίων.] Not only was an hierarchy of good angels held, but a subordination and headship was believed to exist among the evil ones. And this not only by the Incantatores and Exorcistæ, &c., but by the Rabbis, and even the Philosophers.

25. πᾶσα βασιλεία—ἐρημονύται.] A proverbial saying, (similar to many cited from the Classical and Rabbinical writers,) in which there is (as Kuin. observes) an argumentum ab absurdo; q. d. "The safety of a state or a family is promoted by concord, and is destroyed by dissensions. If Satan were to assist me in expelling his demons from the bodies of men, whither he has empowered them to enter, he would be at discord with himself, would act foolishly, and his authority could not continue." The argument then is briefly this: that it were absurd to suppose Satan acting against himself, by casting out his own agents of evil.

26. καὶ εἰ ὁ Σατανᾶς.] The καὶ is taken by Beza for ἀλλά; by Kuin. in the sense quodsi. But it is better to render it [so] also.

27. ἐν πνεύματι Θεοῦ.] That there were persons among the Jews who professed to cast out demons by exorcisms, and invocation of the God of Abraham, Isaac, and Jacob, we learn both from the Scriptures (see Luke ix. 49. Acts xix. 13. Mark ix. 38.) and from Joseph. Ant. viii. 2, 5. vii. 6, 3, also from the early Fathers, (as Justin Martyr, Irenæus, Origen, Tertullian, and others) and Lucian Trag. p. 171. The argument therefore, is, "If those who cast out demons prove themselves to be leagued with Satan, then must your disciples be also leagued with him; and the censure will apply to them as well as unto me." It affects not the argument whether the demons were really expelled by such exorcism (though it might sometimes happen, by the permission of God); it is sufficient for the argumentum ad hominem, that the Pharisees thought they were expelled, and did not attribute it to the agency of Satan. Υἱοί, by an idiom derived from the customs of the Jews, denotes disciples. See 1 Kings xx. 35. 2 Tim. i. 2.

28. ἐν πνεύματι Θεοῦ.] "by divine co-operation;" as in Luke xi. 20. ἐν δυνάμει Θεοῦ. See

Middlet. G. A. p. 163. The reasoning is this: "But if I cast out demons by *divine* power, I perform miracles by the aid of God; hence it follows, that I am sent from God. But if I be sent from God, you should believe me, when I announce to you the kingdom of God."

—ἐφ' ὑμᾶς.] Schmid and Fritz. take this to be a strong expression, signifying "is come upon you before you are aware." Perhaps it rather means "is already come upon you." The ἢ may be rendered, with Erasm., *aliocui*; or, with Fritz., *et*, (ut aliter vobis occurrant)."

29. The purpose of this verse is to show the folly of supposing that he acts by a power from, and consequently under Satan; since he evinces superiority over him, by overpowering him, and despoiling him of his authority. "And if (as all must confess) he who binds another is stronger than he who is bound by him, you will easily perceive that I must be far more powerful than the Prince of demons."

30. ὁ μὴ μετ', &c.] Here we have another proverb; of which the converse holds equally true, (and is used by Christ at Luke ix. 50.) as often in adages. (See Prov. xxvi. 4 & 5,) each being applicable, according to circumstances. The scope of the reasoning here seems to be this; that there can be no collusion between Satan and himself—since they are, and must necessarily be, in opposition to each other; agreeably to the proverb, &c. Of the above propositions (both of them true, but in a different view), Bp. Taylor, in his Works, xiv. 300, marks out the distinct measures and proper import of each. In *anyway*, &c. there is *not*, as Kuin. supposes, an allusion to the amassing of money, on the one hand, and its dissipation, on the other; but it is an agricultural, or possibly a pastoral, metaphor, taking from forking together hay or corn, or gathering and folding sheep.

31. εἰς τὴν οἰκίαν.] There is scarcely any point in the interpretation of the N. T. which has been more debated than the nature of the BLASPHEMY AGAINST THE HOLY SPIRIT, of which it is here said, that "it shall not be forgiven." It would be a waste of time to read, still more to detail and review, the far greater part of the interpretations propounded by Theologians, ancient and modern, of this verse. These may, however, be seen in the Critica Sacra, Pol. Syn. Suicer's Thesaur. i. 69. 3. Wolf, Koecher, Kuinoel, and



ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύ-  
 32 ματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. Καὶ ὃς ἂν εἴπη  
 λόγον κατὰ τοῦ Υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν

lastly in Bingham's *Antiquities of the Christian Church*, L. xvi. ch. 7. In order to ascertain the true sense, it is of importance to attend carefully to the *connection*, and to gather what help we can from the parallel passages. Now the *connection* should seem to be decided by the formula διὰ τοῦτο, which introduces what is said; and has reference not so much to what has *just preceded*, as to the *whole* of the foregoing matter; and especially points at the diabolical calumny which had been uttered by the Scribes, in attributing the undisputed miracles of Christ to the agency of the Devil; as is certain from Mark iii. 28. 30. εἰτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει, of which the full sense is ["this denunciation was uttered] because they said," &c. Of the almost innumerable interpretations which have been propounded, there are only *two* which deserve notice. The main question on which the whole hinges is, whether it was the conduct of the Pharisees *on this particular occasion*, that is meant, or that of the same persons soon *afterwards*, by *similarly calumniating* the supernatural gifts of the Spirit, shortly afterwards poured forth, after the resurrection and ascension of Christ. The latter view is strenuously and ably maintained by Whitby, (after Baxter and Hamm.) Dodd., and Mack., whose arguments may be stated in the words of Mr. Holden, as follows: "1. It is declared, that whosoever speaketh a word against the Son of man, it shall be forgiven him;" and, therefore, the Pharisees, in calumniating his miracles, were not guilty of the unpardonable sin. "2dly. The sin against the Holy Ghost could not be committed during our Saviour's abode on earth, as the Holy Ghost was not given till after his ascension, John vii. 39. xvi. 7. Acts ii. 1, seq. 3dly. In St. Luke xii. 10, our Saviour makes the same declaration respecting this sin, when no calumny against him was uttered." These arguments, however, are by no means conclusive. As to the 1st and 3d reasons, they are utterly *groundless*; for blasphemy *could* be committed during our Saviour's lifetime—since, though the Holy Ghost was not given to men until after Christ's ascension, and even then only occasionally and limitedly, to Christ it was given *perpetually*, and *without measure*.

This is plain from John iii. 34. οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα, where compare the context. The 3d argument has not the least cogency; since in St. Luke the *order* of the events is very little observed, and the occasions when things were said, is often only hinted, not noted. The only one of any weight that has been urged, is,—that the Pharisees present could not be thought utterly inexcusable, since the crowning evidence of Christ's Messiahship, by his resurrection and the subsequent effusion of the Holy Spirit, had not yet been afforded. But that argument is more specious than solid; and involves a sitting in judgment on our God's proceedings: in the words of St. Paul, it is ἐπεσφραγεῖν παρ' ὃ διφραγνύει. The crime of the Pharisees was assuredly, all things considered, *greater* than that committed by those who afterwards spoke evil of the supernatural gifts of the Holy Spirit. It was, as Archbishop Secker observes, "the greatest and most wilful obstinacy in wrong that can be imagined,

when they and all around them saw the most illustrious and beneficial miracles done in confirmation of the most holy and benevolent doctrines, to stand out in opposition to both; to insist that the Devil conspired against himself, rather than own the finger of God, where it was so exceedingly visible; not only to oppose, but to revile, the strongest evidence laid before them in the fullest manner, and that, very probably, against the secret conviction of their own hearts; such behaviour manifests the most hardened and desperate wickedness." In short, when we consider the extreme harshness of supposing, that what was said in immediate connection with the conduct of the Pharisees, and introduced by a formula *confining* it to that, was meant not to be understood of *that*, but of another offence, which bore an affinity to it—we shall see that the interpretation in question is really untenable. There is the more reason to warn Biblical students against adopting it; since it was the adoption of it by the Latin and some Greek Fathers, and the subsequent extension of it to speaking evil of the *operations* of the Holy Spirit *generally*, even of his *graces*, which opened a door to the greivous errors into which those Theologians, of the ancient and earlier modern School fell, who almost made the *Sin* (as they inaccurately term it) *against the Holy Spirit*, to consist in a wilful opposition to the teaching of the Spirit, in respect to what such men persuade themselves is alone the truth, as it is in Jesus. Hence the passage has been quoted by Romanists against Protestants, and Protestants against Romanists; by orthodox Protestants against heterodox Protestants; and *might* be adduced by the *maintainers* of the lying miracles of the day against those who *reject* them. Nay, it has been explained of *obstinate resistance* to the *graces* of the Holy Spirit by invincible hardness of heart and impenitence; or of *apostasy*, or of *falling into mortal sins after the grace of the Holy Spirit in baptism*. Yet those who maintain these various views are constrained to, *virtually* at least, admit the crime to be pardonable; which seems contrary to our Saviour's words. Besides, it could not be the design of our Lord to utter what should prove, as it were, a trap for the consciences of men; and should operate to fill timid, though sincerely pious persons, with vain alarm; or to furnish arms for Church polemics to wield one against another *ad infinitum*. I mean not, by what has been said, to aver, that the crime in question was committed *alone* by the Pharisees, who had ascribed the miracles of Christ to the power of the Devil, or that our Lord meant to *confine* the denunciation to *that* blasphemy. It was, I apprehend, meant to apply *also* to those who should *hereafter* ascribe the miracles worked by the Apostles, or by their immediate successors in the government of the Church, to the agency of the evil spirit. At the same time, it must be remembered that most of the offences which have been thought to *constitute* the blasphemy against the Holy Spirit, *bear some affinity* thereto; being, if not *blasphemy* against the Holy Spirit, *sin* against the Holy Spirit, "doing despite to the Spirit of Grace, and bringing swift *destruction* on those who commit them."



LU.

11. εἶπεν κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφαιθήσεται αὐτῷ οὔτε ἐν  
 † τοῦτω † τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. Ἥ ποιήσατε τὸ δένδρον 33  
 καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ  
 τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.  
 Γεννήματα ἐχιδνῶν! πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ 34  
 γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. Ὁ ἀγαθὸς ἄν- 35  
 θρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ [τῆς καρδίας] ἐκβάλλει [τὰ] ἀγα-  
 θά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει  
 πονηρά. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ 36  
 ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Ἐκ γὰρ 37  
 τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.  
 Τότε ἀπεκρίθησαν τινες τῶν Γραμματέων καὶ Φαρισαίων λέγοντες· 38  
 Αἰδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν 39  
 29 αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σαρρεῖον ἐπιζητεῖ· καὶ σημεῖον

32. οὔτε ἐν τούτῳ — μέλλοντι.] According to a common proverb importing *never*. See the Rabbinical citations in Recens. Synop. For *presumptuous* sins, like this, no expiation was provided, even under the Jewish law.

— τοῦτω τῷ.] The greater part of the MSS. and many early Editions have τῷ ἰὼν, which is confirmed by 1 Tim. vi. 17. 2. Sam. iv. 10. Tit. iv. 10, is preferred by Wets., and edited by Matthæi and Scholz. And this I should have received, had it not been liable to some suspicion of having arisen *ex interpretatione*.

33. ἢ ποιήσατε, &c.] *ponite*, suppose, consider.' A Latinism for *reverte*. There is here a *return* to the course of argument, interrupted by the solemn warning at vv. 31 & 32. And the words, which have the air of an adage, may, with some Expositors, be applied to the *Pharisees*. And this is supported by the parallel passages at Matt. vii. 17, and Luke vi. 44. But from the context, they seem better referred, (with the best Commentators,) to our *Lord himself*: q. d. Account the tree as good which produces good fruit; or the tree bad, which produces bad fruit. The goodness of my doctrine argues its *divine* origin, as good fruit a good tree. [Comp. *supr.* vii. 17. Luke vi. 44.]

34. πῶς δύνασθε ἀγ. λαλεῖν.] A popular idiom importing that it is scarcely possible. On *γενν.* ἐχιδ. see Note *supra*, iii. 7. A yet stronger expression occurs at xxiii. 33.

— ἐκ γὰρ τοῦ περισσεύματος, &c.] A proverbial expression, with which Wets. compares Menand. ἀνὴρς χαρακτήρ ἐκ λόγων γνωρίζεται. Aristid. εἶος ὁ τρόπος, τοιοῦτος καὶ ὁ λόγος.

35. ἐκβάλλει.] For *προφέρει*. It is not, however, a Hebraism, as some say; for examples are adduced from the best Greek writers. The sense is, "The good man, from the treasure of his kind affections, brings forth candid opinions, and equitable decisions; the wicked man has within him a store of pride, enmity; and malice, which he pours forth in slanderous and unjust language."

— τῆς καρδίας] is omitted in the greater part of the MSS., the Edit. Princ., and several Versions and Fathers; and is cancelled, or rejected by all the Editors from Mill downwards. It was, no doubt, inserted from the preceding verse, or the parallel passage in Luke vi. 44. The *καὶ* before ἀγαθὰ I have bracketed, as having no place in

very many MSS., the Edit. Princ., Matthæi and Scholz, and liable to the strong objections stated by Middlet. Some, indeed, as Raphel, Wets., and Fritz., seek a peculiar sense arising from the addition of the Art. to ἀγαθὰ, and its rejection after πονηρά. But on the sense itself they widely differ; and the principle on which they go is too fanciful to be admitted.

36. ἀργόν.] On the sense of this word there has been no little difference of opinion. Some explain it *rash*, *vain*, *unedifying*. And there is something to countenance this in the use of the Heb. שָׁוְיָ. But although that sense (which is ably supported by Wets.) may be not inapposite, yet it is not so apt as that of *useless*, *pernicious*, propounded by others; in which there is a *litotes* common to many words of similar signification. The scope of the passage, however, is most in favour of the interpretation of Chrys., Whitby, and Campb., *false*; though there may probably be a reference to falsehood combined with *calumny*, such as the Pharisees were guilty of. With respect to the construction, there is here what is called a *Nom. absolute*, occasioned by the abandonment of the construction.

38. θέλομεν — ἰδεῖν.] This was a demand often made. (See *infra* xvi. 1. Mark viii. 11. Luke xi. 16.) and probably founded on the prophecy of Daniel vii. 13, which describes the Son of man as coming in the clouds of heaven. Inasmuch that it was almost a characteristic of the Jews to ask a sign. So St. Paul, 1 Cor. i. 22, says: οἱ Ἰουδαῖοι σημεῖον αἰτοῦσι. We find from Luke xi. 16, that the sign they asked was one *from heaven*. They had witnessed several *trifling* or ordinary miracles, on earth; and they seem to demand the appearance of some *extraordinary* one, which would be the strongest test of Jesus's pretensions. Our Lord, however, knowing that the demand was made from bad motives, refused to comply with it.

39. μοιχαλὶς.] This is by some understood of *spiritual* adultery: i. e. idolatry. But of *that* there is no reason to think the Jews of that age were guilty. Others would take it to denote *degeneracy* from the piety of their ancestors. But that is harsh and unauthorized. The term may be taken of adultery in the proper sense, which was then exceedingly prevalent. But it rather denotes spiritual adultery, — of godlessness and



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40 οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέ-	3.	11.
41 ρας καὶ τρεῖς νύκτας. Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς		30
42 τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐ-		32
43 τήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶ-		31
44 νος· καὶ ἰδοὺ, πλεῖον Σολομῶνος ὧδε. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν τόπων, ζητοῦν ἀνά-		24
44 πανσιν, καὶ οὐχ εὐρίσκει. Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. καὶ ἐλθὼν εὐρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκο-		25
45 σμημένον. Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἔτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνε-		26
ται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.		8.
46 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ 31 19		
47 αὐτοῦ ἐνστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. εἶπε δὲ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστίμασι, ζητοῦντές σοι 32 20		
48 λαλῆσαι. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ ἐπὶ αὐτῷ· Τίς ἐστὶν ἡ μήτηρ 33 21		
49 μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ· 34		
ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν· Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί		

practical infidelity. For the marriage covenant, which the Jewish nation was typified as having entered into with God, might be broken by godlessness as much as by idolatry.

—σημ. οὐ δοθ. εἰ μὴ τὸ σημ. Ἰωνᾶ] q. d. the proof of my divine legation shall be an event no other than what happened to Jonah. See Jonah ii. 1, 2.

40. τοῦ κήτους.] This, it is now generally agreed, denotes not the whale, but another large fish called *Lamia*. See Horne's Introd. ii. 560. This is, however, denied by Bp. Jebb, *Sacr. Lit.* Ἐν τῇ καρδίᾳ τῆς γῆς is said to be a Hebraism for ἐν τῇ γῇ; but a similar expression occurs in our own and most other languages.

41. ἄνδρες Νινευῖται.] This pleonasm of ἄνδρες is common in the Greek writers, and may be considered a vestige of the wordiness of primitive phraseology. ἀναστήσονται — κατακρινοῦσιν αὐτήν. There is something refined, and perhaps Oriental, in the turn of this and the next verse, by which the Ninevites and the Queen of the South are supposed to bear testimony against the Jews, as to the transactions here mentioned; and by that testimony, be the means of increasing the condemnation of the Jews by the contrast. On μετεν. εἰς τὸ κήρ. 1. see Jonah iii. 5.

42. περάτων τῆς γῆς.] A usual phrase to denote a remote country; such as was Sheba: (See 1 Kings x. 1. 2 Chron. ix. 1.) of which examples are adduced by Wets.; and others may be seen in *Rever's Synon.*

43—45. The difficulty of this passage is not in itself, but in its connection, to determine whether it belongs to the verse immediately preceding, viz. vv. 38—42, or to the whole narration, v. 22—42. If the former, it is meant as a warning to

those who had been demanding a sign. And then the most probable interpretation will be that of Kaufmann, cited by Kuin.; q. d. "Though I were to give you a sign from heaven, yet the effect would be but momentary; the demon of infidelity and obstinacy would return, and, seizing you with greater violence, would but increase your final condemnation." This, however, is somewhat harsh and forced. It is better to suppose (with others) that the application is to the whole of the above portion, and meant, 1. as a retort on his base calumniators; and, 2. as a warning to those who had been seeking a sign; in short, to the Jewish nation in general. In this view the sense is well expressed by Lightf. and Whitby. The parable, however, is susceptible of a general application, suited to all nations and ages; on which see Dr. Hales. With respect to the minor circumstances of the parable, they are merely meant for ornament, and accommodated to the notions of the Jews, as to the haunts and habits of demons, who, they supposed, chiefly abode ἐν τοῖς ἀνθρώποις, in the deserts.

44. σχολάζοντα] i. e. ready for his reception. The word is elsewhere almost always used of a person. τὰ ἔσχατα — πρώτων. A proverbial expression. [Comp. 2 Pet. ii. 20, 21. Heb. vi. 4. x. 26.]

46. οἱ ἀδελφοί] i. e. either brethren, or kinsmen, i. e. cousins; for it is disputed whether these were the sons of Joseph and Mary, or of Joseph by a former wife; or of Mary's sister, the wife of Cleophas. The last is the ancient and more general opinion; and of this use of the term brother the Scriptures furnish many examples. Yet not a few modern Commentators maintain



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3. μου. Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρα- 50  
35 νοῖς, αὐτὸς μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστί.

4. 8. XIII. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, 1  
 4 ἐκάθιστο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι 2  
 πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβῆναι καθῆσθαι· καὶ πᾶς ὁ ὄχλος  
 2 6 ἐπὶ τὸν αἰγιαλὸν εἰσῆλκει. Καὶ ἐλάλησιν αὐτοῖς πολλὰ ἐν παραβολαῖς, 3



	MK.	LU.
4 λέγων· Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Καὶ ἐν τῷ σπείρειν 4.	8.	
αὐτὸν, ὃ μὲν ἔπασσε παρὰ τὴν ὁδόν· καὶ ἤλθε τὰ πετεινὰ καὶ κατέφα- 3		
5 γεν αὐτά. Ἄλλα δὲ ἔπασσεν ἐπὶ τὰ πετρῶδη, ὅπου οὐκ εἶχε γῆν πολλήν· 5	6	
6 καὶ εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· ἡλλοι δὲ ἀνατεί- 6		
7 λαντος, ἐκαυματίσθη, καὶ, διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. Ἄλλα δὲ 7	7	
ἔπασσεν ἐπὶ τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ ἀπέπνιξαν 8		
8 αὐτά. Ἄλλα δὲ ἔπασσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, 8		
9 ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. Ὁ ἔχων ὧτα ἀκούειν, 9		
10 ἀκούτω! Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ· Διὰ τί ἐν παρα- 10	9	
11 βολαῖς λαλεῖς αὐτοῖς; Ὁ δὲ ἀπακριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέ- 11	10	
δοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ		
12 δέδοται. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις		
13 δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθηθήσεται ἀπ' αὐτοῦ. Διὰ τοῦτο ἐν παρα-		

shield him from the malice of the Scribes and Pharisees; who would have laid hold on any *express* declarations which they could turn to his prejudice.

— *ὁ σπείρων.*] The Art. (as Middlet. remarks) here gives the participle the nature of a substantive, i. e. *σπορεύς*, which was unknown to the LXX. This is not a Hebraism, but is frequent in the Greek Classical writers. See Matth. Gr. Gr. § 269.

5. *ἐπὶ τὰς πετρῶδης.*] Sub. *χωρία*, (which is expressed in Thuc. iv. 9.), “stony or rocky ground.”

6. *ἐκαυματίσθη.*] In Palestine, during the seed time (which is in November), the sky is generally overspread with clouds. The seed then springs up even in *stony* places; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away. (Rosenm.)

7. *ἐπὶ τὰς ἀκάνθας.*] “among thorns;” or rather, upon thorny ground. So Polyæn. p. 615. *χωρίον ἀκανθώδες*. Bp. Middlet. has not said any thing on the force of the Art. in this and the following verse. It may be considered an insertion in *reference*; and that reference should seem to be the thorny ground, and the good ground, as parts of a whole, namely of the field to be sown.

8. *ἐδίδου.*] “gave, yielded.” This sense of *δί-δομι* is frequent in the Classical writers.

— *ἑκατόν.*] This immense produce is not exemplified. See Rec Syn. It is not, however, necessary to *press* on the expression, since a *most abundant* harvest is all that is required to be supposed.

11. *μυστήρια.*] This does not mean things entirely beyond the reach of the human understanding. The word (from *μύειν*, to shut up) properly denotes something hidden, withheld, and therefore unknown, either wholly or partly. For all mystery has been well said to be imperfect knowledge. Here, and elsewhere in the N. T., it denotes something disclosed only to certain persons, and not revealed to the multitude; namely, in the present case, the things concerning the plan of salvation, which had not yet been revealed, and were partly opened out in our Lord's *explanations* of his parables. Thus we are to understand this (as Welch, cited by Koehler, observes) not so much of the doctrines of the Christian religion as “*de statu fatique ecclesie sub æconomia Novi Fœderis futura.*” So that there may be (as Dr. A. Clarke supposes)

a reference to the *prophetic* declarations concerning the *future* state of the Christian Church, expressed in the following and other parables. Of course, the rejection of the Jews, and the calling of the Gentiles, are *included* in these *mysteries* and those were gradually disclosed to the disciples, “as they could bear them,” first by our Lord, and then by the Spirit, which was sent to guide them into all truth. These were things not in themselves obscure, nor withheld from any desire to conceal necessary truth; but only because the things in question were, for various reasons, not proper to be then communicated to all; but reserved, in their complete explication, for the *οἱ ἐσωτερικοὶ* of the disciples.

12. *ὅστις γὰρ ἔχει — αὐτοῦ.*] This adage partaking of the *oxymoron* (which has a twofold application), properly (and as it was, no doubt, commonly used) has reference to *worldly riches*; for *οἱ ἔχοντες* and *οἱ οὐκ ἔχοντες*, (scil. *χρήματα*) is a frequent phrase in the Classical writers to denote the *have-somethings*, and the *have-nothings*, the rich and the poor. And, in this view, the adage can little need explication. *Here*, however, it is transferred to *spiritual riches*; and under it is couched the lesson, — that he who hath considerable religious knowledge, and takes that care to improve it, with which men are observed to increase their *wealth*, will find it increase; while those who have but little, and manage it, as the poor are often observed to do, imprudently, will find it come to nought. The little he hath learned will slip out of his memory; he will be deprived of it, and, in that sense, it will be taken from him.

13. *διὰ τοῦτο — λαλῶ.*] The Jews, as we have seen, were addressed in parables, because their hardened wickedness and blind obstinacy had *disposed* them to receive instruction of a more explicit kind. For we are by no means to understand from this and v. 15. *μήποτε ἰδῶσι τοῖς ὀφθαλμοῖς* &c. that our Lord spake in parables, *in order* to cause the blindness and obstinacy, and therefore *occasion* the final condemnation of the Jews. The words, when properly interpreted, involve nothing incompatible with the justice and mercy of the All Good and Perfect Being; the true sense being, that the hearts of the Jews were so hardened by a long course of wilful and presumptuous sin, that, according to the regular operation of moral causes and effects, they,



MK. LII.

4. 8 *βοῶντες αὐτοῖς λαλῶν*· ὅτι βλέποντες οὐ βλέπουναι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι. Καὶ ἀναπληροῦται [εἰ] αὐτοῖς ἡ προφη- 14  
 τία Ἰησοῦν ἡ λεγούσα· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε. Ἐπαχύνθη 15  
 γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσιν ἀκού-  
 σωσι, καὶ τῇ καρδίᾳ \* συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. Ὅσων δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουναι· 16  
 καὶ τὰ ὧτα ὑμῶν, ὅτι ἀκούει! Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ 17  
 προφητῆται καὶ δίκαιοι ἐπιθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. Ὅσιν οὖν ἀκούσατε τὴν παρα- 18  
 βολὴν τοῦ σπειρόντος. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, 19  
 15 12 καὶ μὴ συνιέντος, ἔρχεται ὁ ποιητὴς καὶ ἀρτίζει τὸ ἰσχυμένον ἐν τῇ  
 16 13 καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρτὴς. Ὁ δὲ ἐπὶ τὰ 20  
 πετωδῆ σπαρτὴς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ  
 17 χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός 21  
 ἐστὶ· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκιδά-

though seeing, in fact, did not see; and though hearing, yet, in fact, did not hear, nor harken, and consequently could not understand. The expression is a proverbial one, common to both the Scriptural and the Classical writers, and used of those who employ not to advantage the faculties of seeing or perceiving, hearing or understanding, and laying to heart. Thus the general sense of the passage of Isaiah now adduced is, that the Jews would hear indeed the doctrines of the Gospel, but not *understand* them; would see the miracles wrought in confirmation of its truth, but not be *convinced* thereby. Not that the evidences themselves were insufficient to establish its truth, but because their hearts were too corrupt to allow them to see the force of those evidences.

14. καὶ ἀναπληροῦται] i. e. 'is again fulfilled,' by the similar blind obstinacy of the same people. This is by some regarded as what Spanh. calls the *secondary and improper* use of the formula, by analogy, or *example*, when a thing happens similar to one that has formerly been done, said, or predicted. There is, however, no reason why it may not be understood of a second fulfilment.

—ἀκοῇ ἀκούετε.] This is called a Hebraism, though examples have been adduced from the Greek Classical writers. The idiom almost always carries emphasis. 'Eti before it is marked for omission, or cancelled, by almost all the Editors; and on the strongest grounds, it being omitted in most MSS. and Versions.

15. ἐπαχύνθη] Παχύνε and its derivatives (like *pinguis* in Latin) are often used of *stupidity*, from a notion common to all ages, that fat leads to mental dullness. But as with us *stupidity* is colloquially used in the sense *obstinacy*, so here both senses seem to be meant.

—ἐκάμμυσαν.] Καμπτειν is for *καταπτειν*, and means, to *close the eyelids*; literally, to shut down the eyelids, in order to avoid seeing a thing. The word is confined to the later writers, the

earlier ones using the uncontracted form, either with or without ὀφθαλμοῖς. Of course, the eye of the *non-seeing* is here meant. See Philo p. 589. cited by Lozan. *καρμ. τὸ τῆς ψυχῆς ὄμμα*. The figurative closing of the ears (adverted to in the corresponding words of the following clause) is here *implied*. That would require the term *ἐβυσαν*. So in a very ancient life of St. Luke we have (probably with allusion to this passage) Πρὸς δὲ τὴν ἀληθινὴν διδασκαλίαν τὰ τῆς καρδίας ἐβυσον ὧτα, καὶ τὰ τῆς διανοίας ὄμματα. See also Euthymius. *Mήποτε*, for *ἵνα μὴ*; *adeo non*, in the eventual sense, as in John xii. 40. It is implied, in the following words that this blindness would continue till the destruction of the Jewish state. *Συνῶσι*. This is found in very many MSS., and is edited by Matth., Griesb., Vater, and Fritz.

16. μακάριοι οἱ ὀφθαλμοί.] A mode of speaking common to the poetic or the pathetic and spirited style, in every language. See Lu. xi. 27. x. 23. Matt. xvi. 17.

17. ἀκούσατε τὸν πᾶσαν· ἀκού.] "or attend ye, therefore, to the (explanatory) parable."

19. μὴ συνιέντος] i. e. and does not lay it to heart so as to understand it; by metonymy of cause for effect. This signification is of frequent occurrence in the Sept. *Ἰσχυρὸς ἀκούων*, may, with Fritz., be rendered "quiescent audit." Perhaps, however, it is a Hebraism.

—ὁ σπαρτὴς.] He who is such may metaphorically be called a man sown by the wayside. A man may be termed *sown* (*σπαρτὴς*) on the same principle that we call a field sown, which receives the seed. We may render, "he who is sown on the wayside." For (as appears from the next verse) the man is compared to the field, not to the seed.

20. [Comp. Isai. lviii. 2. John v. 35.]

21. οὐκ ἔχει ῥίζαν.] It is properly the word that hath no root in itself. Comp. Col. ii. 7. Eph. iii. 18. But, *per hypallagen*, it is transferred to the person. We may paraphrase, "but he does



- 22 λίσεται. Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκού- 4. 8.  
ων· καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου 18 14
- 23 συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν γῆν τὴν 20 15  
καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὲ  
καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.
- 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία  
τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἄγρῳ αὐτοῦ·  
25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ  
26 ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστη-  
27 σεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. Προ-  
ελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ· Κύριε, οὐχὶ  
καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἄγρῳ; πόθεν οὖν ἔχει [τὰ] ζιζάνια;  
28 Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι  
29 εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; Ὁ δὲ ἔφη·  
Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σίτον.  
30 Ἀφετε συνανέσθαι αὐμότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν [τῷ]  
καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια,  
καὶ δῆσατε αὐτὰ εἰς δέσμας, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σίτον  
συναγάγετε εἰς τὴν ἀποθήκην μου. 13.
- 31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασι- 31 19  
λεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν  
32 τῷ ἄγρῳ αὐτοῦ· ὁ μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων· ὅταν 32  
δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν  
τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.
- 33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν 21  
οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως  
οὗ ἔξυώθη ὅλον.

not suffer it to take deep root in his mind." Πρόκαιρος, scil. *μόνον*, "is but a temporary and unstable disciple." *Σκανδαλίζεται*, "takes offence at, and falls off from the Gospel."

22. *ἡ μέριμνα*] "anxious care." So called because *μερίζει τὸν νοῦν*, it distracts the mind with worldly cares, and so dissipates the attention, as not to leave us (in the words of Gray) "leisure to be wise," or to attend to the concerns of the soul.

23. *ὁ δὲ — σπαρεῖς*. "He who is represented as one that received seed into the good ground." Ὅς καρποφορεῖ is to be referred, not to the word, but to the person in whose heart the word is sown. Thus is adumbrated the different effect of the Gospel on different hearts.

25. *τοὺς ἀνθρώπους*.] Euthym., Whitby, Beng., and Wakef. understand this to denote "the men whose duty it was to take care of the field." But that is very harsh; neither was it customary to keep watch in fields, except when the corn was far advanced to maturity. It is, therefore, better to suppose, with Grot., that *ἐν τ. καθ. δ.* is meant for a description of night.

— *ζιζάνια*.] The Commentators are not agreed what plant is here intended. It is with most probability supposed to be the darnel, or *lolium*

*temulentum* of Linnæus, which grows among corn, and has, in the ear, much resemblance to wheat; but is of a deleterious quality, and therefore deserves the epithet *infernus*, given by Virgil.

27. *τὰ ζιζάνια*.] The Art. is not found in many MSS. and some Versions and Fathers, and is cancelled by almost all the Editors from Wets. to Scholz.

30. *τῷ*.] This is not found in many MSS. and early Editions with the Syr. Vers. and Epiphanius, and is cancelled by Wets., Matth., Griesb., Knapp., Vater, and Scholz. Middlet. and Fritz., however, disapprove of the omission; though on different grounds, and each resting too much on Grammatical niceties, to which the Sacred writers were little attentive.

32. *ὁ μικρότερον*.] This, the Commentators say, is for *μικρότατον*; as just after *μεῖζον* is for *μέγιστον*, by an idiom familiar to the Evangelists, and probably derived from Hebraism. Fritz., however, remarks that this principle has been of late exploded. The phrase was proverbial with the Jews to denote a very small thing.

33. *ζύμη*] i. e. leaven, or sour dough, which assimilates to its own nature the mass with which it is mixed. Thus is represented the nature of

MK.

4.

33

34

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις· καὶ 34  
χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ 35  
τοῦ προφῆτου λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῖ-  
ξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

Τότε ἀφίς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσ- 36  
ἦλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν  
τῶν ξιζανίων τοῦ ἀγροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ σπείρων 37  
τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρὸς ἐστὶν ὁ 38  
κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ  
ξιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ. Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ 39  
ἐστὶν ὁ διαβόλος· ὁ δὲ θερισμὸς συντελεία τοῦ αἰῶνος ἐστίν· οἱ δὲ  
θερισταὶ ἄγγελοι αὐτοῦ. Ὡς περ οὖν συλλέγεται τὰ ξιζάνια καὶ πυρὶ 40  
καίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τοῦτου. Ἀποστείλῃ 41  
ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ· καὶ συλλέξουσιν ἐκ τῆς  
βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιῶντας τὴν ἀνομίαν·  
καὶ βυλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλανθ- 42  
μὸς καὶ ὁ βροντὸς τῶν ὀδόντων. Τότε οἱ δίκαιοι ἐκλάμπουσιν, ὥς 43  
ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὠτα ἀκούειν,  
ἀκουέτω!

Πάλιν ὁμοίᾳ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ 44  
ἐν τῷ ἀγρῷ. ὃν εὗρον ἄνθρωπος ἐκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ  
ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

the influence of the Gospel on the minds of men, as in the preceding parable is shadowed forth the wide propagation of the Gospel from the very smallest beginnings.

34. *χωρὶς παραβολῆς, &c.*] This is by some restricted to *that time*, and the auditors *then* with Christ. By others it is, with more probability, regarded as importing, in a general way, that our Lord used parables very frequently.

35. *ἀνοίξω — κέρω.*] From Ps. lxxvii. (78) 2., but not exactly agreeing either with the Hebrew or Greek. Though *ἐλάλησεν* might then be in the text of the Sept. and *φωξέτω*, the present reading, may be a gloss. The words are admitted to be not quoted by the Evangelist as a prophecy, but to be accommodated to the present purpose. *Ἐρεῖξομαι* is properly used of the gushing forth of fluids, but metaphorically, of free and earnest speech.

— *ἀπὸ καταβολῆς.*] The term is properly used of the founding of buildings, but applied occasionally by the Classical writers to the beginning of any thing. It was especially used of the *world*, because, according to the common notion of ancient times, the world was thought to be an immense plain *ex facie*, resting on foundations.

36. *τὸ οἶκος.*] i. e. the house he had left, at Capernaum.

37. *τὸ καλὸν σπέρμα, &c.*] "as to the good seed." *Ὁσος* is accommodated in construction to *καὶ*, though referring to *σπέρμα*. Perhaps, however, *σπέρμα* is considered as a noun of multitude.

40. *καίεται.*] Such is the reading of almost all the MSS. and early Editions, and is adopted by almost every Editor from Wets. downwards. The

common reading *κατακαίεται* was probably derived from the Scholiasts.

— *ἐν τῇ συντελείᾳ τοῦ αἰῶνος.*] This is by some interpreted of the *end of the age*, i. e. the Jewish polity and state. But though that sense of the phrase has place elsewhere, the context must here limit it to the *final consummation of things*. The other sense may, however, be included.

41. *σκάνδαλα.*] *Σκάνδαλον* signifies a stumbling block, either naturally or metaphorically, i. e. whatever occasions any one to err, in his principles or practice. Here, however, as it is joined with *καὶ ποιῶντας*, it must denote, not *things*, but *persons*, i. e. false teachers, such as are censured by Peter and Jude; who, under the semblance of Christian liberty, inculcated doctrines repugnant to moral virtue, and held vice to be among the *ἀδιαφοροῦς*, or things indifferent.

42. *βαλοῦσιν — πυρός.*] An allusion to the Oriental custom of burning alive, mentioned in Dan. iii. 10. The expression is equivalent to *γὰρ τοῦ πυρός*, Matth. v. 22.

43. *ἐκλάμπουσιν — ὡς ὁ ἥλιος.*] Our Lord seems to have had in mind Dan. xii. 3. Comp. Wisd. iii. 7. Eccles. ix. 11. 1 Mac. ii. 62. 1 Pet. v. 4. (Mackn.)

44. *θησαυρῷ κεκρυμμένῳ*] i. e. such valuables as, in the insecurity of society in ancient times, men were accustomed to bury in the earth, on the expectation of invasion from an enemy. From the present passage, and one cited by Wets. from the Mishna, it appears that the Jewish law adjudged all treasure found on land to be the right of the then proprietor of the land.

— *καὶ πάλιν.*] i. e. *either*. "covers it up (again)." or, *conceals* (his good fortune). Bp. Midd.

c Gen. 2. 15.  
John. 8. 44.  
Acts 13. 16.  
1 John 3. 8.

p Rev. 14. 15.  
Jude 3. 13.

q Supr. 6. 12.

r Wisd. 8. 7.  
Dan. 12. 3.  
supr. ver. 9.



- 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζη-  
 46 τοῦντι καλοὺς μαργαρίτας· ὃς εὐρὼν ἔνα πολύτιμον μαργαρίτην, ἀπελ-  
 θὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἡγόρασεν αὐτόν.  
 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς  
 48 τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν, ὅτε ἐπληρώθη,  
 ἀναβιάσαντες ἐπὶ τὸν αἰγιαλόν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς  
 49 ἄγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. ὣς οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰ-  
 αῶνος. ἐξελεῖσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου  
 50 τῶν δικαίων, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός. ἐκεῖ  
 51 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Λέγει αὐτοῖς ὁ Ἰη-  
 52 σοὺς· Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· Ναὶ, κύριε. Ὁ δὲ  
 εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασι-  
 λείαν τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει  
 ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.  
 53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῴρεν  
 54 ἐκεῖθεν· καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ  
 συναγωγῇ αὐτῶν· ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν· Πόθεν τοῦ-  
 55 τῷ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; Ὁὐχ οὕτός ἐστιν ὁ τοῦ τέκτονος  
 υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰά-  
 56 κωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ

u Mark 6. 1, 2.  
Luke 4. 16.

x John 6. 42.  
supr. 12. 46.  
Mark 6. 3.

would, from some MSS., cancel the Art. at τῷ ἐμπόρῳ. And indeed it is not easy to see what sense it can have. It must not, however, be cancelled on such slender authority; and idioms, though difficult to be accounted for, are not therefore to be swept away.

45. ἀνθρώπῳ ἐμπόρῳ] "a merchant." Such as those found in the East, who travel about buying or exchanging jewels, pearls or other valuables; a custom illustrated by the citations in Wets. The ἀνθρώπῳ added is agreeable to an idiom found chiefly in the earliest writers, but not unfrequent in Hellenistic Greek, by which the substantive is treated as an adjective. And ἐμπ. was originally an adjective.

—μαργαρίτας.] With respect to the origin of this word, it is justly remarked by Bp. Marsh, that as pearls are the produce of the East, it is more reasonable to suppose that the Greeks borrowed the word from the Orientalists, than the contrary, which is the common opinion. The great value of pearls appears from what is said by Pliny.

47. σαγήνη] verriculum, a drag net, which, when sunk, and dragged to the shore, sweeps as it were the bottom. The word occurs in Ez. xxvi. 5 & 14. for the Heb. צרר, and in Æschyl., Ælian, Artemid., and other later writers. At ἐκ παντὸς γένους sub. τινὰ or τί: not, however, understanding with Kuin., other things besides fish, but supplying ἰχθυῖδια or ἰχθυῖδιον.

49. καὶ ἄγγεῖα] "the refuse." A vox sol. de h. re. See vii. 17. and Note. Ἐξω has no reference, as Kuin. and others suppose, to the baskets; but simply denotes away.

46. ἐκ μέσου.] This is thought to be redundant. But see Fritz.

52. διὰ τοῦτο.] The Commentators regard this either as redundant, or, which is much the same thing, as a formula transumptiva. But it rather

seems to denote an inference from what has preceded, and may be rendered *Wherefore then, since that is the case*; thus ushering in an admonition to use the knowledge they have.

—γραμματεὺς.] The term properly denotes a doctor of the Jewish law, but here, a teacher of the Gospel; the name being transferred, from similarity of office. See Vitringa de Synag.

—μαθητευθεὶς εἰς τὴν βασιλ. τ. ο.] Griesb., Knapp, and Vater, and Fritz. edit. τῇ βασιλείᾳ; but on too slight authority. The phrase may be rendered, "disciplined into the kingdom of heaven, or, "admitted by discipleship into the Christian society." See xiii. 34. xxviii. 19. Acts xiv. 21. and an admirable Visitation Sermon of Bp. Blomfield on this text. If however, τῇ βασιλείᾳ be the true reading, the sense will be, "instructed for," "disciplined to," i. e. completely acquainted with the nature and purposes of the Gospel. At καινὰ and παλαιὰ we may sub. βρώματα ὁρ σκεῖη. It is, however, not necessary to too much scrutinize these words; which simply denote such provisions, or other necessities, as the householder may think suitable to the wants of his family; both what he has long laid up, and what he has recently provided. The application, in reference to the Christian teacher, is obvious. See Rec. Synop.

54. πατρίδα] scil. πόλιν, i. e. Nazareth, the place where he had been brought up, and which was therefore, in a certain sense, his country.

55. οὗτος.] The use of this pronoun here, as often in the Classical writers, implies contempt, like the Heb. הַזֶּה; and Latin iste.

—τοῦ τέκτονος.] The word τέκτων denotes an artificer, or artisan, as opposed to a laborer; and, according to the term accompanying it, may denote any artificer, whether in wood, stone, or metal. But when it stands alone, it always denotes a carpenter, (as faber and שָׂרָן) in the



γ Mark 6. 4.  
Luke 4. 41.  
John 4. 44.

γ Mark 6. 5.

MK. LU.

6. 9.

14 7.

παῖσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τοῦτω ταῦτα πάντα; <sup>7</sup> Καὶ ἔσαν- 57  
δαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προφήτης  
αἵματος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>8</sup> Καὶ οὐκ 58  
ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.  
XIV. <sup>1</sup> Ἦν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραρχῆς τὴν ἀκοήν 1  
Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οἷτός ἐστιν Ἰωάννης ὁ βαπτιστής· 2  
αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν  
ἐν αὐτῷ. Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἐδῆσεν αὐτὸν καὶ 3  
ἔθρετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ  
αὐτοῦ. ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν. Καὶ 4  
θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν 5  
εἶχον. Γενεσίῳ δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θιγατήρ τῆς 6  
Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ· ὅθεν μεθ' ὅρκου ὡμο- 7  
λόγησεν αὐτῇ δοῦναι ὃ εἰάν αἰτήσῃται. Ἡ δὲ προεδιασθῆσα ὑπὸ τῆς 8  
μητρὸς αὐτῆς· Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου  
τοῦ βαπτιστοῦ. Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοῖς ὅρκους καὶ 9

Scriptural, and, almost always, in the Classical writers. (Campb.) That such is the sense here intended, cannot reasonably be doubted; especially as it is supported by the concurrent testimony of ancient ecclesiastical writers.

57. οὐκ ἔστι προφήτης—αὐτοῦ.] A proverbial sentiment, importing, that one whose endowments enable him to instruct others, is, no where so little held in honor, as among his townsmen and immediate connexions.

58. οὐκ ἐποίησεν—αὐτῶν.] “Christ did not judge it suitable to obtrude his miracles upon them, and so could not properly perform them.”

XIV. 1. τὴν ἀκοήν Ἰησοῦ, i. e. περὶ τοῦ Ἰ.

2. παισίν.] This, by a use frequent in the Sept., is supposed to denote *friends*. But it rather signifies *ministers, officers* (namely of his Court.)

—αἱ δυνάμεις ἐνεργ. ἐν α.] To account for the Art. here, Bp. Middlet. would render “the powers, or spirits, are active in him.” But the arguments he adduces are rather specious than solid; and there seems to be no reason to abandon the common interpretation of *δυνάμεις, miracles*. *Ενεργ.* may be taken, with most expositors, for *ἐνεργεῖναι*, “miracles are effected by him.” But perhaps it is better, with Beza, Wakef., Schleus., and Fritz., to retain the *active* sense, and take *δυνάμεις* of the power of working miracles, as in Acts vi. 8. x. 38., by which the Art. may very well be accounted for.

3—13. In this Episodical digression, recounting the imprisonment and death of John the Baptist, the Ascrits must be rendered as Flupers. On which see Winer. and Alts. Grammars of the N. T.

4. ἔχειν] for *γαμεῖν*. A use frequent in the Classical writers, like that of *habere* in Latin.

6. γενεσίῳ ἀγομένων.] The Commentators are not agreed, whether this expression should be understood of the *birthday* festival of Herod, or that in *commemoration* of his accession. That the latter was observed as a *feast*, is certain from Joseph. Ant. xv. 11. 3. (of Herod) and 1 Kings i. 8 & 9. Hos. vii. 5. Since, however, no exam-

ples of this sense of the word *γενεσία* have been adduced, the common interpretation is the safer; and that the antients, both Jews and Gentiles, kept their birthdays as days of great rejoicing, is certain from a variety of passages cited by Wets. At *γενεσίῳ* some supply *σμπόσιον*; others, *ἡμερῶν*. The latter is preferable, as in the phrase *ἀγὺν ἡμερῆν*. Yet no ellipsis is necessary, or indeed proper, since *γενεσία*, and also *ἐκδομή* and *γενεθία*, (which is the term used by the earlier writers,) are in fact *nouns*. At least there is no *plena locutio* hitherto produced, which will determine what was originally the noun employed with them.

—ἀρχίσασα.] Most Commentators (as Grot. and Kuin.) here understand a pantomimic and lascivious dance, recently introduced into Judaea, such as that so severely censured by Juven. Sat. vi. 63. and Hor. Od. iii. 6, 21. Yet that Herod should have permitted, and even been gratified with, a lascivious dance by his *daughter-in-law*, would argue incredible indecorum and depravity. It is therefore better, with Lightf., Michl., and Fritz., to suppose that the dance was a *decorous* one, expressive of rejoicing, but from the extreme elegance with which it was performed, such as attracted admiration.

8. *πεδιλάριον*] *subscota*, urged, instigated. A signification occurring in the Sept. and also Xen. Mem. i. 2. 17. *πεδιλ*, *πέλα*. Πέλα, a broad and flat plate or dish, not a *basin*, as Campb. renders; for from its origin (namely *πέλα*, a board) the word commonly denotes what is *flat* or nearly so. Dr. Walsh, in his Travels in Turkey, informs us, that the head of the celebrated Ali Pacha, after being cut off, and sent to Constantinople, was publicly exposed on a *dish*.

9. *ἀνεμῆθη*] This is by Kuin. and Wahl, interpreted ‘was angry;’ of which sense they adduce examples from the Classical and Scriptural writers. But some of them are exceptional; and here there seems no reason to deviate from the usual signification of the word, to be sorry. Though it might be rendered “he was chagrined.” The feeling was doubtless a mixed one; sorrow (on his own account chiefly) and *chagrin*, not



	ΜΚ.	LU
10 τοὺς συνανακειμένους, ἐκέλευσε δοθῆναι. Καὶ πέμψας ἀπεκεφάλισε τὸν 6.		9.
11 Ἰωάννην ἐν τῇ φυλακῇ. Καὶ ἤνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ 27		28
12 ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες 29		
οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ σῶμα, καὶ ἔθιψαν αὐτό· καὶ ἐλθόντες ἀπ- 32		
13 ἡγγειλαν τῷ Ἰησοῦ. Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκείθεν ἐν 33		
πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολού- 33		
θησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.		
14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' 34	11	
15 * αὐτοῖς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. Ὀψίας δὲ γενομένης, 35	12	
προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημός ἐστιν ὁ τόπος,		
καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀτελθόντες εἰς		
16 τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· 37	13	
17 Οὐ χρειᾶν ἔχουσιν ἀτελθῆναι· δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ λέγου- 38		
σιν αὐτῷ· Οὐκ ἔχομεν ὧδε, εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. Ὁ 38		
18 δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε. Καὶ κελεύσας τοὺς ὄχλους ἀνακλι- 39	14	
θῆναι ἐπὶ τοὺς χόρτους, [καὶ] λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο 41	16	
ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς		
20 μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις· καὶ ἔφαγον πάντες, 42	17	
καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα 43		
21 κοφίνους πλήρεις. Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, 44		

without *anger*, at being thus taken advantage of; and even *fear*; — for he could not but feel apprehensive of the consequences of so unpopular an action. His chagrin may also, as Hammond thinks, have been increased by a superstitious dread of any ill omened occurrence on his birthday. So Martial Epigr. X. 87. "Natalem colimus, tacete lites." In short, great must have been the fluctuation of Herod's mind, occasioned by various contending passions and feelings in his bosom; which is well described by Grotius. Διὰ τοῦτο δροκούς, i. e. "out of a scruple to break his oath before his guests;" for at entertainments there was a delicacy in refusing requests.

10. πέμψας] scil. τίνα. That this is not a Hebraism, (as Rosenm. says) is plain from two Classical examples adduced in Rec. Synop.

13. ἀκούσας.] Namely, of John's death, and Herod's opinion of himself. On both which accounts, and also to avoid the imputation of blame for any disturbances which might be expected to follow such an atrocity, and likewise (as we learn from Mark) to refresh himself and his Apostles after their fatigue, our Lord sought retirement. Πεδ. Not "on foot," but "by land," as opposed to ἐν πλοίῳ. See Campb. This signification is frequent in the Classical writers, and sometimes has place where there is no opposition expressed or even implied.

— ἀκούσαντι] i. e. having heard [where he was]. [Comp. Lu. ix. 10.]

14. αὐτοῖς.] On this reading all the Editors are agreed. The common one αὐτοῖς is proved to have been a mere typographical error of Stephens's third Edition. On this narration Comp. Jo. vi. 5. seqq.

15. ὥσπας γενομένης] i. e. the first evening, which commenced at three o'clock. Nor, considering the aptitude of the place, and the time of year, a little before the Passover, is this in-

consistent with the expression of Lu. ix. 12. ἡ δὲ ἡμέρα ἤρατο κλίνειν, for the day is there quite on the wane. That mentioned further on at v. 23. is the second evening, which commenced at sun set.

— ἡ ὥρα ἤδη παρήλθεν] "the day is far spent." Ὥρα, like the Latin *hora*, has often this sense. Fritz. understands it of the proper time for healing and instructing the people. But that is harsh.

19. [καὶ.] This is rejected or cancelled by almost all Editors, as not found in the greater part of the MSS., early Editions, and Fathers. Rightly, for *internal* evidence is as much against it as external.

— εὐλόγησε.] Sub. τὸν Θεόν. The word is elsewhere interchanged with *εὐχαριστεῖν*, as synonymous. See Matth. xv. 36. Mark viii. 6. Luke i. 64. ii. 28. xxiv. 53. John vi. 11 & 23. Acts xxvii. 35. Jam. iii. 5. When a noun denoting *food*, or *sacrifice*, is expressed, there is an ellipsis for *εὐλογεῖν τὸν Θεόν ὑπὲρ τὴν θυσίαν*.

— κλάσας.] The Jewish loaves were in fact *cakes*; broad, thin, and brittle, like our biscuits; and therefore required to be *broken* rather than cut, and thus would leave very many fragments; which accounts for the great quantity thereof gathered up.

20. ἦσαν] scil. οἱ ἀπὸστολοι. And at τὸ περισσεῦον sub. μέρος. Κλασμάτων, i. e. not only the fragments, which would arise from *breaking up* loaves for so great a multitude, but (as appears from John vi. 13.) those also which each person would make in eating. The words following δώδεκα — πλήρεις are in apposition with and explanatory of the preceding; q. d. namely, twelve baskets full.

— κηφίνους.] This word has occasioned more discussion among the Commentators than might have been imagined; especially from these co-

MK.

6. χοῦρις γυναικῶν καὶ παιδίων. Καὶ εὐθὺς ἠγάγασεν [ὁ Ἰησοῦς] 22  
 45 τοῖς μαθηταῖς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς  
 46 τὸ πέραν, ἕως οὗ ἀπολύσῃ τοῖς ὄχλοις. Καὶ ἀπολύσας τοὺς ὄχλους, 23  
 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁφίλιος δὲ γενομένης,  
 47 μόσος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βυσιανίζο- 24  
 48 μενον ἐπὶ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ γυ- 25  
 λακῇ τῆς τετρίτης ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς  
 49 θαλάσσης. Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπα- 26  
 τοῦντα, ἐταράχθησαν, λέγοντες· Ὅτι φάντασμα ἐστὶ· καὶ ἀπὸ τοῦ  
 50 φόβου ἔκτασαν. Εὐθὺς δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς λέγων· Θαρσύνετε· 27  
 ἐγὼ εἰμι, μὴ φοβεῖσθε. Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, 28  
 εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. Ὁ δὲ εἶπεν· 29  
 Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ  
 ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἄνεμον ἰσχυρόν, 30  
 ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι, ἔκραξε λέγων· Κύριε, σῶσόν  
 με. εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπιέλαβετο αὐτοῦ, καὶ 31  
 λέγει αὐτῷ· Ὁλιγόπιστε, εἰς τί ἐδίστασας; Καὶ ἐμβάρτων αὐτῶν εἰς 32  
 51 τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ, ἐλθόντες προσεκύ- 33  
 νησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ Τίος εἶ!

phini being in Juven. Sat. iii. 14. and vi. 512. connected with *hay*, which has been a mote in the eyes of the Commentators. The most rational opinion is, that the κοφ. in question were either (as Buxt. thinks) such baskets as had, from the earliest period, been a part of the household utensils of the Jews; (See Deut. xxviii. 5.) or (as Reland, Schleus., and Kuin. suppose) were such portable bag-baskets, as were commonly used by the Jews in travelling through Heathen countries, to convey their provisions, in order to avoid the pollution of unclean food. The hay, it is supposed, they took with them, to make a bed. Yet these baskets could not have held any quantity sufficient for that purpose. It is more probable that the copiani *have* meant carried no hay; and that those mentioned by Juvenal were of a much larger sort, like our *hampers*, used for containing various articles of pedlary, such as the foreign Jews, even then, there is reason to think, used to deal in.

22. ἠγάγασεν.] From this term many have inferred the unwillingness of the disciples to depart: influenced by ambitious views, and thinking that, from the multitude being so desirous to make Jesus a King, now would be the time for him to set up his earthly kingdom. The verb, however, like others in Greek and Latin of similar import, is often used of *moral persuasion*. See Thucyd. viii. 41. and vii. 37. Nay, by an idiom frequent in our own language, it may only mean he *caused* them to enter &c.

23. Comp. John vi. 16. τὸ ὄρος should not be rendered a mountain, but the mountain — namely, that on the back of Bethsaida, a part of that range by which the Lake is encircled on all sides.

24. εἶπεν.] Sub. *κατά*; unless it be, as Fritz. says, a *Nomin.* Βυσιανίζονον simply signifies "violently tossed;" as in Polyb. i. 43. 2. a stormy wind is said *πύργους βυσιανίζειν*.

25. περιπατῶν ἐπὶ τῆς θαλ.] Thus our Saviour

evinced his Divine power: for this is in Job. ix. 8. made a property of the Deity; ὁ ταπεινὸς τὸν οὐρανόν, καὶ περιπατῶν, ἐπὶ τῶν νεφελῶν, ἐπὶ θαλάσσης, and Herapollis Hierogl. i. 38. says, that the Egyptian hieroglyphic for expressing impossibility was "a man's feet walking on the sea."

27. ἐγὼ εἰμι] "it is I." Literally, I am the person! A somewhat rare idiom.

28. κέλευσόν, &c.] Under *bid* is also implied *enable* me to, &c.; for Peter wished a miracle to be worked, to prove that it was really Jesus.

31. ἐπιέλαβετο.] The word properly signifies to stand in *locus*, undetermined which way to take; as Eurip. Or. 625. ἀνδρὲς μετρίως ἀπείχους τῶν δόξων.

32. ἐκόπασεν] "was lulled, or hushed." Sub. *ἔατε*. Examples are adduced by the Commentators from Herodot. and Ælian.

33. Θεοῦ Τίος, &c.] Bishop Middleton has proved that the want of the Art. will not authorize us to translate "a son of God," or "son of a God." For, as to the former in the sense *prophet*, there is no proof that prophets were so called. And as to the latter, which is thought suitable to the ideas of *Pagans*, there is no proof that these men were such; or, if so, they might adopt the language of the Apostles on this extraordinary occasion; and though it be urged, that the disciples were not yet acquainted with the divinity of our Lord; yet even *that* must be received with some limitation — that the Messiah would be the *son of God*, was a Jewish doctrine; and, therefore, if they acknowledged him as the *Christ*, they must have regarded him as the Son of God; a title which they had repeatedly heard him claim to himself. And what they themselves heard, they would be likely to impart to the mariners; whose exclamation thus must be understood in the highest sense. Ἀληθῶς, too, implies as much as "Thou art really [the character which thou claimest and art said to be], the Son of God."



34	Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ. καὶ ἐπιγινόντες	6.
35	αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον	53
36	ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· καὶ παρ- ελάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματιοῦ αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.	54 55 56
1	XV. Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς	7
2	καὶ Φαρισαῖοι, λέγοντες· Διὰ τί οἱ μαθηταί σου παραβαίνουσι τὴν	1
3	παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν	5
4	ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διὰ τί καὶ ὑμεῖς πα- ραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; Ὁ γὰρ Θεὸς	9 10
5	ἐνετείλατο, λέγων· Τίμα τὸν πατέρα [σου] καὶ τὴν μητέρα· καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτά- τω· ὑμεῖς δὲ λέγετε· Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον ὃ ἐστὶν	11
	ἐξ ἐμοῦ ὠφεληθῆς καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα	12

XV. 1. οἱ ἀπὸ Ἱεροσολύμων.] "Those of," or belonging to "Jerusalem." An idiom occurring in numerous passages of the Scriptural and Classical writers referred to by the Commentators. — *Those of Jerusalem* were the most learned of the Pharisaical sect, and, as such, were entitled to deliver instruction wherever they went. They were probably sent by the chief of the Pharisees, and as probably came with insidious intentions.

2. τὴν παράδοσιν τῶν πρεσβυτέρων.] Παράδ. signifies a precept, or body of precepts, not written, but handed down by tradition. So Joseph. Ant. xiii. 10, 6, says, ὅτι νόμιμα πολλά τινα παρῶσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς, ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωϋσέως νόμοις. These νόμιμα were afterwards digested into one body, and called the *Talmud*; divided into the *Mischna* (or Text) and the *Gemara* (or Commentary), on which see Horne's Introd. ii. 417, seqq. By τῶν πρεσβυτέρων are meant, not the members of the Sanhedrim, but the most celebrated doctors.

8. διατί καὶ βρεῖς—βριών.] Our Lord confutes them from their own positions; ably opposing the παράδοσις, &c. to the ἐντολὴ τοῦ Θεοῦ; and before he disputes respecting the tradition to which they referred, he uproots the very foundation on which their whole reasoning was erected, and shows, by a manifest example, how often this was at variance with the Divine Laws.

4. τίμα τὸν πατέρα.] Exod. xxi. 12. This was understood to comprehend, under *obedience* and *dutiful respect*, taking *care of* and *supporting*. See Numb. xxi. 17. xxiv. 1. Judg. xiii. 17. Deut. v. 16. Eph. vi. 2. So Eccles. iii. 8. ἐν ἔργῳ καὶ λόγῳ τίμα πατέρα. Thus also κακολογεῖν, answering to Heb. ܠܚܝܩ, denoted *slighting*, *neglecting* [to support.] Such, too, was the mode of interpretation sanctioned by their own Canonists. See Lightf. and Wets. See Exod. xxi. 17. Comp. Deut. xxi. 18. *Su* after *πατέρα* is cancelled or rejected by all the best Editors, as indeed of little or no authority. Θανάτῳ is not a mere pleonasm, but a strong expression, importing a capital punishment of the worst sort. Or θαν. τίλ. may mean, "let him be put to death without mercy," Hebrew ܠܡܝܬܐ ܕܠܐ ܡܝܬܐ to which our common phrases bear a little affinity.

5. δῶρον.] Scil. ἴστω. From the parallel passage VOL. I.

of Mark, it is evident that δῶρον is here simply the interpretation of the Heb. ܕܢܝܚܢ denoting any thing devoted—namely, to the service of God. But, as it was often employed in making a vow against using any article, it came, at length, to denote any thing *prohibited*; and, if spoken with reference to any particular person, the phrase imported, that the vower obliged himself *not to give* any thing to the person in question; and thus, if that person were the father of the vower, he was held *prohibited* from relieving his necessities. Such is the view taken of the term by Lightf., Grot., Campb., Kuin., and most recent Commentators. Yet it seems more natural, with the ancient Fathers, and some modern Commentators, to take δῶρον simply of something *consecrated*, or *supposed* to be consecrated, to pious uses, by a collusion between the sons and the priests, so as to leave the father destitute. For (to use the words of Bp. Jebb, Sac. Lit. p. 246, who has elegantly illustrated v. 3—6.) "when the Jews wished to evade the duty of supporting their parents, they made a *pretended*, or at least an *eventual* dedication of their property to the sacred treasury; or rather a dedication of all that *could* or *might* have been given by them to their parents, saying, Be it *Corban*. From that moment, though at liberty to expend such property on any *selfish* purpose, they were *prohibited* from bestowing it on their parents." To say, therefore, to a parent, *Be it a gift*, was an aggravated breach of the commandment, and was virtually κακολογεῖν πατέρα, ἢ μητέρα.

—καὶ οὐ μὴ τιμήσῃ, &c.] Euthym., not without reason, complains of the difficulty of the construction, in which some suppose an *apodosis* to be wanting, suppressed *per aposiopesis*; either *ἡλευθέρωται*, or *ἀνατίθεις ἴστω*, or the like. Others suppose an *ellipsis* of some word, as *ὀφείλει*. Kuin. and others regard the *καὶ* as a mere expletive, (as often the Hebrew *vav*) and render "he need not honour." But this removal of a difficulty by *silencing* a word is too violent a procedure. And as to the other methods above-mentioned, there is certainly no *aposisiopesis*; nor any *ellipsis*, properly so called; nor finally is an *apodosis* wanting; for, as Bp. Jebb, *ubi supra*, observes, the context has within itself the full meaning, "Whosoever shall say, *Corban*, &c.



MK.

7. αὐτοῦ. καὶ ἠκηρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ἑμῶν. 6  
 13. ἵτοχυραὶ! καλῶς προφήτευσεν περὶ ἑμῶν Ἰουδαῖας, λέγων. Ἐγγίξει 7  
 6 μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί 8  
 με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπείχει ἀπ' ἐμοῦ· 9  
 μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐν-  
 14 τάλματα ἀνθρώπων. Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν 10  
 13 αὐτοῖς· Ἀκούετε καὶ συνίετε! Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα 11  
 κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο  
 17 κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον 12  
 αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθη-  
 σαν; Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα γυνεὶα, ἣν οὐκ ἐφύεινεν ὁ 13

must also not honour" [better, must even not honour, Edit.] i. e. he is under an obligation not to do so. So in the parallel passage of Mark vii. 12. οὐκέτι ἀφίστε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ.

7. *προφήτευσεν*. From the use of this term, the early Commentators in general regarded the passage which follows as a real *prophecy*. Others considered it as a prediction of what would afterwards happen, veiled under a rebuke to the persons addressed. But the employment of the above expression does not necessarily imply that the words are to be considered as a *prophecy*; for *προφητεῖν* may, and, I think, ought, here to be taken in the very frequent sense of speaking or writing under Divine inspiration. And there is a peculiar propriety in the use of the term here; the words purporting to be the words of God himself. That Chrys., Theophyl., and Euthym. did not regard the passage as a *prophecy*, is certain; and that they viewed *προφ.* in this very light, is highly probable from their expositions. As to *περὶ ἑμῶν*, that may very well be taken *populariter*, for (ὡς) *περὶ ἑμῶν*; the sense being, that Isaiah spoke, under divine inspiration, of the Jews, as if he had been speaking of you. So Euthym.: "Ἄγει τὸν προφήτην πάλαι κατηγοροῦντα αὐτῶν ὃν οὗτος κατηγορεῖ. Thus the passage may, with the best Commentators, be regarded as an accommodation or application, by way of illustration, of what was said of the Jews of Isaiah's time, to those of the time of Christ. It may, therefore, be classed among *quotations in the way of illustration*, which are allowed not to be, properly speaking, prophecies; though they are sometimes said to be *fulfilled*, i. e. in a *qualified* and *peculiar sense* of the word, whereby any thing may be said to be *fulfilled*, which can be *justly* applied, on which see Note supra ii. 17 & 18. In such cases, the sacred writers did not intend it to be understood, that the passages they were citing from the O. T. were to be considered as real predictions; but only that there was a *consimilitudo* of cases and incidents; so that the words of the Prophets in the Old Testament were as applicable to the transactions recorded by the Apostles, as they were suitable to denote the events of their own times.

8. *Ἐγγίξει μοι, and τῷ στόματι αὐτῶν καὶ*. These words, omitted in a few MSS., and some Versions and Fathers, are doublet bracketed by Vater, and cancelled by Griesb. But the evidence in question will scarcely warrant simplification. The words of the quotation in this and the next verse, exactly correspond to the Sept., except that in the

Sept. there is a *καὶ* between *ἐγγίξει μοι*, and *λεπ.*, which, however, has nothing corresponding to it in the Heb., and doubtless arose from the mistake either of scribes or sciolists. In v. 9, both the Sept. and St. Matthew differ not a little from the Heb.; and the discrepancy is such as cannot be removed, unless by resorting to so considerable an alteration (without sufficient authority) of the Hebrew text, as sober criticism will not permit. For though there is no doubt, that for *יהי* the

Sept. read *יהי*, and for *יהיה* read *יהיה*; yet, although these are slight alterations, they ought not to be admitted, on authority far greater than that of any Version, or indeed all the Versions; because they break up the construction of the whole sentence, the *כי* (inasmuch as,) at the beginning of the 13th verse corresponding to *כי*, (therefore,) at the beginning of v. 14. The words of the Prophet may be rendered, "Their worship of me is [only] a taught commandment of men;" i. e. the religion rests only on the precepts of men's teaching, i. e. according to the tradition of the elders, and the interpretation of the Scribes. So that, upon the whole, though there be a discrepancy in words, their is none in sense. [Comp. Isai. xlix. 15.]

9. *ἐδιδασκαλίας* "as, or by way of, commandments." See Middlet.  
 — *ἐντὸς ἀνθρώπων*.] "The term (says Campb.) is here and at Mark ix. 7. and Col. ii. 2. contrasted, by implication, with the commands of God, which are in the N. T. called, not *ἐντολάς*, but *ἐντολὰς*."

11. *ὃ δὲ ἐντολόμενον* — *ἐδιδασκαλίας*.] Our Lord did not hereby intend to abrogate the distinction between clean and unclean things for food. His meaning was only this, — that nothing was naturally and *per se* impure (and therefore such as could defile the mind of man); but was only so *ex instituto*. Or his words may be understood *comparative*; e. g. forbidden meats do not pollute so much as impure thoughts and intentions. Rp. Middlet. observes, that the Art of *ἐδιδασκαλίας* is necessary, because, as in the case of religion, the definiteness of a part supposes the definiteness of the whole.

13. *φάρμακ*.] The word properly signifies "a plantion," or plant; but metaphorically denotes the doctrines, or traditions in question, by an allusion to the *mind as soil*, and *precepts as plants*. Comp. John xv. 2. A comparison familiar both to the Hebrews and Greeks. See Matt. xiii. 20 & 38. John xv. 2. 1 Cor. iii. 6.



- 14 πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. Ἀφετε αὐτούς· ὁδηγοὶ εἰσι  
τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον  
15 πεσοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν  
16 παραβολὴν ταύτην. Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνειτοί  
17 ἐστε; Οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν 18  
18 κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; Τὰ δὲ ἐκπορευόμενα ἐκ 19  
τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον.  
19 Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, 21  
20 πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. Ταῦτά ἐστι τὰ κοινοῦν- 23  
τα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄν-  
θρωπον.  
21 Καὶ ἐξελθὼν ἐκέῃθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ 24  
22 Σιδῶνος. Καὶ ἰδοὺ, γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθοῦ- 25  
σα ἐκράυγασεν αὐτῷ λέγουσα· Ἐλέησόν με, κύριε, νύε Δαυὶδ! ἡ θυ- 26  
23 γάτηρ μου κακῶς δαιμονίζεται. Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ  
προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέγοντες· Ἀπόλυσον  
24 αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ  
25 ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. Ἡ δὲ  
26 ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα· Κύριε, βοήθει μοι. Ὁ δὲ ἀπο-  
κριθεὶς εἶπεν· Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ 27  
27 βαλεῖν τοῖς κυναρίοις. Ἡ δὲ εἶπε· Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια 28

14. *Comp.* infra xxiii. 16. Luke vi. 39.  
— τυφλὸς δὲ τυφλὸν—πεσοῦνται.] A proverbial saying, common to both the Hebrews, Greeks, and Romans. Βόθυνον signifies, not ditch, but pit, such as was dug for the reception of rain water.

15. παραβολὴν] i. e. "maxim, or weighty apophthegm." It is not that Peter did not understand the maxim; (which was by no means obscure, inasmuch that our Lord says καὶ ὑμεῖς ἀσύνειτοί ἐστε;) but that his prejudices darkened his understanding. Indeed, he could scarcely believe his ears that a distinction of meats availed not; and therefore asks an explanation.

16. ἀκμὴν] Put adverbially for ἔτι, as not unfrequently in the Classical writers. *Comp.* infra xvi. 9. Mr. Rose on Parkh., p. 26, says the meaning is, Yet still after so many miracles, are ye without understanding?

17. ἀφεδρῶνα.] A word of the Macedonian dialect. From its etymon (ἀπὸ and ἔξομαι) it signifies a place apart, and thence a privy.

18. *Comp.* James iii. 6. Gen. vi. 5, and viii. 21. The meaning is, that evil principles, being seated in the heart, and therefore governing the conversation and conduct, especially defile a man. So a great poet well says,  
"Our outward act is prompted from within,

And from the sinner's mind proceeds the sin."

21. εἰς τὰ μέρη.] As Christ seems not to have actually entered the Gentile territories, we must here (with Grot.) interpret εἰς versus, towards, and so the Syriac, and the Hebrew קרὶב local, like our word in toward. Mark, indeed, has εἰς τὰ μεθάρια Τύρου; but μεθάρια is a word of dubious signification, and denoted a strip of land which was between two countries, but properly belonging to

neither. So it is explained by the Gloss. Vet. *inter fines*.

22. γυνὴ Χαναanaία.] Called by Mark Ἑλληνὶς Συροφοίνισσα, i. e. a Gentile dwelling on the confines of Phœnicia. She was therefore a Gentile by birth, though probably not a proselyte, as some have supposed. Yet it does not follow, that she was an idolatress; for many Gentiles in those parts were believers in one true God, and felt much respect for Judaism, though they did not profess it. She might easily, therefore, have learnt both the doctrine of a Messiah, and the appellation, from the Jews. For a particular explanation of this narration, and a correct view thereof, showing the peculiar propriety of our Lord's conduct, in making the manner in which he complied with the request of the Greek heathen (ordained by the providence of God to be one of the first Pagan proselytes), a type of the mode in which the Gentiles should be received, see two admirable Sermons of Dr. Jortin and Bp. Horsley on this text.]

23. ἠρώτων] "asked, besought him." An usage confined to the N. T. and Sept.

— ἀπόλυσον] i. e. "dispatch her business;" i. e. as it is implied, "with the grant of the favour she asks," as appears from vv. 24 & 26.

24. *Comp.* supr. x. 5 & 6. Acts xiii. 46. Rom. xv. 8.

26. κυναρίοις.] The word was adopted after the manner of the Jews in speaking of the Gentiles, though it was also a term of reproach in common use with both.

27. καὶ κίρις.] The Commentators are not agreed as to the force of this formula. Most modern expositors (after Scalig. and Casaub.) assign to it the sense "obsecro te," as in Rev. xvii. 20, and sometimes in the Classical writers. And

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7. ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων  
29 αὐτῶν. Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὡ γίναί, μεγάλη 28  
30 σου ἡ πίστις! γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς  
ἀπὸ τῆς ὥρας ἐκείνης.

31 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλι- 29  
λαιας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. Καὶ προσῆλθον αὐτῷ 30  
ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κνλλοὺς,  
καὶ ἐτέρους πολλοὺς· καὶ ἔρρόψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ,  
καὶ ἐθεράπευσεν αὐτούς· ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κω- 31  
8. 32 γοὺς λαλοῦντας, κνλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς  
1 βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. Ὁ δὲ Ἰησοῦς προσκαλε- 32  
2 σάμενος τοὺς μαθητὰς αὐτοῦ εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον,  
ὅτι ἤδη \* ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι·  
3 καὶ ἀπολύσαι αὐτοὺς νήσις οὐ θέλω, μήποτε ἐκλνθῶσιν ἐν τῇ ὁδῷ.  
Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι 33  
5 τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· 34  
Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· Ἐπτὰ, καὶ ὀλίγα ἰχθύδια. Καὶ 35  
6 ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. Καὶ λαβὼν τοὺς ἐπτὰ 36  
ἄρτους καὶ τοὺς ἰχθύδας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς  
7 αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθη- 37  
8 9 σαν. καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἐπὶ σπυρίδας πλήρεις.  
Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ 38  
παιδίων.

10 Καὶ ἀπολύσας τοὺς ὄχλους † ἐρέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ 39

so the Heb. *xy*. The ancients, and some moderns (as Grot., Le Clerc, Elsen., Schleus., and others) take it to import *assent*, which, indeed, is most agreeable to the answer. And though ἀλλὰ does not follow, as it properly should; yet, in such pathetic sentences, regularity is overlooked. Here (as often) γὰρ has reference to a short clause omitted, to be thus supplied: "True, Lord! [but extend a small portion of thy help and mercy towards me]; for even (καὶ) the dogs," &c.

29. εἰς τὸ ὄρος] not "to a mountain," but to the mountain, namely, the mountainous ridge, which skirts the lake on all sides.

30. κνλλοίς.] It is by no means clear what is meant by this term, and how it differs from χωλοίς. See Recens. Syn. I have there conjectured, that κνλλός (which Hesych. explains by κέμπυλος) meant "a person with a distorted limb," as a foot; exactly answering to our expressions *bow-leg*, and *bow-legged*. Such persons are not, in a proper sense, *lame*; yet they sometimes labour under more inconveniences than would be occasioned by the loss of a limb. And therefore we need not wonder that such should present themselves as objects of our Lord's mercy; and surely the cure of such a radical *malformation* must give the most exalted idea of our Lord's power.

31. κωφοίς.] i. e. deaf and dumb; since those born deaf are naturally dumb also.

32. ἡμέραι τρεῖς.] The reading here is dubious. Most of the ancient MSS., and some Fathers have *ἡμέραι*, which has been received by almost

all Editors from Wets. downward; and justly, since the common reading *ἡμέρας* plainly arose from an alteration of the more difficult reading. Yet this leaves a construction of unprecedented harshness; which Fritz. would remove by inserting, from a few MSS., Versions, and Fathers, *καὶ*, *καὶ*. The authority, however, is so slight, and the words so evidently from the margin, that I cannot venture to follow the example. It is strange that none should have seen that the difficulty may better be removed by simply altering the accent of *προσμένουσι* to *προσμενοῖσι*, thus taking it for a particip. Dat. plur. — a kind of error not unexampled. Thus, in Thucyd. iii. 31, I have shown, that for *ἐφορμῶσιν*, the true reading is, *ἐφορμῶσι*; and the sentence (similar to the present) is καὶ ἅα ἐν ἐφορμῶσιν αὐτῷ ἄσπετον ἔσθοντο γόνατα. Thus the ellipse of *αὐτῷ* will be very regular, and the construction usual: q. d. "there are three days to them staying with me;" i. e. they have stayed with me three days. The words following, καὶ οὐκ ἔχουσι, &c. "signify, "and [now] they have nothing [left] to eat."

39. ἐρέβη.] Almost all the Editors from Wets. to Fritz. adopt or prefer *ἀνέβη*, from several MSS., Versions, and Fathers, with the Edit. Princ. and the two first of Steph. And this may possibly be the true reading. But as I cannot remember any instance of that word being used of *embarking*, (whereas *ἐρέβη* is often so used, both in the N. T. and Sept.; see viii. 23 ix. 1. xiii. 2 xiv. 22 & 32, and in the parallel passages), I have scrupled to receive it.



1	ὅρια Μαγδαλά. XVI. Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδ-	8.
	δουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπι-	11
2	δεῖξαι αὐτοῖς. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας γενομένης,	
3	λέγετε· Εὐδία· πνέσσει γὰρ ὁ οὐρανός· Καὶ πρωΐ· Σήμερον	
	χειμῶν· πνέσσει γὰρ στυγνάζων ὁ οὐρανός. Ἐποκριταί! τὸ μὲν	
	πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν	12
4	οὐ δύνασθε; Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖ-	13
	ον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ	
	καταλιπὼν αὐτοὺς ἀπῆλθε.	
5	Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο ἄρτους	14
6	λαβεῖν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς	15
7	ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς	16
8	λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν. Γινὺς δὲ ὁ Ἰησοῦς, εἶπεν [αὐ-	17
	τοῖς] Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλά-	
9	βετε; Οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισ-	81
	10 χιλίων, καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς ἐπὶ τὰ ἄρτους τῶν	19
	11 τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλάβετε; Πῶς οὐ νοεῖτε, ὅτι οὐ	20
	περὶ * ἄρτων εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ	21

XVI. 1. ἐπηρώτησαν.] Here is the same idiom as that by which we say, to ask (i. e. request) any person to do a thing. On the thing itself see supra xii. 38.

2. εὐδία] Sub. ἔσται. The Jews, and indeed the ancients in general, were attentive observers of all prognostics of weather, fair or foul; and many similar sayings are adduced from both the Rabbinical and Classical writers by the Commentators.

3. στυγνάζων] for καὶ στυγνάζει. The Commentators and Lexicographers say, that στυγνάζειν signifies properly to grieve, and thence to be gloomy. The very reverse, however, is the truth. The verb (which is rarely met with, except in the N. T. and Sept.) is derived from στέγος, thick, and that from στέγω, to stuff up.

—τὸ μὲν πρόσωπον, &c.] “From this reproof it appears, that the refusal of the Jews to acknowledge the Messiahship of Christ, was owing neither to the want of evidence, nor to the want of capacity to judge of that evidence. The accomplishment of the ancient prophecies (Gen. xlix. 10. Is. xi. 1; xxxv. 5. Deut. ix. 24.) and the miracles which he performed, were proof sufficient, and much more easily discernible than the signs of the seasons.” (Mackn.) As to the opinions of the Jews concerning the MESSIAH, they are admirably summed up by Bp. Blomfield (Traditional Knowledge, p. 106), as follows:—“They considered him to be the Word of God. (See on Joh. i. 1—3.) They believed that all God’s transactions with mankind were carried on through the medium of his Word, the Messiah; who they thought, delivered the Israelites from Egypt, and brought them into Canaan. They believed, that the Spirit of the Lord would be upon him, and manifest itself by the working of miracles. (See Matt. xii. 28.) They supposed that the Messiah would appear, not in a real human body, but in the semblance of one. They expected that he would not be subject to death. Yet they thought

that he would offer, in his own person, an expiatory sacrifice for their sins. (Joh. i. 49.) He was, they thought, to restore the Jews to freedom; (see Luke i. 68. xxiv. 21. 2 Esdr. xii. 34.) to restore a pure and perfect form of worship; (Luke i. 73. Joh. iv. 25.) to give remission of sins; (Luke i. 76. Matt. i. 21.) to work miracles; (Jo. vii. 31.) to descend into Hades, and to bring back to earth the souls of the departed Israelites, united to their glorified bodies. This was to be the first resurrection. (See Ephes. iv. 8, 9. 1 Pet. iii. 18, 19.) After which the Devil was to be cast into hell for a thousand years. Then was to begin the Messiah’s kingdom, which was to last a thousand years. At the end of that time, the Devil was to be released, and to excite great troubles; but he was to be conquered, and again to be imprisoned for ever. Thereupon the second and general resurrection was to take place, followed by the judgment. The world was then to be renewed; and new heavens, a new earth, and a new Jerusalem were to appear. Lastly, the Messiah, having fulfilled his office, was to deliver up the kingdom to God, at whose right hand he was to sit for evermore.” See more in Dr. Pye Smith’s Scripture Testimony to the Messiah, vol. i. p. 464 seqq.

4 & 5. Vide supra xii. 39.

6. ὁρᾶτε καὶ προσέχετε.] An emphatical phrase, signifying mind and studiously attend to. It is not so much a Hebraism, as an idiom common to the simple and colloquial style in all languages. Ζύμης, i. e. their doctrines, as δόξα imports both doctrines and ordinances. See Lightfoot. [Comp. Luke xii. 1.]

7. λέγοντες· ὅτι] Sub. εἰς or the like. See Grot. and Glass.

9. Comp. supr. xiv. 17. and John vi. 9.

10. Comp. supr. xv. 34.

11. ἄρτων.] So, for ἄρτων, all the most eminent Editors from very many MSS., of various families, and some versions.



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8. 9. Σαδδονκαίων; Τότε συνηκαν, οἱ οὐκ εἶπε προσέχιν ἀπὸ τῆς ζύμης 12  
τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
- 27 18 Ἰλλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα 13  
τοὺς μαθητάς αὐτοῦ, λέγων· Τίνα [με] λέγουσιν οἱ ἄνθρωποι εἶναι
- 28 19 τὸν υἱὸν τοῦ ἀνθρώπου; Οἱ δὲ εἶπον· Οἱ μὲν Ἰωάννην τὸν Βα- 14  
πτιστὴν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν.
- 29 20 Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ Σίμων 15  
Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Καὶ 16  
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βῖβ' Ἰωνᾶ, 17  
ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατὴρ μου ὁ ἐν τοῖς  
οὐρανοῖς. Καὶ γὰρ δὲ σοὶ λέγω, οὗτις σὺ εἶ Πέτρος· καὶ ἐπὶ ταύτῃ τῇ 18

13. τίνα με λέγουσι &c.] Bp. Middleton has shown that the interpretation of Beza and others, which supposes a double interrogation ["whom do men say that I am? the Son of man?"] would involve an intolerable harshness, not to say solecism. Yet, as the common reading and construction is liable to no little objection, he thinks the conjecture of Adler probable; that the received reading was made up of two, viz.: τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι (which is the reading of Mark and Luke) and of τίνα λέγουσιν αἱ ἀνθρώποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου, which is the supposed true reading of St. Matthew. The *με* is omitted in the Vatican MS. and several Versions and Fathers.

14. The meaning of this verse will depend upon that assigned to the preceding. If *με* be there removed, the sense here may be, that some thought John the Baptist to be the *Son of man*; others, Elijah, &c. meaning by *υἱὸς τοῦ ἀνθρώπου*, the person who should be Forerunner to, and usher in the *Υἱὸς τοῦ Θεοῦ*.

16. ὁ υἱὸς — ζῶντος.] Whitby supposes that there was this difference between ὁ Χριστὸς, and ὁ υἱὸς τοῦ Θεοῦ, that the former referred to his *other*, the latter to his Divine *original*; though he admits that neither Nathanael (John i. 49.) nor the other Jews, nor even the Apostles, used it in that *sublime* sense in which Christians always take it. *Ζῶντος* denotes the (only) living and true (God), as distinguished from *ἑσθλα ἀλογα*. (Wisd. xiv. 29), and fictitious deities; and because he alone hath life in himself, and is the Giver of life. [Comp. Joh. vi. 62. Acts viii. 37. ix. 20; 1 John iv. 15; v. 5.]

17. σὰρξ καὶ αἷμα] i. e. according to the sense of the expression in the N. T. and the Rabbinical writers, *Man*, as composed of flesh and blood; by a circumlocution, which (as Fritz. observes) always contains the idea of weakness and frailty. The sense is, *Man* [in his greatest wisdom], (alluding to the Scribes) hath not taught thee thus, but God [by whose Providence thou becamest my disciple]. We are not, however, by this to understand any particular communication, by revelation, to Peter; but only the effect of that *conversion*, which resulted from the evidence afforded by the miracles, and the precepts and doctrines taught by Christ. It is remarkable that this phrase should not occur in the Septuagint.

18. 19. We are now advanced to a passage on which, as the Church of Rome mainly rests its doctrines of the supremacy and infallibility of the Pope, and the power of the Church, we are bound to discuss the sense with especial care. Let us, then, examine the words and clauses in order, as they of-

fer for themselves. First, from the very form of expression in *Καὶ γὰρ ἐγὼ σοὶ λέγω* it is plain, that what is here said by Christ is meant to correspond to what had been just said by *Peter*. As he had declared to Jesus: *Σὺ εἶ — ζῶντος*, so Jesus says to him: *Καὶ ἐγὼ σοὶ λέγω*, the sense of which is: "Moreover I also say to thee." In the next clause *εἰς τὸν Πέτρον*, we are to bear in mind that *Peter* was not the original name of this disciple; but a surname, given to him (as was customary with the Jewish *Rabbis* at the baptism of proselytes) at his conversion. And as those names were often given with allusion to some peculiar quality or disposition; so, in the case of Simon, it had reference to that *zeal* and *firmness* which he displayed; as well in first making this confession of faith in Christ, as in afterwards building up the Church and establishing the Religion of Christ. For examples of this kind of *Paronomasia* in giving names, see Gen. xvii. 5. xxxii. 27. and compare Gen. xivii. 36. Eurip. Phœn. 645. Æschyl. Prom. 472. Theb. 401. Agam. 670. So also Christ in like manner, surnamed James and John *Boanerges*, sons of thunder. Moreover Peter, or rather *Cephas*, (for *Πέτρος* is only the name Grecized,) means, not *stone*, (as some affirm,) but *Rock*, as Cephas often does, and *πέτρος* not unfrequently in the Classical writers, as Herod. ix. 36. Soph. Œd. T. 334. Callim. Hymn in Apoll. 22. So Juvenecus Hist. Ev. iii. 275. must have understood it, who well expresses the sense thus: "Tu nomen *Petri* dignā virtute tueris. Hæc in mole mihi, *Sarique* in robore ponam Semper mansuras æternis manibus ædes." Moreover, *εὲς εἰ* may be rendered "thy name denotes." So Mark iii. 17. *Βαρθολομαῖς ὁ ἱσταν, καὶ θάμας*.

But to proceed. Commentators, both ancient and modern, are not agreed as to what is meant by *ἐπὶ ταύτῃ τῇ πέτρᾳ*. Now that depends upon the reference, which some suppose to be the *confession of faith* just made by Peter, while others (and indeed almost every modern expositor of any note,) refer it to *Peter himself*: and with reason; for certainly, as is observed by Bp. Marsh (Comp. View, App. p. 27.), "it would be a desperate undertaking to prove that Christ meant any other person than Peter." In fact, they can indicate no other, consistently with the rules of correct exegesis: for, not to mention that the profession had not been Peter's only, but in making it, he spoke not for himself alone, but for all the Apostles (and in that quality returned answer to a question which had been addressed to them collectively: "Whom say ye that I am?" &c.) the connection subsisting in the reason given for the



πέτρα οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾗδου οὐ κατισχύ-  
19 σουσιν αὐτῆς. Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν·

surname which had been bestowed on Simon, confines it to that alone; as also does the *parallelism* between Christ's reply to Peter and the answer which he had given. And when the Expositors above alluded to conjecture that, in pronouncing the words, Christ pointed to *himself*, (as the great foundation) they argue upon a wholly gratuitous and very improbable supposition. Moreover, the words following καὶ σοὶ δώσω imply that there had been some *previous* gift or distinction. In short, the sense is: "Thou art by name *Rock*; (i.e. thy name means *Rock*) and suitably to that will be thy work and office; for upon *thee* (i. e. upon thy preaching, as upon a rock) shall the foundation of the Church be laid." It may, indeed, seem strange, that so natural and well-founded an interpretation should have been passed over by any. But that may be attributed *partly*, to the causeless fears into which Protestants have been betrayed; lest, by admitting it, they should give a countenance to the Papal claim of supremacy; and *partly*, to an idea, that such a sense would be contrary to what is elsewhere said in Scripture,—namely, that Christ is the *only* foundation. See 1 Cor. iii. 11. But as to the *first*, the fear is groundless: it being (as Bp. Middleton observes) "difficult to see what *advantage* could be gained; unless we could evade the meaning of δώσω σοι τὰς κλεῖς, which follows." And as to the *latter* fear, it is equally without foundation; since the two expressions are employed in two very different senses. In St. Peter's case, it was very applicable: for as he was the first Apostle called to the ministry so he was the first who preached the Gospel to the Jews, and also the first who preached it to the Gentiles. So that, to use the words of Bp. Pearson on the Creed, "the promise made here was punctually fulfilled, by Christ's using Peter's ministry in laying the foundation of the Christian Church among both Jews and Gentiles; and in his being the first preacher to them of that faith which he here confesses, and making the first proselytes to it: for St. Peter laid the first foundations of a church among the Jews, by the conversion of 3000 souls, Acts ii. 41., who, when they gladly had embraced St. Peter's doctrine, were all baptized; and then, ver. 47., we first find mention of a Christian Church. St. Peter also laid the first foundation of a Church among the *Gentiles*, by the conversion of Cornelius and his friends, Acts x." "If (says Bp. Taylor) St. Peter was chief of the Apostles, and head of the Church, he might fairly enough be the representative of the whole college of Apostles, and receive this promise in their right, as well as his own;—that promise, I say, which did not pertain to Peter principally and by origination, and to the rest by communication, society, and adherence; but that promise which was made to Peter first; yet not for himself, but for all the college, and for all their successors: and then made a second time to them all, without representation, but in diffusion, and performed to all alike in presence, except St. Thomas." In fact, the *Apostles generally* are in other parts of the N. T. called the *foundation* on which the Church is built, as in Eph. ii. 20. and Rev. xxi. 14., as being the persons employed in erecting the Church by their preaching. And what they all, more or less did, Peter commenced the doing thereof, and might

therefore be said to be the *first* foundation; though in matters of doctrine, the Christian Church rests on the testimony, not of one but of all.

But to proceed to the clause καὶ πύλαι ᾗδου οὐ κατισχύουσιν αὐτῆς, here there is the same debate as to the reference in αὐτῆς; some referring it to πέτρα, by which it must mean Peter's confession of faith; and not a few to the rock of the Gospel. Both methods are alike harsh and gratuitous, and in violation of the laws of exegesis. Almost all expositors of note are agreed in referring it to ἐκκλησίαν, both as it is the *nearer* antecedent, and because there thus arises a better sense. As to what is urged, that "the *grammatical construction* is against it," the persons who make this assertion show that they know as little of *grammar* as of *criticism*. And when they urge that the sense yielded by ἐκκλ. is wholly untenable on the ground of historical fact—this proceeds wholly upon a misconception of the *force* of ἐκκλ., on which see Bp. Pearson on the Creed, Art. ix., where he explains the different modes of using the word. In connection with this promise, the force of πύλαι ᾗδου is to be attended to. Now certain plausible senses have been propounded: but, besides that they are far-fetched, the constant import of the phrase, both in the Greek Classical, the Old Testament, and the Rabbinical writers (where it constantly means the grave, or the entrance to it, the state of the dead), must determine it to mean simply *death* (i. e. the entrance into a new state of being). Thus the clause which we are considering contains a promise, *either* of perpetual stability to the Church Catholic, on which see Bp. Horsley, in D'Oyly and Mant, and Vitranga de Synag. p. 36., or, (taking ἐκκ., as the best Commentators direct, to denote the *members* of it *individually*.) that not even death shall prevail over the [faithful] members of it: but that they shall be raised to a happy resurrection. Let us now proceed to examine the true import of the words which contain the *second* privilege conferred on St. Peter; namely, δώσω—οὐρανῶν. These words appear to be a *continuation* of the image by which the Church was compared to an edifice founded on a rock. And they seem intended to *further explain* what was meant by founding the Church upon Peter, as a foundation; and they *figuratively* denote, that Peter should be the person by whose instrumentality the kingdom of heaven (the Gospel dispensation) should be first opened to both Jews and Gentiles; which was verified by the event. See Acts ii. 41. x. 44. compared with xv. 7. and Joh. xx. 23. seq. It is clear, that this cannot be supposed to give Peter any supremacy over the rest of the Apostles (because the keys were, in the same sense, afterwards given to *them* also), much less to the whole Church of Christ in after ages. As to the expression, "the keys," it may also refer to the *power* and *authority* for the said work; especially as a key was antiently an usual symbol of authority (see Is. xxii. 22.); and presenting with a key was a common form of investing with authority; inasmuch that it was afterwards worn as a badge of office.

The words δίδωμι λίσσης—οὐρανοῖς are explanatory of the former. Yet it should seem that the image taken from the *keys* is not continued here; but that they are a *fuller development* of the ideas



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8. 9, καὶ ὃ ἐὰν δέσῃς ἐπὶ τῆς γῆς, ἔσται δεδμενόν ἐν τοῖς οὐρανοῖς· καὶ  
 30 21 ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε 20  
 διαστειλάτω τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἰπωσιν, οὐ αὐτός ἐστιν  
 [Ἰησοῦς] ὁ Χριστός.  
 31 22 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι 21  
 αὐτὸν ἀπὸ τῶν ἐν Ἱερουσαλὴμ, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων  
 καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ  
 32 ἡμέρᾳ ἐγερθῆναι. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτι- 22  
 33 μᾶν αὐτῷ, λέγων· Ἰλλεύς σοι, κύριε! οὐ μὴ ἔσται σοι τοῦτο. Ὁ δὲ 23  
 στραφείς εἶπε τῷ Πέτρῳ· Ὁπίσω μου, Σατανᾶ! σκάνδαλόν  
 μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε 24  
 34 23 ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,

of *trust* and *power* of which keys form a symbol; and that the power here meant is of a more extended kind. Not a little diversity, however, of interpretation *here* exists (see Reccens. Synop.); though there is little doubt but that the view taken by lightfoot, Selden, Hamm., Whitby, Kuin., and most recent Commentators, is the true one; who shew that *δεῖν* signifies to *forbid*, not only in the Rabbinical writings, but in Dan. vi. 8. ix. 11, 16., as also in the Chaldee Paraphrase on Numb. xi. 28.; and that *λύειν* Heb. פָּרַק and פָּרַק denotes to *pronounce lawful, concede, permit, direct, constitute*, &c. The sense will, then be: "Whatsoever thou shalt forbid to be done, or whatsoever thou shalt *declare lawful*, and constitute in the Church, shall be ratified, and hold good with God; including all the measures necessary for the establishment and government of the Church. (See Vitringa de Synag. p. 754. seq.) That the above powers were exercised by Peter, in conjunction with the other Apostles, is indisputable. We need only advert to the decisions of the Council held at Jerusalem; when nearly the whole of the Mosaic ritual law was *bound*, given up, and abrogated, while *part* of it was *bound* and still held obligatory. (See also Acts i. 28. & xxi. 24.) The words of our Lord at Joh. xi. 23. confer a similar privilege as to *persons* as that of the keys here imports as to *things*, viz. doctrines and institutions.

It is here observable that this sense of the words *δεῖν* and *λύειν* is directly contrary to that which prevails among the Classical writers, in whom *λύειν* (*λύω*) is synonymous with *καταλύειν* (*λύω*), to *abrogate*, &c.; but nowhere, I believe, in the sense *concede, permit*, except in Diod. Sic. i. 27. (cited by Selden.) *δεῖν ἐγὼ δέσω οὐδὲν εἶναι λέγειν*. But even that is the literal Greek version of an *Oriental inscription*, and therefore is likely to follow the Eastern idiom. In fact, the phrase *δεῖν λύειν* has never been produced from any Classical writer. I have, however, met with a passage which approaches to it in Soph. Antig. 40. εἰ καὶ — ἐγὼ λύω· ὅτι δὲ φασκεῖσθαι προσέειπεν πλὴν, where the Schol. explains *ρόδε ἐφαικτοῖσα* by *βεβαιόεσσα τὸν νόμον*.

Whatever may be thought of the dignity thus conferred, it will certainly by no means justify the assertion of any peculiar prerogative to the *Roman Pontiff*; nor affect the question at issue between Protestants and Romanists upon the *power of the Church*. Whatever foundation Peter might be to the Church, it is clear that the

very image excludes all notion of a *succession* of persons similarly circumstanced. Nor, if the superiority of *Peter* had been permanent, could it afford a shadow of reason for deducing from it the supremacy of the first Bishop of Rome in the *persons of his successors*. At the same time, it must be observed that the authority of *binding* and *loosing*, first communicated to St. Peter and the other Apostles, was exercised by their immediate successors; and indeed has been continued, as far as altered circumstances would permit, by their successors, the Bishops of the Church to the present day.

20. The most eminent Critics are agreed, that *Ἰλλεύς*, found in the common text, is to be cancelled, on the authority of 34 MSS. and several Versions and Fathers.

21. On the connexion of the remaining portion of the Chapter, see Mackn., Porteus, and Townsend.

— *πρεσβυτέρων*] the members of the great Sanhedrim. See xvi. 3. Acts iv. 3. xxv. 15. At Lu. xii. 66. they are called *πρεσβυτέρων*.

22. *προσλαβόμενος αὐτόν*.] This controverted expression may mean "taking him aside," but is best interpreted, "taking him by the hand;" an action naturally accompanying advice, remonstrance, or censure. Schleus. adduces an example of this sense from Plutarch; to which I add another from Aristoph. Lysist. 1123. *λαβόμενος ἑμὲ, λαβόμενος δὲ δέμας*. *Ἐπειμῶ* here only denotes affectionate chiding.

— *Ἄνδρα σου*.] Sub. *ὁδὸν αἶμα*. Equivalent to our "God forbid," and common in the Sept., Philo., and Josephus. The words following, *εἰ μὴ θέτω σου τὰς ἐξουσίας* are exegetical of *Ἄνδρα σου*, and Grot. regards them as equivalent to the Classical *μή γινώσκω*; while Fritz., more properly, makes *this* distinction between them, — that the former is a formula *medium omen avertentis*; the latter, *precatrice et valde sperantis* rem aliter eventurum esse; i. e. Di meliora, domine; non credo hoc tibi accidit. There is an ellipsis of *δὲ τοῦδε αἵμα*, supplied in 1 Chron. xi. 19. Sept. *Ἄνδρα μου ὁ ὁδός, καὶ τὰς ἐξουσίας τὸ ἵματιόν σου*.

23. *Σατανᾶ*.] The word here signifies either an adversary, or an evil counsellor. *Σατανᾶ*, &c. is exegetical of the preceding, and signifies, "thou art an obstacle to the great work of atonement by my death;" namely, by fostering that natural horror of his painful and ignominious death, which occasionally harassed our Saviour.

— *οὐ φρονεῖς*.] *Φρονεῖν* τι τινος signifies "to



ἀπαρνησάσθω ἑαυτὸν, καὶ ἁρῶται τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω 8. 9.  
 25 μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς 35 24  
 26 δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὕρήσει αὐτήν. (Τί γὰρ 36 25  
 ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν  
 αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;) 9.  
 27 Μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς  
 αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ 9.  
 28 τὴν προᾶξιν αὐτοῦ. Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε † ἐστηκότων, 1 27  
 οἵτινες οὐ μὴ γέσωσιν θανάτου, ἕως ἂν ἴδωσι τὸν Υἱὸν τοῦ ἀνθρώ-  
 που ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

1 XVII. ΚΑΙ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ 2 28

be well affected to any one, to take his side." Here it denotes *caring for, being devoted to*, as 1 Macc. x. 20.

24. ἀπαρνησάσθω ἑαυτὸν] "let him neglect his preservation, not value his life." Comp. Luke xiv. 26., and see note on Matt. x. 38. sq.

26. τί γὰρ ὠφελεῖται—ψυχῆς αὐτοῦ;] This seems to be, like the following τί δώσει, &c., a *proverbial* expression; but transferred by Jesus from temporal to spiritual application; there being an allusion to the two meanings of *ψυχή*,—*life* and *soul*. If we think an earthly and temporary life cheaply bought, at whatever price, how much more a heavenly and eternal one." At *ζημιωθῇ τὴν ψυχὴν* sub. *eis*, which is sometimes expressed in the Classical writers, though they generally use the *Dative*. Τί δώσει, &c. Another proverbial expression, with which Wets. compares several others. I add a saying of Socrates, preserved by Libanius, in which he says, τιμώτατον τῷ ἀνθρώπῳ ψυχὴ εἶναι· δεύτερον δὲ τὸ σῶμα, τρίτον τὰ χορήματα. [Comp. John xii. 25.]

27. μέλλει γὰρ &c.] The Commentators are not agreed as to the reference in this and the next verse. The ancient and the earlier modern ones in general refer the former of them to the *final* advent of Christ at the day of judgment; the latter, to the second advent of Christ at the destruction of Jerusalem, about 40 years afterwards. Most recent Expositors, however, since the time of Whitby, refer the *former* verse also to the second advent of Christ. And indeed they make out, as far as regards the connection with the preceding verses, a tolerably good case. Not so, as regards the words and phrase of the verse itself; which, though they be not wholly unsuitable to the *first* advent, yet are far more naturally to be understood (according to their use elsewhere) of the *final* advent. And as to the *connection*, the γὰρ may be referred, not to the verses immediately preceding, but to the injunction at v. 24.; vv. 22. & 23. being parenthetical. Nor is the course of argument injured; which may be preserved by supplying mentally a few words of connection between v. 27 & 28., q. d. [Of his power and determination to judge and punish the impenitent, he will ere long give a specimen on the unbelieving and persecuting Jews]; for "verily I say," &c. And as this second coming *ἐν δόξῃ* (v. 27., as Fritz. rightly explains, in *medio regni splendore*) is elsewhere described in terms bearing a strong resemblance to those which designate Christ's *final* advent, there was the greater propriety in introducing them as a just ground to expect and prepare for it. And although

it has been urged that it would be harsh to understand the *τινες* of *one* person; and St John alone of the bystanders is known to have lived to see the destruction of Jerusalem, yet that argument is very inconclusive; for it is highly probable that others of the by-standers, as well as St. John, might live forty years. And certainly the air of the words suggests a *distant* event, not one close at hand; as would be the case, if we take this, with Mackn. and others, of the *Transfiguration*, or of Christ's assuming his mediatorial kingdom after his ascension. As to the first of those two interpretations, it has not a shadow of probability; since the words of this verse bear no affinity to those used in describing that awful transaction. As to the *second*, it is not permitted by the connection; since there is no allusion to Christ's coming to judgment. Perhaps, however, as the two events in question formed part of one transaction, the two interpretations may be united. And then the sense will be, that some then present should live to see Christ enter upon and finally establish his mediatorial reign; at the completion of which he will come in the glory of his Father to reward every man according to his works.

28. ἐστηκότων] Many MSS. and some Fathers have *ἐστῶτων*, which is edited by Matth., Griesb., Knapp., Vater, and Scholz. Others have *ἐστῶτες*, which is adopted by Wets., and edited by Fritz., as being the more *difficult* reading. But it seems to have come from the margin, and to have been a conjecture of those who proposed to read *ἐσθ' τινες ὧδε ἐστῶτες*. As to the first mentioned reading, it may be the true one; but the evidence is not so strong as to demand any change in the text; and the common reading is defended by Mark ix. 1. and Luke ix. 27.

—γένησθαι θανάτου is a Hebraism (like *θεωρεῖν θαν.*, Joh. viii. 51., *ἰδεῖν θαν.*, Luke ii. 26.) by which verbs of sense are used in the metaphorical signification to *experience*, not unfrequent in the *Classical* writers; where it is joined not, indeed, with *θάνατος*, but with nouns denoting *trouble*.

XVII. 1. We are now arrived at the narration of a most awful and mysterious transaction—such as draws back for a moment the veil from the invisible world: on the circumstances, *manner*, and *probable purposes*, of which a brief notice must here suffice. For further particulars, the reader is referred to Bp. Hall's *Contemplations*, Whitby, Mackn., Porteus, and Townsend; and, above all, to the masterly Dissertation of Witsius,



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9. 9. Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναγίρει αὐτοὺς εἰς  
 29 ὄρος ὑψηλὸν κατ' ἰδίαν. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ 2  
 30 ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο  
 3 4 λευκὰ ὡς τὸ φῶς. Καὶ ἰδόν, ὥφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας, 3  
 6 33 μετ' αὐτοῦ συλλαλοῦντες. Ἀποκριθεὶς δὲ ὁ Πέτρος ἔειπε τῷ Ἰησοῦ· 4  
 33 Κύριε, καλὸν ἔστιν ἡμῶς ὧδε εἶναι. εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς  
 34 σκηναίς· σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλίᾳ. Ἦτι αὐτοῦ λα- 5  
 7 35 λούντος, ἰδόν, μεγάλῃ φωνῇ ἐπεσκέασεν αὐτούς· καὶ ἰδόν, φωνὴ ἐκ

in the *Meletemata Leidensia*, or the abstract of it in *Townsend*. The transaction itself may be considered as a *figurative representation* of Christ's final advent in glory to judgment. To advert to some of the *particulars*,—why *three* disciples and no *more* were admitted, seems to have been, because that number was the number of witnesses necessary to establish legal proof of any transaction. The three particular disciples taken were selected as being the most attached and confidential of the disciples. That the presence of Moses and Elias was a bodily, and not, as some say, a *visionary* appearance, there is no reason to doubt; especially as it involves no difficulty, but such as Omnipotence will vanquish at the general Resurrection, though the *nature* of the change in question is incomprehensible to us, with our present faculties. As to supposing, with some sceptical foreign Theologians, the *whole* to have been a vision, that is still *less* defensible; for though the disciples had been asleep (or rather *heavy for sleep*;) the transaction, it seems, taking place in the night (see Luke ix. 32.), they are distinctly said to have been *awake* when they *saw* and *heard* Moses and Elias conversing with Jesus. With respect to the *purposes* of this transaction, it seems to have been intended, 1. to loosen the prejudices of the Apostles as to the performance of the Mosaic Law, by a figurative and symbolical representation of the expiration of the Jewish, and the commencement of the Christian dispensation; 2. to reconcile their minds to the sufferings and death of Christ; 3. to strengthen their faith; affording an *additional* proof, as it were, by a *sign* from heaven, of the Divine mission of Jesus. For it is probable that as the Jews supposed the Messiah would, at his coming, be seen literally descending from the heavens, and arrayed in glory; so our Lord was pleased to give his *Apostles* this decisive proof of his Messiahship, by showing himself in his glory, such as that with which he would appear at the final Advent. The representation was, no doubt, *also* intended to comfort and support the Apostles under their present and future trials and tribulations, by a prospect of the *glory* which should be revealed in their Saviour, and, through him, in themselves.

—*ἵeron*.] This mountain is, from ancient tradition, supposed to have been *Tabor*. Lightfoot, however, questions the truth of the tradition; but, as far as respects the distance of the mountain from Caesarea Philippi, on insufficient grounds; for it is only about 45 miles from that place, a distance easily accomplished in six days. But neither, on the other hand, will the words of v. 22 and Mark ix. 30., as is alleged, prove what those who maintain that the mountain was Tabor, aver; namely, that a journey was taken through Galilee just before the Transfiguration. As to

the former passage, see the note there; and as to the latter, it only proves that a journey to *Capernaum*, was taken *after* the Transfiguration: and therefore it is highly improbable that there should have been so long a journey taken *just before* it. And although the expressions used by St. Matthew and Mark do not specify any *particular mountain*, yet the context evidently points at some mountain in the neighbourhood of Caesarea. And this probability is converted into certainty by the words of St. Luke, *ἀνέβη εἰς τὸ ὄρος* (as it is found in all the MSS., confirmed by the Pesch. Syr. Version), where the Article limits the sense to *some* mountain, which might be called the mountain in respect to Caesarea; and that cannot well be any other than some part of the ridge of *Hermon*; most probably that part of it which runs out into the plain of the Jordan, within six miles of Caesarea, called the *Mons Penem*. The tradition above mentioned seems to have arisen from a confounding of the *two* Mounts Hermon; one very near Tabor, the other near Caesarea. It should seem that after it had been preserved by ancient tradition, that Mount Hermon was the scene of the Transfiguration, those who lived in later ages supposed the Hermon to be that near Tabor, as was natural; since the two were often associated. So Ps. lxxxix. 12. "Tabor and Hermon shall rejoice in Him;" and others afterwards fixed on *Tabor itself*, on account of its very close contiguity, and its being most *κατ' ἰδίαν*, in their mistaken view of the expression, referring it to the *mountain*, for Mr. Maundrell, in his *Travels*, remarks that it stands "apart;" and all travellers describe it as being of a conical form, detached from the neighbouring mountain, and terminating in a point.

2. *μετεμορφώθη*.] "was transfigured." The word (which sometimes imports a change of substance) here denotes only a change in external appearance (as in Athan. V. H. i. l.), agreeably to the sense of its primitive *μερῆ* in the Old and New Testament. Thus, in the plain words of Luke ix. 29. *τὸ εἶδος αὐτοῦ αἰσθητὸν αὐτοῖς ἔγινετο*.

4. *καταπέτα*.] Namely booths composed of branches of trees, such as were hastily raised for temporary purposes by travellers, and such as were reared at the feast of tabernacles. (Comp. i.)

5. *φωτεινὴ*.] Griesbach and Fritz. edit *φωδὴ* on account of its being the more difficult reading. But that Critical reason has its exceptions; and *οὐ* is, when the reading involves a violation of the *norma loquendi*. Now *οὐ* *φωδὴ*, as Kautel and Fritz remark, "reperiantiam quendam continent, (Comp. Mark ix. 7.) nec facile dici potest," whereas *φωτεινὴ* is supported by vi. 22. See xi. 24 & 26. Another is, when the external evidence for reading is exceedingly slight; which is the case here; for it is found only in five or six inferior MSS. The cloud here mentioned,



τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ <sup>MK. LU.</sup> 9 9  
 6 εὐδόκησα· αὐτοῦ ἀκούετε. Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ἐπὶ  
 7 πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. Καὶ προσελθὼν ὁ Ἰησοῦς  
 8 ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβεῖσθε. Ἐπάραντες <sup>s</sup> 36  
 δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.  
 9 Καὶ καταβαινόντων αὐτῶν † ἀπὸ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰη- 9  
 σοῦς, λέγων· Μηδενὶ εἴπητε τὸ ὄραμα, ἕως οὗ ὁ Υἱός τοῦ ἀνθρώπου <sup>11</sup>  
 10 ἐκ νεκρῶν ἀναστῇ. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέγον-  
 11 τες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἰηλὶαν δεῖ ἔλθειν πρῶτον;  
 12 ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἰηλίας μὲν ἔρχεται πρῶτον, <sup>12</sup>  
 12 καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν, ὅτι Ἰηλίας ἤδη ἦλθε· καὶ <sup>13</sup>  
 οὐκ ἐπέγνωσαν αὐτόν· ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω <sup>13</sup>  
 13 καὶ ὁ Υἱός τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. Τότε συνῆκαν  
 οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.  
 14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος <sup>14</sup> 37  
 15 γονυπετῶν αὐτόν, καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σελη- <sup>17</sup> 38  
 νιάζεται, καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ <sup>19</sup>  
 16 πολλάκις εἰς τὸ ὕδωρ. Καὶ προσήνεγκα αὐτόν τοῖς μαθηταῖς σου, <sup>40</sup>

called at 2 Pet. i. 17. the "excellent glory," is supposed to have been the Shechinah, in which the Divine Majesty often appeared to the Jews.

—ἐπεσκίασεν.] Not, *overshadowed*, but *surrounded*. An Hellenistic use found in the Sept. The αὐτοῖς may be understood of *all present*.

—φωνῇ, &c.] This is one of the *three instances* in the Gospels, of God's personally interposing and bearing testimony in favour of his Son. Αὐτοῦ is to be taken *emphatically*, "him alone," and no longer Moses and the Prophets. Comp. supra iii. 17. 2 Pet. i. 17. Mark i. 11. John i. 34. Is. xlii. 1.

6. ἔπεσον ἐπὶ πρόσωπον.] A posture generally and naturally assumed by those to whom visions were made; and to be accounted for not merely on a principle of *fear*, (it being the general persuasion that the sight of a supernatural being must destroy life) but of *reverence*. [Comp. Dan. viii. 18. ix. 21. x. 10 & 18.]

9. ἀπὸ τοῦ ὄρους] i. e. that mentioned, supra xvi. 20. For ἀπὸ Matth., Griesb., Fritz., and Scholz edit *ἐκ*, from very many MSS., early Editions, and Fathers. But there is no sufficient reason for alteration; especially as καταβ. ἀπὸ ὄρους is often used in the N. T.; καταβ. ἐκ τοῦ ὄρους *never*.

—τὸ ὄραμα] "what they had seen," ἀ εἶδον, as Mark phrases it. This term quite excludes the notion that it was a mere vision.

10. τί οὖν οἱ Γραμματεῖς — πρῶτον] Conf. supra xi. 14. there is here a difficulty, arising from the obscurity of the connection, and the brevity of the enunciation. The sense is most probably as follows. "How can the declaration of the scribes (grounded on the prophecy of Malachi iv. 5.) hold good,—that Elias must precede the Messiah, to announce his coming, and restore all things, &c., when we see the Messiah already come, and no Elias performing any of the offices in question?"

11. Ἰηλίας μὲν — πάντα.] The sense (which has been carelessly disputed) is plainly as follows.

"Elias is indeed first to come, and will restore all things;" i. e. be the means of introducing a mighty moral change and reformation. There is thought to be an allusion to the words of Malachi iv. 5, 6. Sept., what is there said *especially*, being here applied *generally*. The *future* tense is used, because Jesus here merely uses the language which was generally applied to the Messiah; q. d. "So then, it seems Elias," &c. Ἀποκαταστήσει is said by some to be taken of *design* rather than effect. But what John was to do, which was only to act an introductory part, *was* accomplished, and ἀποκατ. must be explained with a reference thereto. If this be not admitted, the way in which the words were said will sufficiently justify the use of the term.

12. οὐκ ἐπέγνωσαν αὐτόν] "knew him not;" "did not recognise him as such;" there being much disagreement as to his real character.

—ἐν αὐτῷ.] This is thought to be a *Hebraism*; but it is rather a *popular* idiom, similar to one in our own language. Ποιεῖν is adapted to denote *treatment* of every kind, whether good or bad. Ὅσα ἠθέλησαν is a *popular* idiom, which usually implies violence. See Luke xxiii. 25. and Mark ix. 13.

14. αὐτόν.] So all the Editors from Wets. downwards read, for αὐτῷ, on the strongest evidence both of MSS. and Fathers, and the usage of Scripture, as Mark i. 40. x. 17.

—γονυπετῶν.] The force of the term is well illustrated in Horne's Introd. iii. 328.

15. σεληνιάζεται] literally, "he is moonstruck." From the symptoms mentioned here and at Mark ix. 18. this disorder is supposed to have been *epilepsy*; under whose paroxysms those afflicted with it are deprived of all sense, bodily and mental, and nearly all articulation. And as we find, in the ancient medical writers, epileptic patients said to be *moonstruck*, agreeably to the common notion, of the influence of the moon in producing the disorder, it is very possible that the disorder in question was epilepsy. Be that, how-



MK. LU.

9. 9. καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς 17  
 19 41 εἶπεν· Ὡς γενεὰ ἄπιστος καὶ διεστραμμένη! ἕως πότε ἔσομαι μεθ'  
 27 42 ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. Καὶ ἐπει- 15  
 28 43 μησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν αὐτὸς αὐτοῦ τὸ δαιμόνιον· καὶ  
 44 ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ 19  
 45 μαθηταὶ τῷ Ἰησοῦ καὶ ἰδίαν, εἶπον· Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν  
 46 ἐκβαλεῖν αὐτό; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν. 20  
 47 ἂμην γὰρ λέγω ὑμῖν· ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε  
 29 48 τῷ ὄρει· Ὁρει τοῦτο· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐ-  
 49 δὲν ἀδυνατήσει ὑμῖν. Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν 21  
 50 προσευχῇ καὶ νηστείᾳ.

Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· 22  
 31 44 Μέλλει ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδυσθαι εἰς χεῖρας ἀνθρώπων·  
 45 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλπη- 23  
 51 θησαν σφόδρα.

Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ δίδραχμα 24  
 52 λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ τιλεῖ τὰ  
 53 δίδραχμα; λέγει· Ναί. Καὶ ὅτε ἐσῆλθεν εἰς τὴν οἰκίαν, προέφθα- 25

ever, as it may, the symptoms are all reconcilable with demoniacal influence.

17. ὃ γενεὰ ἄπιστος.] Who are the persons here meant, has been much debated. Some understand the *father* and the *relations*. Others, the *Jews*, i. e. the *Scribes* who might be present on the occasion. Others, again, the *disciples*; which seems from the context to be the most probable. But it is better (with Dodd., Kypke, Kuin., &c.) to suppose the *reproof* meant for *all* present, each as they deserved it. *Γενεὰ ἄπιστος* may be referred to the *disciples*, and perhaps the *father*; *διστρ.* to the *Scribes*; the first *θυὼν* to the *disciples* and the second to the *scribes*.

— *διστραμμένος* signifies, literally, *crooked*, *perverse*, and, metaphorically, *bad*; whether in body, or in mind or morals. There is a similar metaphor in our word *wrong*, from the part. past *wrung*, from *wringen*, to twist. In both terms there is a tacit reference to what is *straight*.

— *ἕως πότε* — *ἐμῶν*] render, "How long must I be with you," i. e. "How long must my presence be necessary to you?"

18. καὶ ἐπετίμησεν — *δαιμόνιον*.] Some refer the *αὐτῷ* to the sick person; others, far more correctly, to the *daemon*. In fact, the passage is to be taken as if written καὶ ἐπετίμησεν τῷ δαίμονι, καὶ ἐξῆλθε.

20. ὡς κόκκον σινάπεως] i. e. even in the smallest degree; for this was, as we find from the Rabbinical citations in Wets., a proverbial expression to denote any thing exceedingly small, (the *cumini* being the smallest of all seeds) just as to *remove mountains* was an adagial hyperbole to denote the accomplishedness of any thing apparently impossible. [Comp. Mark xi. 23. Luke xvii. 6.]

21. τοῦτο τὸ γένος.] Here almost all Commentators supply *δαίμονων*. But that would suppose *different kinds of demons*, which, though a possible fact, yet must not be admitted into revelation *per aliptum*. The truth is, that (as Chrys., Euthym., and some modern Commentators have seen,) the sense is: "this kind of *demons*," namely,

*dæmons*. Similar expressions might be adduced both from the Greek, Latin, and modern languages.

— *ἐν προσευχῇ καὶ νηστείᾳ*.] viz., says Campb., as necessary to the attainment of that faith, without which the *demons* could not be expelled; and, therefore, prayer and fasting might be said to be the *cause*, as being the *cause of the cause*.

22. παραδίδυσθαι.] Not betrayed, but delivered up.

— *ἀναστρεφόμενων ἐν τῇ Γ.*] This should not be rendered, "while they abode in Galilee;" nor, "while they returned to Galilee;" nor, as some interpret, "while they passed through." For though it may seem to be required by Mark ix. 30. *παρπορεύοντο ἐν τῇ Γαλιλαίᾳ*, yet there is no authority for such a sense; nor do the words of St. Mark require it; for *ἐπερ.* there means, "they passed along through" (as in li. 23.) i. e. travelled through. And that is the very sense of *ἀναστρέφω* here of which signification Wets. will supply examples. Render, "as they were travelling in in Galilee," i. e., as we find from v. 24. on their way to Capernaum; and, as we learn from supra xvi. 21, on their journey to Jerusalem.

24. τὰ δίδραχμα] "the didrachmas." A collective name for the *tax* so called. The plural is used with reference to the many persons from whom it was collected, each paying one. Thus there is no need to read (as Pico, proposes) τὰ δ. And the Art. has reference to the *customary* payment. The noun is declined τὰ δίδραχμα, τοὺ δίδραχμα; consequently, *δίδραχμα* is the accus. plural, which I should scarcely have thought worth mentioning, had not some Commentators of eminence, through ignorance of this minute grammatical point, fallen into error. The tax was doubtless the half shekel, the sacred tribute.

25. τί ἐστὶν αὐτῷ τὸ εἶδος] Who is here meant, is not clear. Almost all the Commentators suppose, *Jesus*. We may, however, understand it, with Euthym., L. Brug., and Kuin., (supported by the Syr.) of *Peter*. The sense



σεν αὐτόν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς  
 γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ  
 26 ἀπὸ τῶν ἄλλοτριῶν; Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἄλλοτριῶν.  
 27 Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. Ἵνα δὲ μὴ σκαν-  
 δάλισωμεν αὐτοὺς, πορευθεῖς, εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ  
 τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐν-  
 ῥήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἑμοῦ καὶ σοῦ.  
 1 XVIII. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέ- 46  
 2 γοντες· Τίς ἄρα μεῖζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; Καὶ 36 47  
 προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν·  
 3 καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν· ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ  
 4 παιδία, οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὅστις οὖν  
 † ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μεῖζων ἐν τῇ  
 5 βασιλείᾳ τῶν οὐρανῶν. Καὶ ὅς ἐάν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ 37 48  
 6 τῷ ὀνόματί μου, ἐμὲ δέχεται· Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν  
 τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος

may be thus expressed: "When Peter had entered into the house, [whither Jesus had already gone, while the tax-gatherers were applying to Peter for the contribution,] and was just about to ask him whether he would not pay the contribution. Jesus was beforehand with his question, by asking *him* one, namely, *Τί σοι, &c.* Υἱῶν, i. e. those of their own family, as opposed to *ἄλλοτ.*, those not of their own family.

26. ἄρα γε ἐλεύθεροί εἰ. οἱ υἱοί.] Though there has been some question raised as to what is meant by these words, yet, after all, the simplest and truest interpretation is that of Chrysost. and Euthym. (approved by Fritz.), namely, "that this tribute, paid to God for his temple, I ought not to pay, inasmuch as I am his *Son*." There is an argument *à fortiori*. "If such be the case with an earthly king's son, how much more," &c.

27. Ἵνα μὴ σκανδαλίσωμεν αὐτοὺς] i. e. that we may not make them suppose, that we undervalue the temple; which might cause them to stumble at, and reject my pretensions.

—τὸν ἀναβάντα ἰχθύν] "that which rises to, or meets the hook." As to the piece of money here mentioned, we need not, with Schmidt, suppose it created on purpose; but that it had fallen into the sea, and been swallowed by the fish. Many instances are on record of jewels, coins, &c. being found in the bellies of fishes.

XVIII. 1. ἐν ἐκείνῃ τῇ ὥρᾳ] "at that time" (ὥρα for καὶρος, as xi. 25.) and probably on the same day with the events just recorded, namely the transfiguration, and the payment of the didrachma by our Lord for himself and Peter. On the discrepancy respecting the mode in which this transaction took place, see Michaelis, as cited by Mr. Townsend, Vol. i. p. 307. Τίς ἄρα μεῖζων &c. This inquiry, no doubt, arose from a dispute, which had arisen of late from the preference just shown by Jesus to Peter, John, and James; and which had excited some envy in the rest of the disciples, and perhaps some pride in the bosoms of those preferred.

—μεῖζων] for μύγιος, say the Commentators. But the disciples seem to have desired to know,

not who should be *the greatest*, but who should be *great*, and fill the *more considerable* posts in the Court of the Messiah. The notion (common to all the Jews) that the Messiah would erect a temporal kingdom, they yet clung to; and never laid aside till fully enlightened at the descent of the Holy Spirit.

2. ἔστησεν αὐτὸ—αὐτῶν] Thus employing a method of instruction always prevalent in the East; namely, that by emblems and symbolical actions. See Joh. xiii. 4. & 14. xx. 22. xxi. 19

3. ὡς τὰ παιδία] Namely, in respect to unambitiousness, humility, docility, and absence of a worldly-minded spirit, dispositions the very reverse to those which they were then indulging. Comp. infra xix. 14. 1 Cor. xiv. 26. Our Lord proceeds to show that he who evinces the dispositions thus enjoined shall be distinguished in the spiritual kingdom which he comes to establish.

4. ταπεινώσῃ] Lachm. and Scholz edit, from many ancient MSS., ταπεινώσει. But there is not sufficient evidence to justify any change. If the propriety of the Greek be objected to, we might answer, with Matthæi, in N. T. non Gracitas sed Codices valent. However, the propriety has been learnedly supported by Fritz.

5. καὶ ὅς ἐάν δέξηται &c.] The preceding verse is evidently directed to the *Apostles*; while this and the following seem not suitable to them; but were probably addressed to some *bystanders*, for to the people at large it would be very suitable.

6. μικρῶν] i. e. disciples generally without reference to age or quality. The words τῶν πιστευόντων are exegetical of the preceding.

—συμφέρει αὐτῷ.] Some supply μάλλον, i. e. rather than he should commit such a crime. But that is not necessary, it being *implied*.

—μύλος δυνάς.] Same Commentators understand by this the *upper of the two mill-stones*, called in Heb. גרר, as *riding* on the other; others, a *mill-stone turned by an ox*, and consequently larger than that turned by the hand. Be that as it may, the expression ἀνφίλοι—καταπαύεθ, seems to be proverbial. The punishment in question, though not in use among the Jews themselves, was so



MK. LU.

9. 15. οὐκὸς † ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πέλᾳ τῆς  
θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων! ἀνάγκη γάρ ἐστιν 7  
ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάν-  
43 δαλον ἔρχεται! Ἴδὲ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, 8  
ἐκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν  
ζωὴν ὡλὸν ἢ κελὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα, βληθῆναι  
47 εἰς τὸ πῖρ τὸ αἰώνιον. Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε 9  
αὐτόν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν  
εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἔχοντα, βληθῆναι εἰς τὴν γέενναν τοῦ πυ-  
ρός. Ὁρατε μὴ καταφρονήσητε ἐπὶ τῶν μικρῶν τούτων· λέγω γὰρ 10  
ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπονται τὸ πρό-  
σωπον τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. Ἦλθε γὰρ ὁ Υἱὸς τοῦ ἁ- 11  
4 θρώπου σῶσαι τὸ ἀπολωλός. Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι αὐ- 12  
θρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν· οὐχὶ ἀγεῖς τὰ

among the surrounding nations: where it was inflicted on criminals of the worst sort.

— πέλᾳ τῆς θαλάσσης] A somewhat rare phrase, which preserves the primitive sense of πῶλος, namely a *depth*. For ἐπὶ before τὸν τράχ. very many MSS. have ἐκ, which is edited by Wets., Matth., Griesb., Vater, Fritz., and Scholz: perhaps upon just grounds. With this and ver. 7. comp. Luke xvii. 1 & 2.

7. σκανδάλων] Namely, those just adverted to, arising from the calamities and persecutions that awaited the professors of Christianity; and which are supposed to have been present to the mind of our Lord and his Apostles.

— ἀνάγκη γὰρ &c.] The necessity here mentioned is *conditional*; and we may paraphrase this, and the parallel passage of Luke, as follows: "it cannot but happen that offences, (σκάνδαλα) circumstances which obstruct the reception, or occasion the abandonment of the faith, should occur; whether occasioned by persecution, denial of the common offices of humanity, contempt, &c. The argument is, that though, from the corruption of human nature, and the abuse of men's free agency, offences must needs arise, yet so terrible are the consequences of those offences, that it is better to endure the greatest deprivations, or corporeal pain, than occasion them. On this subject see Bp. Taylor's Works, Vol. iii. 221. sq.

8. Compare ch. v. 30. sq. and Notes. With respect to the *connection*, Kuin. denies that there is any. But it should seem that, together with cautions against the *scándala* which draw *others* into sin, our Lord mixes one (intended for his disciples) against throwing any *scándalon* in our *own* way, either by giving way to worldly-mindedness, or to sensuality, and inordinate affection. In short, the best commentary on these verses are those of 1 John ii. 15 & 16., probably written with a view to this admonition of Christ: Μὴ ἀγαπᾶτε τὸν κόσμον &c. ὅτι πᾶν τὸ ἐν κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἐπιθυμία τῶν ὀφθαλμῶν, &c.

10. ὁρατε μὴ καταφρονήσητε &c.] Reverting back to the subject before treated at 6 & 7. our Lord from *prevention* in general proceeds to warn his hearers against *pride* and *contempt* towards the persons in question. And this admonition is urged from two reasons. 1. The care with which God, by his angels, watches over his meanest

servants; 2. the love of Christ shown equally unto *them*, by his laying down his life for their sakes, as well as their more honoured brethren. It is plain that *this* admonition is meant for such as were become disciples. As to the *first* reason, it is an *argumentum ad hominem*, adverting to the general belief of the Jews (retained among the early Christians, and professed by several of the Fathers), that every person, or at least the *good*, had his attendant angel. These are said at Heb. i. 14. to be "ministering spirits to those who shall be heirs of salvation." This angelic attendant they regarded as the representative of the person; and even as bearing a personal resemblance to him: may, standing in the same favour with God as the person himself.

— ἀξίωμα τὸ πρέσβει &c.] "they enjoy the favour of," &c., in accordance with the Oriental custom, by which none were allowed to see the monarch but those who were in especial favour with him. [Comp. 1 Kings x. 8.]

11. ἢλθε γὰρ — ἀπολωλός.] The connection here is not quite certain; but it seems to be with the *former* part of the preceding verse, q. d. "Despise not any fellow-Christians, however humble; for the Son of Man came to *save ruined men*, without exception or distinction." The verse is rejected by Kuin., and cancelled by Griesb. and Lachm.; but rashly: for *external* evidence is quite in its favour; it being only omitted in 5 MSS. and 3 inferior Versions: and *internal* decidedly so; for it is far easier to account for its omission than its insertion from Luke xix. 10. It is omitted in so few MSS., that we might almost suppose the omission to have been from the negligence of the scribes. But I rather suspect that the *clashing* Alexandrian Critics (who throughout the whole of the N. T. took such unwarrantable liberties with the text) here threw out the verse for no better reason, than that they could not trace its *connection*. But the very difficulty of tracing that connection is the best of all reasons why we should not suppose the verse to be an insertion: for the kind of persons who used to insert clauses from one Gospel into another would never have thought of making the insertion here.

12. The connection seems to be this: " [You may figure to yourselves the grief and anger which the Almighty feels at *one* of his faithful being se-



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13 ἐννενηκονταεννέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ πλανώμενον; Καὶ  
ἐὰν γένηται εὗρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον,  
14 ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις. Οὕτως οὐκ ἔστι  
θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται  
15 εἷς τῶν μικρῶν τούτων. Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου,  
ὑπάγε, καὶ ἔλεγξον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου. Ἐὰν σου  
16 ἀκούσῃ, ἐκέρυθας τὸν ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παρύλαβε  
μετὰ σοῦ ἔτι ἓνα ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ  
17 τριῶν σταθῇ πᾶν ῥῆμα. Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ  
ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ  
18 ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ  
τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς  
19 γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο  
ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντός πράγματος, οὗ ἐὰν  
αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς.  
20 Οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν  
μέσῳ αὐτῶν.  
21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἁμαρτήσῃ  
22 εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; Λέγει αὐτῷ  
ὁ Ἰησοῦς· Οὐ, λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά.

duced away, by the joy which he feels at the recovery of one that had gone astray;] which is like that of the shepherd," who, &c. *Τί ὑμῖν δοκεῖ* (in which words the *ὑμῖν* is emphatic) is a formula, showing that the thing is illustrated by what takes place with *themselves*, and in the *ordinary occurrences of life*. At *τὸ πλανώμενον* here, as at *ἀπολωλὸς* in the verse preceding, sub. *πρόβατον*.

15. Kuin. thinks there is here no connection with the preceding verses, and that what is now introduced was pronounced at another time. A recent English Commentator imagines that from the *offended*, our Lord proceeds to the *offending party*. But it is directly the *reverse*; and the purpose is not, as he says, how to reclaim a sinner. "but to bring to a better mind one who has wilfully injured us;" a sense of *ἁμαρτ.* frequent in the best writers. Comp. Luke xvii. 3 & 4. There is an allusion to the custom of the Mosaic law, on which the canons of the primitive Church were founded. *Ἐκέρυθας* may be understood, either with Euthym., of gaining him over, and recovering him to *brotherhood*; or, with Grot. and most expositors, of recovering him to a right state of mind, and to the path of duty and the road to salvation.

17. *ἐπὶ τῇ ἐκκλησίᾳ*] This must mean, "to the particular congregation to which you both respectively belong;" namely, in order that he may be publicly admonished to lay aside his inimical and injurious spirit.

17. *Ἰστω σοι — τελώνης*] i. e. "account him as a person whose intercourse is to be avoided, as that of heathens and publicans." Simil. Rom. xvi. 17. *Ἰστέοντες ἵνα ἀπέσται.* See also 2 Thess. iii. 14.

18. *ὅσα ἐὰν δήσητε &c.*] On the sense of these words see Note supra xvi. 19. It must not, however, be *here* taken in the same extent as there; but (as the best Commentators are agreed) be

limited by the connection with the preceding context, and the circumstances of the case in question. We may thus paraphrase: "Whatever ye shall determine and appoint respecting such an offender, whether as to his removal from the Christian society, if obdurate and incorrigible, or his readmission into it on repentance, I will ratify; and whatever guidance ye ask from heaven in forming those determinations, shall be granted you; so that there be two or three who unite in the determination, or in the prayer." Hence it is obvious that, in their primary and strict sense, the words and the promise have reference to the Apostles alone; however they may, in a qualified sense, apply to Christian teachers of every age.

19. *περὶ παντὸς πράγματος*] *de quacunque re*; a Hebraism. Comp. 1 John iii. 22. v. 14.

20. *εἰς τὸ ἐμὸν ὄνομα*] said to be for *ἐν τῷ ὀνόματι μου*. But the sense is, "on my behalf, in the service of me and my religion."

— *ὀλοὶ ἢ τρεῖς*] i. e. very few. A certain for an uncertain, but very small, number. So the Rabbinical writers say that wherever two are sitting conversing on the law, there the Shechinah is among them. *Ἐν μέσῳ αὐτῶν*, viz. spiritually by my assistance to speed their petitions.

21. *ποσάκις ἁμαρτήσῃ*] This comes under *Winer's* rule, (Gr. Gr. Nov. Test. § 39. 5.) "Two finite verbs are sometimes so connected, that the first one is to be taken as a *participle*. Matt. xviii. 21. xvii. 20." which is accounted a *Hebraism*; but is, in fact, common to all languages, in the early periods, and in the *popular style*.

— *ἑπτάκις*.] The number seven was called the complete or full number, and therefore was commonly used to denote *multitude* or *frequency*.

22. *ἑβδομηκοντάκις ἑπτά*] A high certain, for an uncertain and unlimited number. The meaning is, "as often as he offend, and truly repent."

MK.

10. Αὐτὸ τοῦτο ὁμοιωθή η βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς 23  
ἤθελεν στυγεῖν λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ 24  
συνάγειν, προσερχέθη αὐτῷ εἰς ὀφειλῆτας μυρίων ταλάντων. Μὴ 25  
ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῃ-  
ναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ  
ἀποδοθῆναι. Πιστῶν οὖν ὁ δούλος προσεκίνῃ αὐτῷ, λέγων· Κύριε, 26  
μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. Στλαγχνισθεὶς δὲ 27  
ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέκτευσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν  
αὐτῷ. Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος, εἶρεν ἕνα τῶν σύνδουλων αὐτοῦ, 28  
ὃς ὄφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπαιγε, λέγων·  
Ἀπόδος μοί \* εἴ τι ὀφείλεις. Πιστῶν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς 29  
πόδας αὐτοῦ, παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ  
[πάντα] ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπειθῶν ἔβαλεν αὐ- 30  
τὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύν- 31  
δουλοι αὐτοῦ τὰ γενόμενα, ἐλπήθησαν σφόδρα· καὶ ἐλθόντες διεσά-  
φησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. Τότε προσκαλεσάμενος 32  
αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δούλε ποτηρέ! πᾶσαν τὴν ὀφειλὴν  
ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεισάς με· οὐκ ἔδει καὶ σὺ ἐλιῆσαι 33  
τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος 34  
αὐτοῦ, παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ  
ὀφειλόμενον αὐτῷ. Οὕτω καὶ ὁ Πατήρ μου ὁ ἐπουράνιος ποιήσει 35  
ὑμῖν, εἰὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν  
τὰ παραπτώματα αὐτῶν.

1 XIX. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, 1

23. διὰ τοῦτο] This is *not* (as Kuin. thinks) a mere formula transitionis, but is to be considered as put elliptically; q. d. "Wherefore [because pardon of injuries is to be unlimitedly granted to the repentant] the Gospel Dispensation, and the conduct of God therein, may be compared with that of a King in the following parable. Στυγεῖν λόγον, like *rationes conferre*, in Latin, signifies to bring together and close, or settle accounts. So συλλογίζεσθαι in Levit. xxv. 50.

—δούλων.] Not slaves, but ministers, or officers in the receipt or disbursement of money; of what sort, is not certain.

24. μυρία ταλάντα] i. e. of silver; for in all numbers occurring in ancient authors, *gold* is never to be supposed, unless mentioned. The Commentators need not have troubled themselves to calculate the amount in English money, since there is no doubt but (as Origen, De Dieu, and Fritz have seen) *μυρ.* denotes a very great, but no particular number of talents. The common mode of interpretation destroys the *resemblance*.

25. πρᾶθῃναι &c.] According to the custom of all the nations of early antiquity. Among the Jews, however, this bondage only extended to six years.

26. μακροθύμησον ἐπ' ἐμοί] This is well rendered in E. V. "have patience with me," as the Latin *indulge, expecta*. So Artemid. Onir. iv. 12. μακροθυμῆν ἀλείπει καὶ μὴ αἰσσοπονδεῖν. The word occurs also with *ἐπ'* in Eccles. xxv. 18.

28. κρατήσας ἔπαιγε] "he seized him by the

throat." As *πείλαιν* here, so *ἀγχαίν* often occurs, in the Classical writers, of the seizing of debtors by creditors, to drag them before a magistrate, in order to compel them to pay a debt.

—εἴ τι.) There is the strongest evidence, both external and internal, for this reading; which is preferred by almost every Editor and Commentator of note. The common one, *εἴ τι* is doubtless a gloss. The *sense* is the very same, for the *εἴ* is not conditional. Of this phrase there are many examples in the Classical writers, as Diog. Laert. cited by Wets. *εἴ τι μοι ὀφείλου ἀφῆμι αὐτῷ*. See my Note on Thucyd. II. 72.

29. πάντα] There is very strong evidence in MSS., early Editions, Versions, and Fathers, against this word, which is rejected by Mill and Wets., and cancelled by Matth., Griesb., and Scholz. Yet it is found in the old Syriac Version, and its genuineness is well defended by Fritz.

31. ἀνελθῶσαν] The word imports a mixture of grief and indignation.

34. βασανιστοῖς.] I have shown in Recens. Synop. that the *sense* is not *tormentors*, but *judges, interrogatories*, Acts xvi. 23 & 24; for *πύλινος* sometimes signifies a jail. Thus it is literally corrected — as we say a house of correction.

35. τὰ παραπτώματα αὐτῶν.] These words are cancelled by Griesb. and others, but on slender authority; and, indeed, as Schultz. and Fritz. have proved, they are necessary to the *sense*.



μετήρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέ-  
 2 ραν τοῦ Ἰορδάνου. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ  
 3 ἐθεράπευσεν αὐτοὺς ἐκεῖ. Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειρά-  
 ζοντες αὐτὸν καὶ λέγοντες αὐτῷ, εἰ ἔστιν ἀνθρώπῳ ἀπολῦσαι τὴν  
 4 γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·  
 Ὁὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν 6  
 5 αὐτοὺς, καὶ εἶπεν· Ἐνεκεν τούτου καταλείψει ἄνθρωπος 7  
 τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται  
 τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα 8

XIX. 1. εἰς τὰ ὄρια — Ἰορδάνου.] There is here a difficulty; for, according to the sense at first offering itself, it would be tantamount to making the country beyond the Jordan a *part* of Judæa; which we know it was not. As to Joseph. Hist. xii. 5. (which passage has been adduced in proof,) it proves rather the *contrary*; for there a comma ought to be placed after Ἰουδαίας. Otherwise the Article τῆς would have been repeated before πέραν. Some attempt to remove this difficulty, by supposing the πέραν to mean, “on this side,” or *alongside* of: both interpretations alike *contra linguam*, and at variance with Mark x. 1. The best mode of removing the difficulty is to take πέραν τοῦ Ἰ. for διὰ τοῦ πέραν, thus: καὶ ἦλθεν πέραν τοῦ Ἰ. εἰς τὰ ὄρια τῆς Ἰ. Fritz., indeed, denies this to be Greek. And he proposes to connect πέραν τοῦ Ἰ. with μετήρην α. τ. Γ. (taking the words as put, *per attractionem*, for “*movens a Galilæa, transit fluvium.*”) Thus regarding the words καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰ. as parenthetical. But the violence thus done to the *construction* is more objectionable than the *liberty* supposed to be taken with the *usus loquendi*, as the words stand: for to say it is *not Greek*, is surely too hypercritical, and is making no distinction between Attic and Hellenistic Greek. The former mode is therefore preferable; which, indeed, is required by the passage of Mark x. 1. *κακείθεν ἀναστὰς, ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου*, i. e. ‘having passed through the country beyond Jordan,’ as Fritz. himself there interprets; where, in like manner, exception *might* be taken to the Greek, though the *sense* is clear. Jesus, it seems, purposely chose the longer course through the country beyond Jordan, to the shorter through Samaria.

3. In λέγοντες αὐτῷ, εἰ, &c. there is a blending of the *oratio directa* and *indirecta*; on which see Winer’s Gr. Gr. p. 182. and other examples in Luke xiii. 23. Acts i. 6. xxi. 37. Genesis xvii. 17.

— εἰ ἔστιν, &c.] The insidious motive of this question is apparent by a comparison of this with the parallel passage in Luke xvi. 18. where the judgment of Christ respecting the unlawfulness of divorce is given in illustration of his assurance that the law should endure for ever. The interrogators hoped, by inducing Jesus to again deliver his judgment on this point, to embroil him with the school of Hillel, which taught that divorces were allowable even on trivial grounds. But Christ’s wisdom frustrated their cunning, and thwarted their aims by an appeal to their great Lawgiver.

— ἐὰν] “*propter.*” This is no Hebraism, since examples of this signification are found not only in the Sept., but in the best Greek writers from Homer to Pausanias.

— πᾶσαν] “any whatever.” A use of πᾶς occurring in Rom. iii. 20. Gal. ii. 16. 1 Cor. x. 25. but very rarely in the Classical writers.

— αἰτίαν.] The word here simply means *cause*, (which, indeed, is its primitive signification) *not fault*, as some Commentators explain; a misconception productive of the *gloss* (for such it is) which in some MSS. was introduced in the place of αἰτίαν, namely, ἀμαρτίαν.

4. ὁ ποιήσας.] The Commentators take this as a Participle for Noun, i. e. the Creator; a frequent idiom in Scripture, but not necessary to be supposed here; since (as I observed in Recensio Synoptica, and since that time Fritz. in loc.) ἀνθρώπων in a collective sense (in reference to which we have αὐτοὺς just after) must be supplied from the preceding ἀνθρώπῳ. However, ἐποίησεν and εἶπεν are to be closely connected; for the inference against divorce is founded on *what God said* (by Adam.) Thus the sense is, “Have ye not read what the Creator, after having at the first made them male and female, said,” &c. To clear the sense, I have, with Schott, transferred the mark of interrogation to the end of the sentence. The argument is strengthened by ἀπ’ ἀρχῆς, and ἀρσέν καὶ θῆλυ (sub. γένος καὶ κατὰ); the latter of which, meaning *man* and *woman*, implying that only two persons, *one* male and *one* female, were created, plainly intimates the intention of God, that marriage should be in pairs, and indissoluble except by death or adultery. See more in a passage from Bradford’s Boyle Lectures cited in Recens. Synop.

5. προσκολληθήσεται] “shall be closely connected,” as by glue. A forcible metaphor often occurring in the N. T., and sometimes in the Classics, and also found in the Heb. כִּבְּךָ, and the Latin *agglutinare*. The var. lect. κολληθήσεται, (found in many MSS. and Fathers, and edited by Fritz. and Scholz) may be the true reading. But there is not sufficient evidence to authorize any change. For both external and internal evidence are in favour of the old reading, which is supported by Ephes. v. 31. and the Septuagint, from which the citation is made.

— εἰς σάρκα μίαν.] A Hebraism for *σὰρξ μία*, (See Winer’s Gr. Gr. § 22. 3.) i. e. one and the same person. So Plato says *ὥστε δύο ὄντας ἓνα γινώσκειναι*. It has been thought remarkable, that there is nothing corresponding to οἱ δύο in the Hebrew. Inasmuch that Mr. Horne (Introd. ii. 264 & 287.) is persuaded that “it ought to be inserted in the Hebrew text.” But nothing could be more uncritical than to insert it. In short, it is quite plain that the Septuagint Translators supplied οἱ δύο to strengthen the sense by the aid of antithesis. And, indeed, in the Hebrew something is left to be supplied mentally, such as



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10. 18. *μίαν*; ὥστε οὐκέτι ἰσοὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέ- 6  
 9 ζευξεν, ἄνθρωπος μὴ χωριζέτω. Λέγονσιν αὐτῷ· Τί οὖν Μωϋσῆς 7  
 4 ἐντεταλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολύσαι αὐτήν; Λέγει 8  
 6 αὐτοῖς· Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν  
 11 ἀπολύσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. Λέγω 9  
 δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, [εἰ] μὴ ἐπὶ πορνείᾳ,  
 καὶ γαμήσῃ ἄλλην, μοιχᾷται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾷται.  
 12 Λέγονσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἄν- 10  
 θρώπου μετὰ τῆς γυναίκος, οὐ συμφέρει γαμῆσαι. Ὁ δὲ εἶπεν αὐ- 11  
 τοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. Εἰσὶ 12  
 γὰρ ἐντοῖχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν  
 ἐντοῖχοι, οἵτινες ἐντονχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν ἐντοῖ-  
 χοι, οἵτινες ἐντογχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δε-  
 νάμενος χωρεῖν χωρεῖτω.  
 13 15 Τότε προσηγγέθη αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ 13  
 14 16 προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. Ὁ δὲ Ἰησοῦς εἶπεν· 14

"the man and his wife." Had it ever been in the Hebrew text, how could we account for its omission?

6. 8 οὖν.] There seems to be a tacit reference to *γίνος* before implied.

—*συνεζευξεν*.] The sense is "*aretissimè consociavit*," by a metaphor taken from the yoking of oxen, and common to both the Greek and Latin, nay, perhaps all languages.

7. *ἐντεταλατο*, &c.] Moses does not command them to divorce their wives; but, when they do divorce them, to give them a writing of divorcement. An objection is here proposed: "If the bond of matrimony be perpetual, why did Moses permit divorce, and why did he permit her that was divorced to be married again?" Ans. "But every thing permitted by the law of the land is not just and equitable." On this and the two following verses see Notes on Matt. v. 31. seq.

8. *Μωϋσῆς*] i. e. not God; so that it is, as Jerome says, a *consilium hominis*, not *imperium Dei*. "Moses (observes Grotius) is named as the promulgator, not of a common, primæval, and perpetual law, but of one only Jewish, given in reference to the times." The sum of Christ's words, Theophylact observes, is this: "Moses wisely restrained by civil regulations your licentiousness, and permitted divorce only under certain conditions, and that because of your brutality, lest you should perpetrate something worse, namely, make away with them by sword or poison." See Whitby on this and the preceding verse.

—*πρὸς τὴν σκληροκαρδίαν*] *pertinaciæ vestræ ratione habita*, with reference to your unyielding, unforgiving spirit.

—*εἰ μή*.] The *εἰ* is not found in very many ancient MSS. and several early Versions, and is cancelled by Griesb., Vater, Matth., and Fritz; but retained by Scholz; whose caution I have imitated, although the genuineness of the word may be strongly suspected.

10. *ἡ αἰτία* — *γυναικός*] "the case or condition of men with their wives." Both words have the

Article, as being *Correlatives*. (Middlet.) This use of *αἰτία* is *forensic*, and akin to that of the Latin *causa*.

11. *χωροῦσι*] *χωρεῖν* properly signifies *capax esse*; but it is sometimes used metaphorically of *capability*, whether of *mind*, or (as here) of *action*. Thus the sense is, "all are not capable of practising this maxim," or, as the best Commentators render, "this thing." [*Comp.* 1 Cor. vii. 2 & 7. ix. 17.]

—*οἷς δέδοται*.] scil. ἐκ Θεοῦ, as in 1 Cor. vii. 7. Yet not without the co-operation of man, as appears from the words following.

12. *ἐντογχίσαν* I.] A strongly figurative expression, (akin to that of *ἐκτογχίσαν* τὴν ἀλκήν, v. 29 & 30. xviii. 8. & 9.) found also in the Rabbinical writers, and meant of the suppression of the desire — said with reference to those who, from a desire to further the interests of religion, live in celibacy. The Commentators compare a similar expression from Julian, to which may be added Max. Tyr. Diss. 34. *ἔφελε τὴν ἀλδοίαν ἐπιθυμίαν, καὶ δέικοφας τὸ ὄπλον*.

—*χωρεῖτω*] "qui capere, h. e. viribus suis sustinere possit, sustineat." Here the Imperative has rather the force of *permission* than *injunction*; or, at any rate, the admonition must, like that of 1 Cor. vii. 26. have reference chiefly to the *circumstances* under which it was delivered.

13. *ἵνα τὰς χεῖρας ἐπιθῇ*.] Imposition of hands was a rite which from the earliest ages, see Gen. xlviii. 14. had been in use among the Jews on imploring God's blessing upon any person, and was especially employed by the Prophets. (Numb. xxvii. 10. 2 Kings v. 11.) but sometimes by elders, or men noted for piety. These children, therefore, were brought to Christ for his blessing; and, it should seem, to be admitted into his Church. That they were not brought to be healed of any disorder, but to obtain spiritual blessings, is plain; and that they were not only considered *capable* of receiving them by the people, but also by our Lord himself, is equally clear. By *αὐτοῖς* is meant τοῖς προφῆταις.



ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοι- 10. 18.  
15 οὕτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, 16  
ἐπορεύθη ἐκείθεν.

16 Καὶ ἰδὼν, εἰς προσελθὼν εἶπεν αὐτῷ· Διδάσκαλε ἀγαθὲ, τί ἀγα- 17 18  
17 θὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ· Τί με λέγεις 19

14. τῶν τοιοῦτων] namely, such as have these dispositions — i. e. humility, docility, and simplicity. For Christ meant what he said for his disciples — namely, to inculcate the same lesson as he had done a little before (supra xviii. 3.) when in answer to an inquiry of the disciples, which of them should be greatest in the kingdom of heaven, he placed a young child in the midst. See also the note on Luke xviii. 15.

15. ἐκεῖθεν] i. e. from that part of Peræa, or Judæa, where he had been stopping on his road to Jerusalem. See Mark x. 17. and supra v. 1.

16. εἰς] for τις. This was, as we find from v. 22., a young man; and, as we learn from Luke xviii. 18., a ruler; by which is probably meant a ruler of the Synagogue. His conduct seems to have been dictated by a real desire to be put into the way of salvation, and a sincere intention of following Christ's injunctions; which, however, proved too hard for a disposition in which avarice prevailed over piety.

— τί ἀγαθόν — αἰώνιον.] This question is thought to have reference to the Pharisaical division of the precepts of the law into the *weighty*, and the *light*. The young man, it seems, was puzzled by the nice distinctions which were made in classing those precepts; and wished to have some clear information as to what was pre-eminently promotive of salvation.

17. τί με λέγεις ἀγαθόν; οὐδαίς, &c.] In this and the preceding verse there are some remarkable varr. lectt. In 6 MSS., some later Versions, and some Fathers, the ἀγαθὸν at v. 16. and the ὁ Θεὸς at v. 17. are not found; and for τί με λέγεις ἀγαθόν, we have τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; these readings were preferred by Erasmi, Grot., Mill, and Bengel, and were received into the text by Griesb. and Lachman; but utterly without reason. The external evidence for them is very slender; and the internal, I apprehend, by no means strong. Besides, the answer of our Lord would thus be deprived of all its *simplicity*, and nearly all its *propriety*. It would in fact, be no answer to the inquiry; for the young man did not (as appears from the words following, εἰ δὲ θέλεις — ὁ δὲ Θεός) inquire what was *naturally*, or *essentially* good, but what good should be *done* by him. And if the words be, as Griesb. directs, referred to what *follows*, there is, as Fritz. proves, quite as great an inconsistency. Thus that the readings in question are false, is plain. *How they originated*, is not so obvious. Matthæi thinks that they arose from the conjecture of Origen. But that, as Fritz. has shown, involves a great improbability. At all events, it is more important to inquire *what* induced the persons (whoever they were) to make the alterations in question. Matthæi and Nolan (Gr. Vulg. p. 474.) ascribe it to a groundless fear lest the words should be brought forward against the divinity of Christ. Such charges, however, are not rashly to be made, nor lightly to be credited. If the alterations were all introduced *deliberately*, it is more probable that, as Wets. suggests, they arose from those who thought that the answer would be more suitably made to the

QUESTION *itself* ("what good thing shall I do?"), than to the *title* "good master." Yet how could any persons who had sufficient influence to materially alter the text, fail to see that the answer to the question itself *is* given in the words *following*? There seems far more reason to suppose, with Fritz., that no original intention existed to alter the passage, from any scruples doctrinal or otherwise; but that the alterations arose at first from accident; namely, in the omission of ἀγαθὲ (propter homœoteleuton.) Whereupon the words of the next verse, τί με λέγεις having become quite unsuitable, would, he says, be altered to τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; I am, however, inclined to think that the alteration was not made *all at once*; but that, at first, a suitable sense was endeavoured to be elicited, by taking λέγεις for ἐρωτᾷς (as in the Sept. and elsewhere in the N. T. See Schl. Lex. in v. § 5.) and then by the slight alteration ἀγαθοῦ, and supposing an ellipsis of περὶ. Comp. Mark i. 30. with Luke iv. 38. And, indeed, ἀγαθοῦ without the Article is cited by Origen himself, at p. 664, C. Thus would be generated a gloss, or marginal Scholium, τί με ἐρωτᾷς περὶ ἀγ. or τοῦ ἀγ.; which, it seems, was admitted into the text in six MSS., and possibly those which were used by the framers of the ancient Versions above mentioned. I say *possibly*, since it is extremely doubtful whether the reading was in their MSS.; for their chief aim is to give the *sense*; and, therefore, in passages of great difficulty or obscurity, the ancient Versions afford no certain evidence as to the readings of their MSS. Thus the genuineness of the common reading is, I trust, immovably established. The *propriety* of the answer, according to that reading, is quite as demonstrable. The young man accosts our Lord by a title usually employed by the Jews to their most eminent Rabbis, and of which they were very proud. Hence, before he replies to his inquiry, he takes occasion to indirectly censure the adulation of the persons *addressing*, and the arrogance of those *addressed*. At the same time he *proceeds upon* the notion entertained of him by the young man; who evidently only regarded him in the light of an *eminent teacher*. Moreover, when our Lord adds, οὐδαίς ἀγαθός, εἰ μὴ ὁ Θεός, we are to understand with Bps. Pearson and Bull, the sense to be, that there is no being originally, essentially, and independently good, but God. Thus the Father, being the fountain of the whole *Deity*, must, in some sense, be the fountain of the goodness of the Son. Accordingly, the Ante-Nicene Fathers were generally agreed, that ἀγαθός essentially and strictly applied only to God the Father; and to Christ only by reason of the goodness derived to him as being *very God of very God*. This use of ἀγαθός will establish and illustrate the *ratio significationis* of the expressive word employed, with slight variations, by all the Northern nations, to denote the Supreme Being, God. Finally, something very similar to the present, both in thought and expression, occurs in a passage of Pseudo-Phocylides, Frag. xiii. 47.



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10. 18. ἀγαθόν; οὐδαὶς ἀγαθός, εἰ μὴ ἢς ὁ Θεός. Ἐὶ δὲ θέλεις εἰσελθεῖν εἰς  
 19 20 τὴν ζωὴν, τήρησον τὰς ἐντολάς. Λέγει αὐτῷ· Ποίας; ὁ δὲ Ἰησοῦς εἶπε· 18  
 Τό· οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ  
 ψευδομαρτυρήσεις· τίμα τὸν πατέρα [σου] καὶ τὴν 19  
 μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ-  
 20 21 τόν. Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐγὼ ἐκ νεότη- 20  
 21 22 τός μου· τί ἔτι ὑστερῶ; Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἐὶ θέλεις τέλειος 21  
 εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς· καὶ ἔξαι  
 22 23 θησαυρόν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. Ἀκούσας δὲ ὁ νεα- 22  
 νίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.  
 23 24 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν ὅτι 23  
 25 25 δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. Πά- 24  
 λιν δὲ λέγω ὑμῖν· εὐκόπωτερόν ἐστι κάμηλον διὰ τρυπήματος ραβί-

Edit. Gaisf. Μὴ γυνου σοφίῃ, μὴτ' ἀλκῇ, μὴτ' ἐνὶ (I conjecture ἐπὶ) πλούτῳ. Εἰς Θεός ἐστι σοφός, δυνατός θ' ἄμα, καὶ πολυβολός.

— τὰς ἐντολάς] namely. of God, as comprehended in the Decalogue; for though our Lord adduces his instances only from the laws of the second table, yet he virtually confirms *all* of them.

18. ποίας] for τίνας, as often in the Sept.

— τό· οὐ φονεύσεις.] Though the *whole* law is meant, yet, as often in the N. T. (see Rom. xiii. 8. and James ii. 8.) the commandments of the second table alone are adduced in *exemplification*; not that they are of greater importance than those of the first table; but because there is a necessary connection between the duties towards God, and those towards man; and because the latter are not so easily counterfeited as the former. That the terms of salvation here offered are not at all different from those stated in other parts of Scripture, has been evinced by the Commentators. See Lightf., Whitby, and Mackn. On the use of the Article, thus employed with reference to a whole clause, see Matth. Gr. Gr. § 279.

— τί ἔτι ὑστερῶ.] At τί sub. κατὰ, "In what am I yet behindhand, or wanting?" This readiness to undertake more than he had yet done, showed that he was well disposed, and caused Jesus, as we learn from Mark, to be pleased with him. So a Rabbinical writer, cited by Wets.: "There is a Pharisee who says, 'What ought I to do, and I will do it.' That is good. But there is also a Pharisee who says, 'What ought I to do *besides*, and I will do it.' That is *better*."

21. τελικός.] The term is here used not only in the *moral* sense, by which God is said to be perfect, but in that *comparative* sense by which a thing is perfect so far as the constitution of it permits. It therefore denotes a true Christian, and such as will be accepted by God. See note, supra v. 43. and Luke xii. 33. Rom. xii. 2. Phil. iii. 13. Col. i. 28. & iv. 12. James iii. 2. Some, however, think that Christ had referred to the Pharisaical notion of perfection in that respect. See Lightf. 'There may have been an *allusion* to it, but no more.

— πώλησόν σου τὰ ὑπάρχοντα] q. d. "show your love to God and obedience to me his Messenger, by selling your goods and following my cause." Comp. supra vi. The injunction, meant to lower

the pride, and try the sincerity of the convert, was only binding on the *individual* thus addressed, or on those similarly circumstanced, as in the Apostolic age; and has no relation to Christians of the present or any other period. See Lightf., Whitby, and Mackn.

The use of ὑπάγε just before, is like that at xviii. 15. Mark x. 21. and is said by some Commentators to be pleonastic. But it rather carries an intensive force, and may be rendered "*be-gone!*"

— δεῦρο.] This is explained by the Commentators as put for δεξι; whereas the truth is, there is an ellipsis of δεξι or the like, which is supplied in Hom. Od. p. Δεῦρο Μοῖσος' δεξι.

22. ἦν ἔχων] "he was in possession." Or the sense may be, "he chanced to possess." See Matth. Gr. Gr. 559. 9.

23. εὐκόλως] for χαλίστως. He will scarcely be persuaded to become a Christian.

— πλούσιος.] That is, if he place his trust in his riches, and make them his summum bonum; a necessary limitation, as appears from the parallel passage at Mark x. 23. At the same time, considering how many impediments to good, and how many incitements to evil attend riches; how the cares of the world, and the deceitfulness of riches choke the word (see 1 Tim. vi. 9.) this limitation scarcely lessens the difficulty; since it is the very nature and effect of riches to *cause* men to *trust* in them, and to seek their happiness in them. Hence both pride is fostered, and selfishness increased. So that although the words of this and the next verse primarily referred to the extreme difficulty represented by a proverbial mode of expressing what is next to impossible) with which the rich would be converted; yet they are applicable to, and were doubtless intended to supply an awful warning of, the danger of trusting in uncertain riches, and the necessity of a true conversion without which men do not really belong to the kingdom of Christ on earth, and therefore will not be admitted to his kingdom in heaven.

24. κάμηλον] Some ancient and modern Commentators would read κάβλον, a *cable rope*; or take ἀμφοῖον in that sense. But for the former there is little or no manuscript authority; and for the latter no support from the *usum loquendi*. That the common reading and interpretation must be retained, all the best Commentators are agreed.



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δο, ⁊ διελθεῖν, ἣ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.	10.	18.
25 Ἀκούσαντες δὲ οἱ μαθηταὶ [αὐτοῦ,] ἐξεπλήσσοντο σφόδρα, λέγοντες·	26	26
26 Τίς ἄρα δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς·	27	27
Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνάτεια [ἐστι].		
27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν	28	28
28 πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα [ἔσται] ἡμῖν; ὁ δὲ Ἰησοῦς		
εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν		
τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον		

—διελθεῖν.] For this many MSS., several Versions, and some Fathers, read *εἰσελθεῖν*, which is preferred by Wets., and edited by Matthæi, Knapp, Griesb., Vater, and Scholz.; though the common reading is retained by Tittm. and Fritz. But though the evidence of MSS. and Versions is somewhat in favour of the new reading, yet internal evidence is rather in favour of the common one, which is found in Mark x. 25. and several MSS., in Luke xviii. 25.

—ραφίδος.] Later Greek for *βελόνης* from *ράπτω*. The word signifies literally a *sewing tool*.

25. *αὐτοῦ*.] This is omitted in many MSS. of various Recensions, and some Versions of Fathers, and is cancelled by Griesb., Fritz., and Scholz., perhaps rightly.

—τίς δύναται σ.] This is generally interpreted, “who then can be saved? [since all men are either rich, or desire to be so.]” But that is a harsh mode of interpretation; and therefore it is better, with Euthym. and Markl., to suppose an ellipsis, and interpret, “what [rich man,] then, can be saved?” There is, however, properly speaking, no *ellipsis*; but the *τίς* is supposed to be mentally referred to *πλούσιος* which preceded. And the Apostles may have meant to express by inference the *difficulty* with which *men in general*, as well as the rich, would be saved.

26. *ἐμβλέψας*] “fixing his eyes upon them.” There is a similar use at Mark x. 21 & 27. xiv. 67. Luke xx. 17. and elsewhere; in which places the word must not, (with many recent Commentators,) be regarded as merely pleonastic, or as having the sense *turning towards*, but must retain its full force; signifying extreme earnestness, as in Mark x. 21. 27. Luke xx. 17. John i. 36, and Xenoph. Cyrop. i. 3. 2. *ἐμβλέπων αὐτῷ ἔλεγε*. also Acts. xvi. 18. *ἐπιστρέψας εἰπε*.

—παρὰ ἀνθρώποις.] This use of *παρὰ* is said to be Hebraic, and the Commentators tell us that the Greeks use the simple dative with *δύνατον* or *ἀδύνατον ἐστι*. But the meaning is somewhat different, and we may render, “as far as concerns (the power of.)”

—ἀδύνατον.] Le Clerc ap. Elsley, and most recent Commentators, as Kuin. and Fritz., take the word in the qualified sense, *extremely difficult*, as also at Luke xviii. 27. and Heb. vi. 4. But I agree with Mr. Rose on Parkhurst, p. 16. a., that “the affixing of this sense to passages [like this] constituting a doctrine, which is altered by the translation, is improper.” We are therefore to leave the *full sense*, as intimating that, in the work of salvation, human nature is quite insufficient of itself, and stands in great need of the aid of Divine grace.

Ἐστὶ is omitted in very many MSS. of various

recensions, and is cancelled by Griesb., Tittm., Fritz., and Scholz.

27. *ἡμεῖς ἀφήκαμεν*—*ἡμῖν*;) This inquiry does not appear to have been suggested by *disappointment*, but simply from the wish of ascertaining the reward, which he and the other Apostles would have for giving up their all in the cause of the Gospel. That all was indeed slender; but it was yielded up unhesitatingly. And hence our Lord, who did not estimate their value from the *amount* of the sacrifices, but from the *mind* and *disposition* with which they had been made, kindly cherished their hopes; pointing to the fruition of them in an immortality of bliss.

—τί ἄρα ἔσται ἡμῖν;) “what, then, shall be our reward?” namely, in heaven. Said with reference to the preceding *ἔξαις θησαυρὸν ἐν οὐρανῷ*.

28. *ἐν τῇ παλιγγενεσίᾳ*] On the *sense* contained in these words, a wonderful diversity of opinion exists. Now this, it will be observed, depends much upon the *construction*. Some, as the early modern Commentators in general, construe the words with the *preceding* οἱ ἀκολουθ. μοι, understanding by *παλ.* the great change of manners and doctrines which arose from the preaching of John the Baptist, or from the moral regeneration consequent upon the *first* preaching of the Gospel. This, however, is harsh and forced; and it is plain that the words following contain a fuller description of this *παλιγγενεσία*, and relate not to time *past*, but to *future*. Indeed, it is now generally admitted, that the words must be referred to what *follows*; though Expositors are not agreed as to the *nature* of the promise, or the *time* of its fulfilment. Whitby fixes the time at the *close of the world*, and after the fall of Antichrist; and he understands, by *παλιγγ.*, not a resurrection of their *persons*, but a revival of their *spirit*, by admitting the Gospel to govern their faith and practice. Adopting this view, others consider the time in question to be the *Millennium*. But the whole of this edifice is built on a sandy foundation, and is utterly untenable. Far better founded is the view adopted by Lightf., Hamm., and others, who understand *παλιγγ.* to refer either to the *renovation*, or *new state of things*, which took place at the promulgation of Christianity, after the ascension and resurrection of Christ; or, to the *regeneration* which was then effected by the Gospel. And they understand “the throne of his glory” to apply to his *mediatorial* kingdom. And the *sitting on thrones*, and judging, &c. they interpret of the *ministerial* authority with which the Apostles had been invested by our Lord. Thus they take the general sense to be, that the Apostles were to rule the Christian Church by the laws of the Gospel, which they were authorized and inspired to



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10. 18. δόξης αὐτοῦ, καθίστασθε καὶ ἐμῆς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς  
 29 29 δώδεκα φυλὰς τοῦ Ἰσραὴλ. Καὶ πᾶς ὃς ἀγαθήν οἰκίαν, ἢ ἀδελφούς ἢ 29  
 30 30 ἀδελφάς, ἢ πατέρα ἢ μητέρα, ἢ γυναῖκα ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ  
 31 31 ὀνόματός μου, ἐκαιοτηταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.
- XX. Ὁμοία 30  
 γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν 1  
 ἅμα προῦ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφω- 2

preach, and by the infallible decisions respecting faith and practice which he enabled them to give." Yet this interpretation, however specious, will no more bear examination than the foregoing one. For though we may grant that *παλιγγ.* admits of either of these senses, yet the words following cannot, without great violence, be made to yield any sense at all suitable thereto. Not to say that what they assign as the sense would not be sufficiently suitable to the purposes for which the words were pronounced; namely, to hold out to the disciples an ample *compensation* for all their sacrifices and sufferings in the cause of the Gospel. Under these circumstances, I cannot hesitate to adopt, in preference to all others, the sense assigned to the passage by the ancient Expositors in general (and of the modern ones by Kuin. and Fritz.), confirmed by the Syriac, Persic, Arabic, Æthiopic, and Italic Versions; understanding *παλιγγ.* of the *resurrection to judgment*, and a new state of existence. This is very agreeable to, nay, is required by what follows, *ὅταν καθίσθῃ ἐπὶ θρόνου δόξης αὐτοῦ*, for in the only other passage where Christ is so spoken of (Matt. xxv. 31.), the words relate indisputably to the *day of judgment*. And as regards the term itself, it is, from the nature of the context, far more likely to have been used in its physical sense and ordinary acceptation, than in any *figurative* one whatever. While, at the same time, it was likely that the *adjunct* to this substantial and definite assurance in the form of *promise* should be denoted by a figurative expression to signify high exaltation and supreme felicity. See 1 Cor. vi. 2. Luke xxii. 30. On the purposes of such *involucra*, see my remarks in Rec. Syn.

Of the truth of this interpretation there cannot be a stronger proof than the fact, that the most powerful supporters of the other are compelled to *engraft* this, and so include both. Nay Campb. grants, that "the *principal* completion of the promise will be at the *general resurrection*." If, however, the other interpretation be at all admitted, it can only be as a kind of subordinate adjunct, by way of allusion, to the principal idea. Compare Acts iii. 21. *ἀχρι χρόνων ἀποκαταστάσεις πάντων*.

29. 2.] Several MSS. have *δοξας*, which is received by Knapp, Tittm., Vat., and Griesb. in his two first Editions, though it has been rejected in his third. The common reading is retained by Fritz. and Scholz; and rightly, since *δοξας*, though better Greek, seems to be a *correction* of the Alexandrian critics. It is, moreover, confirmed by Luke xii. 8. & 10. and Acts ii. 21.

—*ἅμα προῦ*.] This is by most Commentators understood of a *temporal* recompense, as that suggested in the parallel passage of Mark, namely in the support and comfort they would receive at the hands of their richer brethren. But there is no reason here so to limit the term *ἅμα*, which is only a strong mode of expressing that they shall,

on the whole, receive back very far more in value than they parted with. And although it is not expressly said whether that is to be *temporal* or *spiritual*, yet notwithstanding that what follows in the next verse seems to fix it to *temporal* blessings, still we are justified in including *spiritual* ones, even the inward satisfactions of a good conscience, and the inexpressible consolations of the Gospel (far exceeding in value all that is most precious of earthly goods, however great), which would be their support under all persecutions and troubles. Comp. 2 Cor. vi. 8. seqq., which passage affords both a comment upon our Lord's declaration, and a fulfilment of the prediction contained in it.

30. πολλοὶ δὲ — *πρῶτοι*.] A sort of proverbial mode of expression, often employed by our Lord to check the presumption of the Apostles; the sense of which is, that many of the Jews, to whom the blessings of Christ's kingdom were first offered, would be the last to partake of them; and that many of the Gentiles, to whom they were to be offered after the Jews, would be the first to enjoy them. In illustration of this, our Lord subjoined the parable at the beginning of the next chapter; in which, however, as I have shewn in Rec. Synop., the application is not to be limited to the Jews, but left general; being meant for the instruction of all Christians of all ages.

XX. 1. Ὁμοία γάρ, &c.] The sense is: "The same thing will take place in the Christian Dispensation, which occurred in the management of a certain master of a family." The *γάρ* may be rendered "thus for example."

The Commentators remark on the *pleonasm* in *ἀνθρώπῳ*, of which there are many similar examples in Scripture, and which they regard as a *Hebraism*. But there are instances of it in the Greek Classical writers, especially Herodotus. It may, therefore, better be regarded as a vestige of the wordiness of primitive diction. It must be remembered, too, that the idiom in question is almost wholly confined to words which were originally *adjectives*.

This Parable is found, though with a widely extended application, in the Jerusalem Talmud. "Here it is meant (as observes Waterland) to represent God's dealings with mankind in respect to their outward call to the means of grace, as well as to the retribution in a state of glory." In this Parable, as in many others, some parts of the simile do not correspond: namely, those which only respect the ornament, and do not affect the *scope* of the parable; as the labourers waiting to be hired, and the murmurings, &c. of the labourers after the distribution of the wages. The main point of similarity is the rejection of those who were first, and the admission of those who seemed last.

—*ἅμα προῦ*.] This is regarded by the Commentators as an elliptical expression, for *ἅμα αὐτῷ* =



νήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐ-  
 3 τοῦς εἰς τὸν ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ [τὴν] τρίτην ὥραν,  
 4 εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀγορῶν· καὶ κείνοις εἶπεν· Ῥάγετε  
 5 καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν. Οἱ δὲ  
 ἀπῆλθον. πάλιν ἐξελθὼν περὶ ἕκτην, καὶ ἑννάτην ὥραν, ἐποίησεν  
 6 ὡσαύτως. Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὔρεν ἄλλους ἐστῶτας  
 ἀγορῶν, καὶ λέγει αὐτοῖς· Τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;  
 7 Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· Ῥά-  
 γετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον, λήψεσθε.  
 8 Ὅψιās δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐ-  
 τοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξά-  
 9 μενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Καὶ ἐλθόντες οἱ περὶ τὴν  
 10 ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. Ἐλθόντες δὲ οἱ πρώτοι, ἐνό-  
 μισαν ὅτι πλείονα λήψονται. καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.  
 11 Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες· Ὅτι οὗτοι  
 12 οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοῖς ἐποίησας τοῖς  
 13 βραστάσας τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. Ὁ δὲ ἀποκριθεὶς  
 εἶπεν ἐν αὐτῶν· Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς

But that phrase occurs in the Sept., not in the Greek Classical writers. Whereas *ἅμα* and similar words are of frequent occurrence with nouns of time. I know of no example with *πρωτῷ*, which may be regarded (with Scheid on Lennep), as properly a *Dative* of the old noun *πρωτῆς*, as the Latin *heri* from *heris*.

2. *ἐκ δηναρίου*] "at or for a denarius." This mode of denoting price (which occurs also at Matt. xxvii. 7.) is rarely found in the Classical writers, and only in the later ones. The earlier and best writers use the *Genitive simply*. The *denarius*, which was equivalent to the Greek *drachma*, was then the usual wages of a labourer, and the pay of a soldier.

3. *τὴν*] This is omitted in very many of the MSS., including all the most ancient ones, and some Fathers. It is cancelled by Wets., Matth., Griesb., Knapp, Tittm., Fritz., and Scholz; and rightly; for in such common phrases the Article was usually omitted. Indeed ordinals are usually *anarthrous*.

— *ἐστῶτας* — *ἀγορῶν*.] The very place where (from its being used for buying and selling, and all public business) the greatest number of persons assembled, especially the idle or unemployed. So *Ælian*, V. H. xix. 25. (cited by *Grot.*) *περιστρέφοντο τοῖς ἐν ταῖς ἀγοραῖς ἀπασχολάζοντας*. The time here mentioned was equivalent to what was called the *πλήθυσσα ἀγορά*.

4. *ἐν*] for *ἐν*. In which use with the Subjunctive (rare in the Classical writers) it answers to the Latin *cumque* and our *soever*.

— *δίκαιον*.] i. e. not what was legally due, but what was equitable, or *reasonable*.

5. *ἀργῶς*.] This is cancelled by Griesb. and Vater; but there is very little authority for its omission; and it is well defended by Fritz., as being necessary to the sense.

6. *ἐν τῇ ἐκκλήσει*] A servant nearly answering to the Roman *procurator* and our *baileff*, and entrusted with the whole domestic economy.

— *ἀρξάμενος* — *εργῶν*.] The construction of

this passage has been mistaken by Kypke and Kuin., but is thus rightly laid down by Fritz.: *ἀπόδος αὐτοῖς τὸν μισθὸν ἕως τῶν πρώτων, ἀρξάμενος ἀπὸ τῶν ἐσχάτων*.

9. *ἀνὰ*] This is said by the Commentators to be put adverbially; and they refer to a *plena locutio* in Rev. xxii. 21. *ἀνὰ εἰς ἕκαστος*. There is, in fact, an ellipse of *ἕκαστον*.

12. *ἐποίησαν*.] Some render it *confecerunt*, *spent*. But although examples are adduced proving this sense of *ποιεῖν* and the Latin *facere* with nouns of time; yet it is better, with most recent Commentators, to take it for *ειργάσαντο*, by an Hebraism formed on *עָבַד*, as in Ruth ii. 19. Matth. xxi. 28. And so *facere agrum* in Columella.

— *ἴσους*] for *ἰσομοίρους*, of which Wets. gives examples.

— *καύσωνα*.] *Καύσων* (which is of the same form with *δύσων*, *φύσων*, *σεύσων*, *ἄξων*, *μύξων*, &c.) literally signifies *the burner*, the burning (wind) *Eurus*; and is often to be found in the Sept. Here it may be explained simply *heat*, as in Genes. xxxi. 40. *ἐγενόμην τῆς ἡμέρας συγκατόμενος τῷ καύσωνι*, where in the Heb. it is *כֶּרֶךְ*, i. e. the *shriveller*, the *drier*. It is to be remembered that, in the East, though the air be cool in the early part of the day; yet during the remainder of it, the heat of the sun is exceedingly scorching. I would compare Liban. Epist. 245: *περὶ ἦν οὗτος πολὺ καῦμα, πολὺν δὲ καπνὸν ἠνέσχετο*.

13. *ἐταῖρε*] An idiom found in the Heb. *עַרְבִי*, the Greek *ὦ ἀγαθὲ*, or *φίλε*, and the Latin *bone vir*. It was a familiar form of address, and consequently often used to inferiors, and sometimes to strangers or indifferent persons.

— *οὐκ ἀδικῶ σε*.] Wets. and Waterland task their ingenuity in endeavouring to find a *reason why* all the labourers should have had the same wages. But such *incidental* circumstances as this we are not to *press* in the application, much less to draw doctrinal inferences. It is enough to conclude that, though there be some things in the Gospel dispensation different from what we should



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10. 18. **μοι ;** Ἄρουν τὸ πόν καὶ ἔπαγε. Θέλω τοῦτω τῷ ἐσχάτῳ δοῦναι ὡς 14  
καὶ σοί. Ἢ οὐκ ἐξουί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς ; ἡ ὁ ὁφθαλ- 15  
μός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι ; Οὕτως ἴσονται οἱ 16  
ἐσχατοὶ πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι  
δὲ ἐκλεκτοί.
- 32 31 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, παρέλαβε τοὺς δώδεκα 17  
μαθητάς καὶ ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς· Ἴδού, ἀναβαίνομεν 18  
εἰς Ἱερουσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχι-  
32 ρεῦσι καὶ γραμματεῦσι· καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παρα- 19

expect, yet the whole is agreeable to strict justice.

14. *Θέλω δ.]* "It is my pleasure: I choose to give."

15. *ἢ ὁ ὁφθαλμός σου πονηρός ἐ.]* A figurative expression, importing "art thou envious?" Fritz. well explains the nature of the metaphor thus: "Nam invidentiæ, ut aliarum animi perturbationum, indices oculi sunt. Hinc factum, ut Hebraici hominem invidiam appellarent יָבִיץ."

16. *οὕτως]* i. e. as it was in the case of the labourers last hired by the master.

— πολλοὶ γὰρ — ἐκλεκτοί.] On the important terms *κλητοὶ* and *ἐκλεκτοί*, it may be proper to offer a few observations. These are supposed to have been originally Jewish forms of expression, applied (like many others) by Christ to similar distinctions in the Gospel Dispensation. In the Sept., *κλητοὶ* often denotes those *chosen* to receive especial favours, or *called* to execute peculiar trusts. Hence it is, both in the O. and N. T., applied to the *Jews*: who had been *chosen* from the nations, and *called* to peculiar privileges. Thus at Ps. cv. 6. they are called *ἐκλεκτοί*. In the N. T., *κλητοί* is often used to denote the *peculiar favour* first vouchsafed to the *Jews*. More frequently, however, both *κλητοὶ* and *κλητοίς* are used of that shewn to *Christians*. As to *ἐκλεκτοί*, it may be questioned whether it ever be (as some say) *synonymous* with *κλητοί*, at least in the N. T. The terms are properly *distinct*, and have reference to two different stages in the Christian course. Thus, in the present passage, and at xxii. 14. they are put in opposition; and in the former, by *κλητοί* are denoted those who have been *invited* into, and have *entered* into, the service of Christ; and by *ἐκλ.*, those who have *approved* themselves therein. In the latter, *ἐκλ.* means those who are *invited* to the blessings and privileges of the Gospel; and *ἐκλ.* those who, having *accepted* the invitation, *approve* themselves worthy of their high calling in Christ. It is true that in *both* these parables, by the *κλητοί* are especially designated the *Jews*, who were invited to the marriage feast of the Gospel, but who almost wholly rejected the invitation (see Luke xiv. 18.); by the *ἐκλ.*, those of them who accepted it, and who are termed by St. Paul, Rom. xi. 6, 7. "the remnant κατ' ἐκλογὴν." However, the saying admits of, and was doubtless intended for, a *general* application; by which *ἐκλ.* will denote those who have *accepted* the invitation, and are professed members of the Christian Church; *ἐκλ.*, those who have *approved* themselves not unworthy of the blessing, and have not "received the grace of God in vain." Thus *ἐκλ.* is often used

in the Epistles of St. Paul and the other Apostles in this general sense; but *sometimes* merely as an appellation of Christianity. There seems to be a reference to this saying of our Lord, in its *general* application, at Rev. xvii. 14. οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί; where the common punctuation leads to a very objectionable sense, and caused Hammond to suppose that *three different degrees* of Christians were meant: a notion wholly unsupported by Scripture. All will be right if the *ἐκλ.* be construed with *οἱ*, and be referred to what preceded, καὶ τὸ Ἄρλον νικήσει, and *νικήσουσι* be supplied from thence; the words *ἐπὶ Κίριος — βικτωί* being taken as parenthetical. Thus the words may be rendered: "And the Lamb shall conquer them (for he is King of kings and Lord of lords), and the Saints who are with him, both approved and trusty." Thus *ἐκλ.* will be, like *ἀγατοί*, a designation of true Christians, as in Rom. i. 6. and Jude 1. τοῖς ἐν Ὁσφ κλητοῖς, and more fully in Rom. i. 7. ἀγατοῖς ἀγατοῖς. As to the *πιστοί*, it is in some measure *expletical* of *ἐκλ.*, equivalent to *οἱ πιστοποιημένοι* in Jude 1.

17. *ἀναβαίνων εἰς Ἱ.]* Said with reference to the elevated situation of Jerusalem. Thus similar expressions occur in Homer, as Od. a. 210., and frequently in Joseph. and the Sept. How ancient this custom was, we find from its mention in Ps. cxii. 3 & 4.

— εἶπεν αὐτοῖς, &c.] By this we are, I think, to understand that Jesus spoke *out*, as we say, and positively; though, from the time when he made a distinct avowal of his Messiahship, at Peter's confession, he had, as we find from supra xvi. 22. *begun* to disclose.

18. *κατακρινοῦσιν αὐτὸν θανάτῳ.]* This is to be taken *improper* (for the Jews had no power of life and death), and is more definitely expressed by Mark xiv. 64. κατακριναι αὐτὸν ἔσχατον θανάτῳ; which words have reference to the sentence *ἐνοχος θανάτου ἐστί*. Fritz. says that the sense of *κατακριναι τὸν θάνατον* is, "to devote any one to death." But the expression rather signifies, by a blending of two senses, to condemn any one, so that he shall be delivered to death. By *ἐνοχος* the *Romans* are plainly meant; for crucifixion was a *Roman* punishment. The minute particularity of this prediction is astonishing; and, as Dodd. observes, is a remarkable proof of the prophetic spirit with which Christ was endued; for, humanly speaking, it was far more probable that he should have been either *assassinated*, in a transport of popular fury, or *stoned*, by the orders of the Sanhedrim; especially as Pilate had given them permission to judge him according to their own law. But "all this was done that the Scripture might be fulfilled."



δώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ 10. 18.  
σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. 34 33

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱῶν 35  
21 αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. Ὁ δὲ εἶπεν αὐτῇ· 36  
Τί θέλεις; Λέγει αὐτῷ. Εἶπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου,  
22 εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ ἐνωτέρων σου, ἐν τῇ βασιλείᾳ σου. Ἀπο- 37  
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν 38  
τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,  
23 βαπτισθῆναι; λέγουσιν αὐτῷ· Δυνάμεθα. Καὶ λέγει αὐτοῖς· Τὸ 39  
μὲν ποτήριόν μου πῖεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαпти-  
σθήσεσθε· τὸ δὲ καθίσθαι ἐκ δεξιῶν μου καὶ ἐξ ἐνωτέρων μου, οὐκ ἔστιν 40  
24 ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ Πατρὸς μου. Καὶ ἀκού- 41  
25 σαντες οἱ δέκα, ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ Ἰησοῦς 42

19. εἰς τὸ ἐμπαῖξαι] This, (as Grot. remarks) is to be taken ἐκβατικῶς; q. d. The consequence of which will be, that, &c. Comp. Joh. xviii. 33.

20. ἡ μήτηρ, &c.] Namely, Salome, mother of James and John, Mark v. 40. & xvi. 1. She had doubtless followed him from Galilee, with other pious women who attended on our Lord in his journeys. The request she made seems to have originated in the promise just before given to the Apostles of sitting on twelve thrones, &c.

—μετὰ τῶν υἱῶν α.] This shows that they participated in the petition; and, indeed, though they preferred it through the medium of their mother, yet it should seem that they were the principal movers of the affair. Thus Mark is justified in representing them as asking it. And indeed that Jesus regarded them as the principals, is clear from his addressing the answer to them.

—αἰτοῦσά τι παρ' αὐτοῦ] or, as it is more clearly stated by St. Mark, they said, θέλομεν, ἵνα ὁ ἐὼν αἰρήσωμεν, ποιήσῃς ἡμῖν.

21. εἷς ἐκ — ἐξ ἐνωτέρων] Said in allusion to the Eastern custom, by which sitting next to the throne denotes the next degree of dignity; and consequently the first situations on the right and left denote the highest dignities. See 1 Kings ii. 19. Ps. xlv. 9. and the Classical Illustrators.

—σου.] This is added in almost all the best MSS., and Versions, and is, with reason, received by Wets., Matth., Griesb., Knapp, Tittm., Vat., Fritz., and Scholz.

22. οὐκ οἴδατε τί αἰτεῖσθε.] i. e. ye do not comprehend the nature of my kingdom; which will rather call you to suffer with me than to enjoy honour or temporal advantage under me. Rochefoucault well observes, "Nous desirerions peu de choses avec ardeur, si nous connaissions parfaitement ce que nous desirons."

—ἐννασθαι πλεῖν — πίνειν.] An image frequent with the Hebrews; who thus compared whatever was dealt out to men by the Almighty (whether good or evil) to a cup of wine. See John xviii. 11. Ps. xvi. 5. xlii. 5. Nor was this confined to the Hebrews; for, as it was customary among the ancients in general to assign to each guest at a feast a particular cup as well as dish; and since by the quality and quantity of the liquor contained in it the respect of the entertainer was expressed; hence cup came in general to signify a portion assigned, whether of pleasure or sorrow

(as Hom. Il. ω. 524, where see Heyne); though, for an obvious reason, the expression was more frequently used of evil than of good.

—καὶ τὸ βάπτισμα — βαπτισθῆναι.] This metaphor, of immersion in water, as expressive of being overwhelmed by affliction, is frequent both in the Scriptural and Classical writers; with this difference, however, that in the latter there is usually added some word expressive of the evil or affliction. The words καὶ τὸ βάπτισμα — βαπτισθῆναι and καὶ τὸ βάπτισμα — βαπτισθήσεσθε are not found in some MSS., Versions, and Fathers; and are rejected by Grot. and Mill, and are cancelled by Griesb. and Fritz. But the external evidence against the words is very slender. And therefore, though the internal be very unfavourable to them (because it is far more probable that they should have been introduced from Mark, than accidentally omitted in the MSS.), yet they ought not to be cancelled.

23. οὐκ ἔστιν ἐμὸν] Sub. ἔργον, which is sometimes supplied. See Bos Ell. p. 95. So the Latin non est meum.

—ἀλλ' οἷς ἡτοίμασται] The early Commentators and Translators (misled by some of the antient Versions) here supposed an ellipsis of δοθήσεται, which would afford some colour to the Arian and Socinian doctrines; since, as Whitby and Campb. observe, "in the distribution of future rewards, Christ might seem to acknowledge his inferiority to the Father, inasmuch as there would be some power reserved by the Father to himself, and not committed to the Son." Others of the ancients supposed an ellipsis of ἐκείνων ἔστιν, interpreting the clause οὐκ ἐμὸν δοῦναι, not with relation to our Lord's power, but with respect to his justice and equity; or referring the phrase only to his human nature. Others again understand, from the context, ἔμην, which even crept into the text of the Vulgate. And thus, indeed, all difficulty is removed; but in a manner little warrantable. In fact, all these ellipses are very irregular and inadmissible. It is better to suppose no ellipsis at all; but only to take ἀλλὰ in the somewhat unusual sense of εἰ μὴ, as in Mark ix. 8. (where ἀλλὰ corresponds to εἰ μὴ in Matt. xvii. 8.) Examples from the Classical writers are by no means rare. (See Rec. Synop.) The converse, εἰ μὴ for ἀλλὰ is frequent, and occurs in Rom. xiv. 14. This mode of interpretation is supported by the au-



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10. προσκαλεσάμενος αὐτοὺς εἶπεν· Οἰδατε, ὅτι οἱ ἄρχοντες τῶν ἐθνῶν  
 43 καταστρατεύουσιν αὐτῶν, καὶ οἱ μεγάλοι καταξουσιάζουσιν αὐτῶν. Οὐχ 26  
 οὕτως [δέ] ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θῇῃ ἐν ὑμῖν μέγας γενέσθαι,  
 44 ἔστω ὑμῶν διάκονος· καὶ ὅς ἐάν θῇῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν 27  
 45 δοῦλος· ὥστε ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακοινηθῆναι, ἀλλὰ 28  
 διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

thority of the Pesh. Syr., Arabic, Persic, and Æthiopic Versions; and, of Commentators, is adopted by Casaub., Grot., Gatak., Gusset, Hackspan, Koecher, Starck, Raphael, Paluret, Bengel, Rosenm., and Kuin. Indeed, it may be observed, the Sept. sometimes render the Heb. כִּנְיָ by ἀλλά. Thus our *but*, in this use, has the very same origin, being derived (as Horne Tooke shows) from the Saxon Be-utan, from Be-out an, to be out; as when we say "all but (i. e. except) one." Thus ἀλλά has the two senses of our *but*, indicated in H. Tooke's Div. of P. I. p. 135. 190. 325. seqq. How ἀλλά comes to have this sense, seems to be from its being thus put for ἀλλ' ἢ, otherwise than. Thus all difficulty, both as regards words and things, is entirely removed; for, as observes Whitby, "the expression argues no defect in the power of Christ, but merely a perfect conformity to the will of his Father." "Our Lord (says Bp. Horsley, Serm. V. v. p. 281.) does not deny his power to give, but only declares who they are who shall receive this honour. His answer, far from intimating any thing of that kind, concludes as strongly against it as a negative argument can be supposed to do. Thus the meaning is, 'I cannot arbitrarily give happiness, but must bestow it on those alone for whom, in reward of holiness and obedience, it is prepared, according to God's just decrees.'"

25. οἱ ἄρχοντες — αὐτῶν,] Erasm., Grot., Wets., Rosenm., and Fritz. take the κατακ. and κατέξ. to denote *tyrannical and arbitrary power*, of course hinting a *censure* thereon; in which sense the words do occur in the Sept. But as it is scarcely to be supposed that the governors in question were always tyrants; and as the *simple* verbs are used in Luke, it is better, with many good Commentators, to suppose the sense to be, "exercise authority over." Thus the κατέξ. is not so much *intensive*, as it promotes definiteness. The Commentators thus adverted to, with even less reason, suppose the first αὐτῶν to refer to the *people*, the second to the *kings*; which is harsh, and inconsistent with the parallel passage in Luke. There is, in fact, a repetition of the same sentiment in different words (as also at ver. 27.) for greater emphasis. See Bp. Jebb's Sac. Lit. p. 283 seqq.

26. δέ.] This is omitted in many MSS., some Versions, and Theophyl., and was cancelled by Griesb., Knapp, Tittm., Vat., and Scholz; but restored by Fritz.; and rightly; for, it is supported not only by high authority here and in Mark, but is so suitable to the passage, that it can hardly be dispensed with. The cause of the omission (which was accidental) seems to have been this: that after it had been originally written ΟΥΤΩΣ in MS., without stops, the Δ was taken with Ω, and mistaken, as not unfrequently, for an N, and then the E would be absorbed by the E following.

— δούκονος — δοῦλος.] There is properly a difference between these terms; the former signi-

fying a *servant* like our *footman*, or *valet*, and usually a *free man*; the latter, a *servant for all work*, and also a *slave*. They were, however, sometimes interchanged. So Aristid. Vol. iii. 340. — οὕτω φαῦλος ὢν τοῖς τρόποις, καὶ ἀντόχρημα δούκονος. The use here, and the general sense are plain.

28. δοῦναι — ἀντὶ πολλῶν.] In order to determine the sense of this passage (so important in its connection with the distinguishing doctrine of the Gospel, the ATONEMENT), it is proper carefully to attend to its *scope*, and then to ascertain the force of its principal terms λύτρον, ἀντὶ, and πολλῶν. The scope of the passage evidently is, to point out the *purpose* of Christ's coming into the world. It was δοῦναι — πολλῶν. On the sense of ψυχῇ here there has never been any doubt. — It plainly signifies (as often in the Scriptures, and even the Classical writers) *life*. He came to give up his life as a λύτρον. Now λύτρον properly denotes the *ransom* paid, in order to deliver any one from *death*, or its equivalent, *captivity*, or *punishment* in general. Thus in Exod. xxi. 30, the word answers to כֶּפֶר. More frequently it denotes the *piacular victim*, כֶּפֶר, sometimes expressed by ἑξίλασμα; which Hesych. explains ἀντίλυτρον. It has been abundantly proved that, among both the Jews and the Gentiles, *piacular victims* were accepted as a ransom for the life of an offender, and to atone for his offence. The heathens believed that no atonement was so complete or effectual as that whereby the piacular victim should be a *human* being; whose life was thus given ἀντὶ instead of the life of the other. Hence such victims were called ἀντίψυχοι, and the atonement made by them an ἀντίψυχοσ. And Aristides, Sac. v. has an oracular response, where, with allusion to this, there is demanded ψυχῇ ἀντὶ ψυχῆς. So also Eurip. Phœn. 1012. — ψυχῇ ἢ ἄλλῳ τίῳ ἐπιδόμην χρεώδης. Indeed, on the further notion, that the life of one person was, in some cases, to be given and accepted for the life of another, the whole of the Alcestis of Euripides is founded. The *true* notion, indeed, of atonement was unknown to the Heathens; though they felt the necessity for it. See Horne's Introd. Vol. i. 8. & 146 147. The very term ἀντὶ, it may also be observed, is the strongest that can be imagined; it being derived from the ancient word ἀντ, which signifies *change*. The ἀντὶ is for ἐν ἀντὶ, in *mutatione*, per *mutationem*.

The sense, then, of this passage, can be no other than that which has been assigned to it by every Interpreter of any consideration in every age, (including, of the recent foreign Commentators, Kuinoel and Fritz.) namely, that our Lord was to give up his life as a piacular victim, a ransom for mankind, that they might not suffer eternal death. And thus it harmonizes with the doctrine of Scripture elsewhere. So in Dan. ix. 24, it is predicted, that the Messiah shall make reconciliation for iniquity; whence he is called by the Jewish Rabbins כִּפּוּר אֵשׁ, literally ἀντὶ



	MK.	LU.
29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος 10.		18.
30 πολὺς. Καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες 46	35	
31 ὅτι Ἰησοῦς παραγεῖ, ἔκραζαν λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς 47	37	
Δαυὶδ! Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον 48	38	
32 ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε υἱὸς Δαυὶδ. Καὶ σιάς 49	40	
33 ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπε· Τί θέλετε ποιήσω ὑμῖν; Αέ- 51	41	
34 γουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. σπλαγ- 52	42	
χνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέ- 43		
βλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.		

λίτρον. Comp. Matt. xxvi. 28. John xi. 52. Eph. v. 2. 1 Tim. ii. 6. Heb. ix. 14 & 28. (and the Notes on those passages,) all declaring the same doctrine, that Christ's death was a sacrifice for the sins of mankind; even that true and substantial sacrifice, which those of the law but faintly shadowed forth in types, symbols and figures.

I cannot, however, leave this passage without removing a stumbling-block, which has been found here by serious, but misjudging or timid believers, who have been too ready to conclude that from πολλῶν it may be implied that redemption is not *universal*. But utterly without reason; for the best Expositors, ancient and modern, are agreed, that πολλῶν is here to be taken for πάντων; of which they adduce many examples.—And although not a few of them are inapposite, yet some others fully establish the point; ex. gr. Comp. Dan. xii. 2. with John v. 28. sq. and Rom. v. 12. 15. 18 & 19. with 1 Cor. xv. 22. not to mention *some* examples in the Classical writers. Yet, even in these instances, it may be doubted whether πολλοὶ can ever be said to be, strictly speaking, *put for πάντες*. It should seem that, in such cases, an idiom subsists, which has been, I apprehend, unperceived by Philologists; where there is, by an apposition, either *expressed* or *implied*, a comparison of πολλοὶ with some other *very* small number (usually *one*), which remains after deducting it from a *total*. In such a case, πολλοὶ may be said to be *equivalent* to πάντες; being, in a manner, the whole of the number in question; though it cannot strictly be said to *signify* that; the literal sense being the remainder of a large number, after a very small one has been subtracted. This principle will apply to all the passages alleged in proof that πολλοὶ is used for πάντες. I mean to all that are *justly* alleged; for Matt. xx. 16. has quite another bearing (see the note there); and in places like 1 Cor. x. 33. where the ARTICLE is used, the principle cannot be admitted. There the meaning is, either “the majority,” or “the rest.” And such is the case in almost all the passages adduced from the Classical writers; where the sense is, “very many,” or “ever so many.” The Commentators might also have cited a passage of Thucyd. i. 133. where τοῖς πολλοῖς, as appears from a comparison with 134. § 5 must mean [all] the rest. So also at i. 38. we have τοῖς πλείοσι (for πολλοῖς), opposed to τοῖς ὀλίγοις. As examples of the *total* comparison above adverted to, I would specify Rom. viii. 29. εἰς τὸ εἶναι αὐτὸν ποιόντοκα ἐν πολλοῖς ἀδελφοῖς, (where the εἰς is implied to εἶναι) Matt. xxvi. 23. and Mark xiv. 21. τοῦτο γὰρ ἐστὶ τὸ αἶμά μου, τὴν καὶ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἰχθυήμενου εἰς ἄβυσσον ἀμαρτιῶν. where τὸ περὶ πολλῶν is for τὸ ἐνδὲς περὶ πολλῶν, with

allusion to the μου just before) Heb. ix. 28. οὕτως ὁ Χριστὸς ἅπας προσενεχθεὶς εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας, &c. The same principle will also apply to *some* passages where the Article is *found*, namely, where it does not exert its definite force. So Rom. xii. 5. οὕτως οἱ πολλοὶ, ἐν σώμα ἕσμεν ἐν Χριστῷ. And in Rom. v. 15. 18 & 19. the Article is used both to εἰς and πολλοί. the Articles there coming under the head of “*Insertions in reference*” (See Middl. in loc.), and *renewed mention*;<sup>2</sup> the reference being to v. 12. where ὥστε δι’ ἑνὸς ἀνθρώπου is opposed to εἰς πάντας ἀνθρώπους. Upon the whole, in such a case we may most correctly render “*all the rest*.” And this may be done in the only two Classical passages *not* having the Article that are here apposite, namely, Eurip. Hec. 234. “Ἦδ’ ἀντὶ πολλῶν ἐστὶ μοι παραψυχή,” and Virgil Æn. v. 315. UNUM PRO MULTIS DABITUR CAPUT.

30. δύο τυφλοὶ, &c.] There is a considerable variation in the accounts of this miracle by the three Evangelists. *Mark* and *Luke* notice only one blind man, *Matthew* two; *Luke* represents the miracle as performed “when Jesus was drawing nigh to Jericho,” before he entered it; *Matthew* and *Mark*, after he had left Jericho. The joint testimony, however, of *Matthew* and *Mark*, as to the time, seems to outweigh that of *Luke*, who is not so observant of chronological order; and as all agree, that Christ was then attended by a “multitude,” who “led the way,” and who “followed him” towards Jerusalem, it is more probable that the incident took place after he left Jericho, where this multitude seems to have been collected. For He came privately from Ephraim to Jericho, attended only by the twelve. (Hales.) The minute discrepancies in this narrative, compared with those of *Mark* and *Luke*, involve no contradiction; since, though those Evangelists mention *one* blind man as healed, yet they do not say that *only* one was healed; and *Mark* and *Luke* in mentioning one, might mean to point out that one who was the more known. Again, the apparent difference between *Matthew* and *Mark*, as compared with *Luke*, with regard to the place where the miracle was performed, may, it is thought, be removed by reading in *Luke* “when, or while, Jesus was near Jericho.” If, however, the trifling discrepancies adverted to were really irreconcilable, still they would not weaken the credit of the Evangelists, being such as are found in the best historians; nay, they may be rather thought to strengthen their authority as independent witnesses.

31. ἰσχυρήσας, ἵνα.] Campb. translates “charged them, that,” &c. But though that be sometimes the signification of the term at Matt. xii. 16. yet it is here unnecessary to deviate from the import,



MK. LU.

11. 19. XXI. Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα, καὶ ἦλθον εἰς Βηθφαγή 1  
 1 20 πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀποστείλει δύο μαθητάς, λέ-  
 2 30 γων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν· καὶ εὐ- 2  
 3 31 θεώς εὐρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγά-  
 3 31 γετε μοι. Καὶ εἰάν τις ὑμῶν εἴπῃ τι, ἐρεῖτε· Ὅτι ὁ κύριος αὐτῶν 3  
 3 31 χρεῖαν ἔχει· εὐθέως δὲ ἄποστέλει αὐτούς. Τοῦτο δὲ ὅλον γέγονεν, 4  
 3 31 ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος· Εἰπατε τῇ 5  
 3 31 θυγατρὶ Σιών· Ἴδού, ὁ βασιλεὺς σου ἔρχεται σοι  
 3 31 πραῦς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν

"rebuke," which is indeed more suitable. The most probable reason assigned for the rebuke is, that they were unwilling that Jesus's course should be interrupted, or his discourse broken off, or rendered inaudible. Thus it should seem that the people only blamed the importunity, as being unseasonable; as in a kindred passage at xii. 16. ἐπετίμησεν αὐτοῖς, ἵνα μὴ, &c.

XXI. 1. εἰς Βηθφαγή.] Mark xi. 1. and Luke xix. 29. add καὶ Βηθανίαν. We may therefore suppose that the territories of the two villages were contiguous; yet that Bethphage came first in travelling from Jericho to Jerusalem. Hence Calmet and others are wrong in describing Bethphage as being a village between Bethany and Jerusalem. So Epiphanius, adv. Hæres. p. 340. cited by Reland Palæst. 629. testifies that there was an old road to Jerusalem from Jericho through Bethphage and Bethany, and the Mount of Olives. Nay, Calmet himself describes Bethany as situated at the foot of the Mount of Olives (and so all accounts represent it—see Reland); but from the words πρὸς τὸ ὄρος τ. Ὀλ. being here conjoined with Βηθφ., it is probable that Bethphage was situated on some part of the lower ridge, or ἀκρόρεια, of the mountain, and Bethany just below it, at the foot of it; and, consequently, it could not be between Bethany and Jerusalem. This is supported by the testimony of Jerome and Origen, the former of whom describes Bethphage as "sacerdotum viculus, situs in monte Oliveti." And the latter, in his Annot. on Matt., says it was situated on Mount Olivet.

2. πῶλον] "a colt." Mark and Luke add, "on which no man had ever sat." Animals which had never borne the yoke, or been employed for ordinary purposes, were (by a custom common to all the ancients, whether Jews or Gentiles) employed for sacred uses. See Deut. xxi. 3. 1 Sam. vi. 7. Horat. Epod. 9. 22. Ovid. Met. 3. 11. Virg. Georg. 4. 540. 551. Mark and Luke mention the sending for the colt only, as being that whereon alone our Lord rode; not mentioning the ass, though also brought (agreeable to the prophecy of Zechariah), because they do not mention that prophecy. There is plainly in the latter representation no negation of the former. Whitby notices the minuteness of the matters predicted, and rightly infers from thence Christ's supernatural prescience.

3. εἴπῃ τι.] A popular mode of expression equivalent to, "if he shall make objection."

—ὁ κύριος] i. e. not "the Lord," which involves great improbability, but "the master," Rabbi, as at vii. 21. and viii. 25. John xi. 12. xiii. 13 & 14. See Doddr., Campb., and Schleusan.

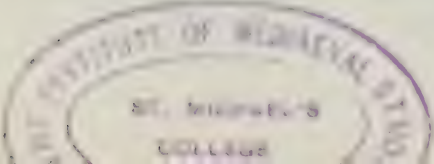
—ἀποστέλει.] Many MSS., Versions, and

Fathers, have ἀποστίλλαι, which is preferred by Mill and Wets., and edited by Matth., Griesb., Knapp, Tittm. and Scholz, but without reason. In so minute a variation manuscript authority is of little weight; and yet there is far more of it for the old reading than for the new one; which cannot be admitted without violating the norma loquendi; for the Present cannot (as Kain. imagines) be here taken for the Future. The common reading is rightly defended by Schulz. (who observes that the new reading arose from an error of pronunciation) and restored to the text by Fritz.

4. ὄνον.] This is suspected not to be genuine by Griesb. and Grotz., and is cancelled by Lachm.; but wholly without cause, for external evidence is almost entirely in favour of the word, and internal nearly as much so, since it is almost necessary to the sense (*tota hæc res*), and was more likely to have been omitted, by accident, in three or four MSS., than have been foisted into the text of nearly as many hundreds. Besides, the word occurs without any var. lect. in passages exactly similar, *supr.* i. 22. *xvii.* 56.

5. τῇ θυγατρὶ Σιών] i. e. Jerusalem, by a poetical personification usual in the prophetic writings. Jerusalem might be called the daughter of Sion, being situated at the foot, and, as it were, under the wing of that fortified mount. The quotation is from Zech. ix. 9. (with the exception of the introductory words, which are from Is. lxii. 11.), and agrees, at least all that is meant to be taken (for a short clause is omitted, as being not to the present purpose), with both the Sept. and the Hebrew. For יְיָ, the true reading, is thought by Dr. Randolph to be יְיָ. But there is no occasion for any such change; since יְיָ may mean *lovely*, and is so interpreted by Gesenius in his Lexicon. There is, indeed, a variation in the last words between Matthew and the Sept. But there is some reason to think, that formerly the Sept. was read nearly as in Matthew. At least the Evangelist's text closely agrees with the Hebrew.

—ὄνον καὶ πῶλον.] Several eminent Commentators would render the καὶ even. But this is doing violence to the plain sense expressed, and would really destroy the *concordance* as to fulfilment of prophecy. Certainly there is no necessity for it in order to reconcile the Evangelists; for St. Matthew does not say that our Lord rode on the ass, but only that it was prepared for him. Neither will it follow from our Lord's saying, "thus was fulfilled." For the prophecy was sufficiently fulfilled by the ass and colt being both *set ready*. Not to say, that even the words of the *Prophecy* are not inconsistent with this view; for any one who goes on horseback, accompanied by a led horse (to use when he pleases),





	MK.	LU.
6 ὑποζυγίου. Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς	11.	19.
7 προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἡγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ	4 7	32 35
ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ † ἐπεκάθισεν ἐπάνω		
8 αὐτῶν. Ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ·	8	36
ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώνον ἐν τῇ		
9 ὁδῷ. Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέ-	9	37
γοντες· Ὡσαννὰ τῷ υἱῷ Δαυὶδ!· εὐλογημένος ὁ ἐρχόμενος ἐν	10	38
ὀνόματι Κυρίου! Ὡσαννὰ ἐν τοῖς ὑψίστοις!		
10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, εἰσελθὴ πᾶσα ἡ πόλις,		
11 λέγουσα· Τίς ἐστὶν οὗτος; Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν Ἰησοῦς		
ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.		
12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς	13	45
πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν		

may be, not improperly, described as *ὑποβηκῶς*, with respect to *both*, and thus be said to ride both, like the *ἄμφιπποι*, or *desultores*, mentioned in several ancient writers, a sort of cavalry, where every man had two horses, which he rode in rotation (the *ἀμφι* in this term being for *ἀμφοτερόθεν*); on which subject see my Note on Thucyd. x. 57.

— *ὑποζυγίου*.] Scil. *κτῆνους*. The word properly signifies any *beast of burden*. (See my note on Thucyd. ii. 3.) But as the ass was commonly so used, it came of itself to denote an ass.

7. *ἐπεκάθισεν*.] The reading here is not a little controverted. *Ἐπεκάθισεν* is the reading of all the early Edd.; which was altered by the Elzevir Editor, from several MSS. to *ἐπεκάθισαν*. But *ἐπεκάθισαν* has been restored by Wets., Matth., Knapp, Griesb., Tittin., Fritz., and Scholz. *Ἐπεκάθισαν*, moreover, is supported by St. Luke's *ἐπεβίβασαν*. It is also preferred by several Commentators, as Beza, Camerar., Pisc., Wakef., and Schleus.; and if we were to follow the *proprietas linguae*, it ought to be adopted. Yet as the verb is often in the Sept. used in the sense "*to sit*," or "*ride*," so the reading *ἐπεκάθισεν* seems to deserve the preference, especially as it is supported by the parallel passage of Mark. If *ἐπεκάθισαν* be read, *αὐτῶν* will, if understood of the ass and the colt, be unsuitable; and if of the *garments*, it will be very jejune. We might indeed, conjecture *αὐτῶν*, supposing *ἐπάνω* to be taken absolutely for *thereon*. This will be confirmed by the parallel passage of St. Luke, and not be at variance with that of St. Mark. But the mention of the ass and colt at v. 2. and 7. greatly supports the reading *αὐτῶν*. The people would put the trappings on both the ass and the colt, to do the more honour to Jesus; and as not knowing on which he would ride. On the *ellip.* of *αὐτῶν*, see Winer's Gr. Gr. § 16. 1. Thus, though there is a minute diversity in Matthew and Mark, as compared with Luke, yet it is no real discrepancy, since it does not involve any contradiction. Matthew (as is observed by the British Crit. and Quart. Theol. II. 371) tells us *all* that happened, because he saw and knew *all*—Mark and Luke received the facts at second-hand, and mentioned only the material fact. As to the *αὐτῶν*, it must not, with many commentators, be taken, per enallagen, as plural for singular; or *τινός* be supplied, with others; but, with Erasmus, Theophyl., Beza,

Hombérgh, Schleus., Wahl., and Fritz., must be referred to the *garments*, not the ass and colt.

8. *ὁ πλείστος ὄχλος*.] "the bulk of the people," consisting of those going to keep the passover, and of those who, after Lazarus's resurrection, had come out of the city to meet Christ. See John xii. 9.

— *ἔστρωσαν ἑαυτῶν τὰ ἱμάτια*.] An Oriental custom employed on the public entry of kings, yet in use among the Greeks also. See examples in Recens. Synop. and Horne's Introd. iii. 397.

— *ἔκοπτον κλάδους*.] Meant as a symbol of joy, employed at the feast of tabernacles and other public rejoicings among the Jews. Yet the custom was in use also among the Greeks and Romans.

9. *Ὡσαννὰ*] Heb. *הוֹשַׁנָּה*, *Save us now*, or *we beseech thee!* from Ps. cxvii. 25.

— *ὁ ἐρχόμενος*.] A title of the Messiah, as also υἱοῦ Δαυὶδ.

— *Ὡσαννὰ ἐν τοῖς ὑψίστοις*.] Comp. Psal. cxviii. 24. and see Horne's Introd. iii. 316. Kuin. thinks there is an ellipse of *ὁ ὢν*; and Grot. takes the *ἐν τοῖς ὑψίστοις* adverbially, for *summè*. But it is better, with others, to supply *μέγας*, taking it as a periphrasis for *ἐν οὐρανοῖς*. Thus in Heb. i. 3. and viii. 1. *ἐν ὑψηλοῖς*, is interchanged with *ἐν οὐρανοῖς*. As to the ellipse after *Ὡσαννὰ*, it is rather *ἔστω*, *Ὡσαννὰ* being regarded as a noun. Thus Fritz. well renders, "*eadem latantium gratulatio in cælo obtineat*."

10. *εἰσελθὴ*] "was in commotion," agitated with hope, fear, wonder, or disapprobation, according as each person was affected.

11. *ὁ προφήτης*.] The force of the Article is, the [celebrated] prophet.

12. *τὸ ἱερόν*.] A general name for the whole edifice, with all its courts: as distinguished from the *ναός*, or temple properly so called; which comprehended only the vestibule, the sanctuary, and the holy of holies. See Horne's Introd. iii. 236. seq.

— *ἐξέβαλε*—*ἱερῷ*.] It appears from Mark xi. 11. that Jesus did not do this *on the day of his entry into Jerusalem*, (though it is there said that he entered into the temple, and looked round the whole of it) but *the day after*, spending the night at Bethany, and returning to Jerusalem in the morning; and in the way thither working the miracle of the fig-tree. As Mark is so positive and particular in his account, and as Matth. does



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11. 19. κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστράς· καὶ λέγει 13  
 17 46 αὐτοῖς· Ἰγγραπται, Ὁ οἶκος μου οἶκος προσευχῆς κληθή-  
 σεται· ὑμεῖς δὲ ἀντὶν ἐποιήσατε σπήλαιον ληστῶν. Καὶ προσῆλθον αὐ- 14  
 τῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθιγράπτευσιν αὐτούς. Ἰδόντες δὲ 15  
 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαναάσια ἃ ἐποίησε, καὶ τοὺς παῖδας  
 κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· Ὁσαννὰ τῷ υἱῷ Δαυὶδ! ἡγανάκτη-  
 σαν, καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐ- 16  
 τοῖς· Ναί. οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόματος νηπίων καὶ  
 12 θηλαζόντων κατηρτίσω αἶνον; Καὶ καταλιπὼν αὐτούς, 17  
 ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.  
 13 Ἡρώδης δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπεινάσε· καὶ ἰδὼν σκῆην 18  
 14 μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εἶδεν ἐν αὐτῇ, εἰ 19  
 μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται  
 21 εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ σκῆη. Καὶ ἰδόντες οἱ 20  
 22 μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ σκῆη!  
 23 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν· ἐὰν ἔχητε 21  
 πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς σκῆης ποιήσετε, ἀλλὰ καὶ

not expressly connect our Lord's driving out the traders with the events of the day, we ought, it should seem, to adopt Mark's account. To do which, there cannot be a greater inducement than the consideration, that those who adopt the other hypothesis are compelled to suppose that the circumstances in question happened *twice* on *two successive* days. Nay, *thrice*; for our Lord had done much the same thing in the first year of his ministry (John ii. 14.) The reason why he did not *then* do it, is suggested by the words of Mark, *ὅφλας δὲ γινόμενης*, i. e. because, it being evening, the buyers and sellers had most of them retired. That it should then be *evening*, was likely enough, considering the events of the day, which must have occupied a considerable time.

— *κολλυβιστῶν*] from *κόλλυβος*, a petty coin, signifies those who exchanged foreign coin into Jewish, or the larger into the smaller coin, for the convenience of the purchasers of the commodities sold in the temple. See Horne's *Intr.* iii. 184.

13. *ἰγγραπται*, &c.] This quotation is from Isa. lvi. 7. where it exactly agrees with the Sept. and Hebrew. In the latter clause of the sentence there is not, as the Commentators suppose, a quotation, but only the saying is formed on a similar one at Jerem. vii. 11. *Μὴ σπήλαιον ληστῶν ὁ οἶκος μου*; where there is an allusion to the custom (common to all countries) for robbers to make their abode in caves.

— *ληστές*.] Perhaps, not literally thieves, but extortioners and cheats, at least persons devoted to base lucre. An interpretation which seems required by the expression of John *οἶκος ἑμπορίου*. Though our Lord's assertion might be justified in its full sense by what is found in Joseph. B. J. v. 9, 4.

16. *ἐκ στόματος — αἶνον*] an application to the present case of a passage of Ps. viii. 2. Sept. (which speaks of the existence and providence of God, as so clearly appearing from the works of nature, that even the most simple must see) where the Hebrew is rendered "thou hast ordain-

ed strength;" the Sept. "thou hast perfected praise," i. e. accomplished a grand effect by weak means; for the divine praise is perfected even by the silence of the suckling, and the artless cry of the babe. Thus there is no real discrepancy in sentiment, though there be a diversity in expression, between the Heb. and the Sept. That the whole Psalm has a prophetic reference to the Messiah, is plain by there being three other passages in the N. T. where it is applied to him. 1. Cor. xv. 27. Eph. i. 22. Heb. ii. 6.

17. *ἡλίσθη ἐκεῖ*] "lodged or spent the night there." A sense found in 3 Esdr. ix. 2. Eccl. xxiv. 7. Jesus left the city, and returned to Bethany for the night; not so much, we may suppose, to avoid the snares that might be laid for his life, as to avoid all suspicion of affecting temporal power; the night being a season favourable for popular commotion. See Thucyd. ii. 3. 4. *φυνάξαντας νύκτα*, where see my note.

18. *πρωίας δὲ ἐπανάγων*, &c.] On the chronology of the Passion Week, the reader is referred to Townson, Hales, Townsend, and Greswell.

19. *μικροί — αἶνον*] This was emblematical and figurative; according to the usual custom of the sages of the East to express things by symbolical actions. It was also prophetic. Our Lord intended to prove that his power to punish the disobedient was as great as that to confer benefits. It was, moreover, to prefigure the destruction of the perverse Jews, because in the *time of fruits* they had borne none (see ver. 33 — 41.); and, likewise, to read a very important lesson to all his disciples of every age, — that if the opportunities God gives for the approving themselves virtuous be neglected, no light will remain but to be withered by the fiat which shall consign them to everlasting destruction.

21. *καὶ μὴ διακριθῆτε*] Kuin. observes that this negative expression is the very same with the positive one *ἐὰν ἔχητε πίστιν*, the two being quoted for the sake of emphasis, as at xiii. 34. and elsewhere. In *διακρ.* in this sense (to hesitate) there



τῷ ὄρει τούτῳ εἶπητε· Ἀρθῇτι καὶ βλήθῃτι εἰς τὴν θάλασσαν, γε- 11. 20.  
22 νήσεται. Καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, 24  
λήψεσθε.  
23 Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσήλθον αὐτῷ διδάσκοντι οἱ ἄρ- 27 1  
χιεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦ- 28 2  
24 τα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ 29 3  
ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα· ὃν ἐὰν  
25 εἶπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βά- 4  
πτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διε-  
λογίζοντο, παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἰπώμεν· ἐξ οὐρανοῦ, ἐρεῖ  
26 ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἰπώμεν· ἐξ ἀν- 31  
θρώπων, — φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην 32 6  
27 ὡς προφήτην. Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἶδαμεν. 33 7  
ἔφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
28 ποιῶ. Τί δὲ ὑμῖν δοκεῖ; Ἀνθρώπος εἶχε τέκνα δύο· καὶ προσελ-

is the same metaphor as in *διστάζω* and the Latin *diffido*.

— τὸ τῆς συκῆς.] An elliptical expression for τὸ περὶ τῆς συκῆς γεγονός ἐργον.

— τῷ ὄρει τούτῳ.] Spoken *δεικτικῶς*, with reference, it is supposed, to the Mount of Olives. For *mountain*, Luke says *sycamore tree*. But there is, in fact, no discrepancy; because Jesus might, and, no doubt, did, make use of *both* examples. On the force of these adagial sayings see Note on Matt. xvii. 20. The construction of the passage is, according to Fritz., as follows: ἀλλὰ καὶ γενήσεται, ἐὰν τῷ ὄρει εἶπητε &c.

22. [Comp. Supr. vii. 7. Luke xi. 9. John xv. 7. 1 John iii. 22. v. 14.]

23. ἐλθόντι αὐτῷ.] These are Datives for Genitives of consequence.

— ἐν ποίᾳ ἐξουσίᾳ.) Ἐν, Heb. בְּ, “by virtue of.” This they were privileged to ask, because they had the power of inquiring into the pretensions of a prophet; nay, since the authority of preaching in the temple was derived from them. The interrogators expected, no doubt, that he would answer, “By virtue of my right as Messiah,” and thus enable them to fix upon him the charge of blasphemy. But Jesus forbore to directly answer his malevolent interrogators; not through *fear* (as appears from the boldness evinced in the parables immediately following), but on purpose; and according to a method familiar to Hebrew, nay to Grecian disputants (see the citations of Schoettgen and Wets.), he answers by interrogation, replying to question by question, and that propounded with consummate wisdom; for while the Pharisees were not disposed, nay, were even afraid, to dispute John’s claim to be a prophet, they would thereby, on their own principles, admit the claims of *Jesus*, to whose divine mission John had borne repeated and unequivocal testimony. Schoettg remarks that, among the Jews, if any proposed a captious question to another, the other had a right to propose one in turn, and not to answer the first till he had received a reply to his.

25. τὸ βάπτισμα — ἦν;] The sense is, “whence had John authority to baptize?” Βάπτισμα is put, by synecdoche, for the whole ministry of John

to preach repentance, and the doctrines he taught; because baptism was its most prominent feature, being a symbol of the purity which he enjoined. See Campbell.

— ἐξ οὐρανοῦ,] for ἐκ Θεοῦ, or οὐράνιον, of heavenly origin; a use which sometimes occurs in the LXX., but rarely in the Classical writers.

— διατί οὖν οὐκ ἐπ. α.] “why, then, have ye not believed him?” i. e. in his testimony of me.

26. φοβούμεθα.] This is not (as Kuin. and other Philologists suppose), of the middle voice, signifying *to terrify oneself*, but a deponent formed from what had originally been of the passive voice; just as our neuter or deponent verb, *to be afraid*, was formed from the old passive *to be afraid*, to be struck with fear. Fritz. ably remarks on that *brachylogia* in the present passage, by which a clause is omitted after ἐξ ἀνθρώπων (equivalent to “that will not be for our good”), to which the γὰρ following refers, and which γὰρ is put for two γὰρ’s. I have edited as the sense seems to require, ἐξ ἀνθρώπων, — *per aposiopesis*.

— ὡς προφήτην.] Ὡς is wrongly taken by Kuin. as put for *ὄντως*; though *ὄντως* is found in the parallel passage of Mark. It is either elegantly pleonastic (by which the expression will be equivalent to that of Luke) or somewhat diminishes the force of the assertion.

27. οὐκ οἶδαμεν.] Hence (says Wets.) Jesus rightly infers their unfitness to be judges in this matter, or to claim to have their authority revered.

28. τί δὲ ὑμῖν δοκεῖ;] “What think you? give me your opinion of what I am about to say.”

— ἄνθρωπος — ἐδο·] By ἄνθρ. is plainly meant *God*; but it is not so clear what is meant by *ἐδο*, on which there has been some diversity of opinion. The best Commentators, however, are agreed that the words designate two different classes of the Jewish nation; 1. *the profane and irreligious* generally, but who were brought to repentance by John, and to reformation by Christ; 2. *the Scribes and Pharisees*, whether priests or laymen, who, though professedly anxious to do the will of God, were, in reality, the greatest enemies to religion, and especially that of the Gospel.

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12. 20. Θὼν τῷ πρώτῳ, εἶπε· Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπε-  
λῶνί μου. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μετα- 29  
μεληθεὶς, ἀπῆλθε. Καὶ προσελθὼν τῷ † δευτέρῳ εἶπεν ὡσαύτως. 30  
Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε. Τίς ἐκ τῶν 31  
δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ· Ὁ πρώτος.  
Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ  
πόρναι προάγουσιν ἑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. Ἦλθε 32  
γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύ-  
σατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ. ὑμεῖς δὲ  
ιδόντες οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

1 9 Ἄλλην παραβολὴν ἀκούσατε. Ἀνθρωπὸς [τις] ἦν οἰκοδοσπότης, 33  
ὅστις ἐγύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρξεν  
ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησε πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς,  
2 10 καὶ ἀπεδήμησεν. Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε 34  
τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.  
3 Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδωκαν, ὃν δὲ 35  
4 11 ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. Πάλιν ἀπέστειλεν ἄλλους δούλους 36

30. δευτέρῳ] Many MSS. and some Versions and Fathers have *ἐτέρῳ*, which was approved by Mill and Bengel, and has been adopted by Wets., Griesb., Knapp, Tittm., Vater, and Scholz. But Matth. and Fritz. retain the common reading; and rightly, for it is supported by greater authority, and the other reading is evidently a correction. The two words, however, are often confounded; a remarkable example of which occurs in Thucyd. iii. 49, where see my note.

— *ἐγὼ, κύριε*] The best Commentators are agreed that this phrase, (for which *ἐγωγε* is used in the Classics) answers to the Heb. *אני ה'י*, which is, by ellipse, a phrase of responsive assent, rendered by the LXX. *Ἰδοὺ ἐγὼ*, in 1 Sam. iii. 4. Numb. xiv. 14. See also Luke i. 38. and Acts ix. 10. "The Hebrews (observe Vatab., Erasm., and Brug.) answer by pronouns, where the Latins use verbs and adverbs, as *etiam* Domine." It may be paralleled by our own idiom, "aye, sir." Indeed our *aye* and the *ejā, jā, or ya*, of the Northern languages, seem to be cognate with *ἐγὼ*.

31. οἱ τελῶναι καὶ αἱ πόρναι] i. e. even the worst of these profane and dissolute persons.

— *ταύτας*] Glass explains this "lead on;" and Schleus. and Wahl assign still less admissible senses. There seems no reason to abandon the common interpretation, "go before," precede. render, "are preceding you."

32. ἐν ὁδῷ δικ.] A Hebrew form of expression for "he came to you in the practice of, i. e. practising righteousness;" and, by implication, leading others into the same course.

— *τοῦ πιστεῦσαι*] for *εἰς τὸ πιστ.*, i. e. *εἰς πιστ.*

33. τις] This is not found in many of the best MSS. and some Versions and Fathers, and was cancelled by Griesb., Knapp, Vat., Tittm., Fritz., and Scholz. It was retained by Wets. and Matthæi; but, if we may judge from *supra* ver. 28., without reason. Nay, Fritz. thinks that even the construction requires its absence. But that is somewhat hypercritical, and is judging of Hellenistic and popular style by the rules of Classical writing.

— ὥρξεν — ληνόν.] The ληνός properly denoted the large vat (called the wine-press) into which the grapes were thrown, to be expressed; in which sense it often occurs in the Sept. But as this vessel had connected with it on the side, or under it (to check, by the coolness of the situation, too great fermentation) a cistern, into which the expressed juice flowed; so, by synecdoche, ληνός came to denote (as here) that cistern; which, as it was necessarily subterranean, and sometimes *under the vat*, so it was often called *βυλῆμιον*, as in the parallel passages in Mark and Is. xvi. 10. These cisterns (which are even yet in use in the East), bore some resemblance to the *λάκκοι* of the Greeks, which the Scholiast on Aristoph. Eccl. 154. (cited by Wets.) explains *καὶ ὀρεγμάτα ἐνὶ χεῖρα, καὶ στρογγύλα τετραγώνια*, (I conjecture *καὶ στρογγύλα καὶ τετραγώνια*) *καὶ ταῦτα κονιῶντες* (plastering) *οἶνον ἐκδέχοντες καὶ διαίον εἰς αὐτά*.

— *πύργον*.] This was built partly as a place of abode for the occupier, while the produce was collecting; and partly for security to the servants stationed there as guards over the place. Grot. observes, that in the application of the parable, such circumstances as *this* are to be considered as only serving for ornament; or, only express generally, that every thing was provided both for pleasure and security.

— *ἐξέδοτο*] for *ἐκμίσθωκε*, as in Polyb. vi. 17. 2. Herodian i. 6. 8. cited by the Commentators; to which I add Thucyd. iii. 63. *τὸν γὰρ ἀπομίσθωκεν ἐνὶ δέκα ἐτη*, the earliest record of letting *on lease* I have ever met with. The word may here be rendered "let it out," understanding, however, the rent to be not in *money*, but (agreeably to the most ancient usage, yet retained in the East, and even in some parts of the West) in a certain portion of the *produce*. Thus τοὺς κομποὺς just after should be rendered "his fruit, or produce, the portion which fell to him."

34. *καιρὸς τῶν καρπῶν*.] "the time for gathering the fruits." So Mark xi. 13.

35. *ἀπαρ*.] *ἀπαρ* signifies properly to *slay* or



	MK	LU.
37 πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. "Ῥυτερον δὲ 12.	20.	
ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν 6	13	
38 υἱὸν μου. Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν, εἶπον ἐν ἑαυτοῖς· Οὗτός 7	14	
ἐστὶν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατὰσχωμεν τὴν 8	15	
39 κληρονομίαν αὐτοῦ. Καὶ λαβόντες αὐτὸν, ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, 9		
40 καὶ ἀπέκτειναν. Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει 9		
41 τοῖς γεωργοῖς ἐκεῖνοις; Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει 18		
αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀπο- 2		
42 δώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. Λέγει αὐτοῖς ὁ 10	17	
Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς; Λίθον ὃν ἀπεδο- 11		
43 κίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κε- 11		
φαλὴν γωνίας. παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι 11		
43 θαυμαστική ἐν ὀφθαλμοῖς ἡμῶν. Διὰ τοῦτο λέγω ὑμῖν, ὅτι 11		
ἀρθθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθρει 11		
44 ποιοῦντι τοὺς καρποὺς αὐτῆς. Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, 18		
45 συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἀκούσαν- 19		
τες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι		

skin; but as words denoting great violence come at length, through *abuse*, to bear a milder sense, it was at length used to signify *beat severely*.

37. *ἐντραπήσονται*] "they will treat with reverence." *Ἐντρέπεσθαι* signifies, 1. to turn upon oneself; 2. *ex adjuncto*, to be afraid; 3. to regard with reverence. The expression is, as Grot. observes, to be understood *θεοπρεπῶς*, not to exclude prescience, but to denote that the contingency of an event is viewed in its causes.

38. *Comp. infr. xxvi. 3. xxvii. 1. John xi. 53.*

41. *κακοὺς κακῶς ἀπ.*] Camp. renders, "he will bring these wretches to a wretched death." This phrase (in which the Paronomasia is remarkable,) occurs very frequently in the Greek writers from Homer downwards. It is worthy of observation that by *Luke* the words are ascribed to Christ himself, and draw from the scribes the exclamation, *μη γένοιτο!* Of the many methods proposed for removing this apparent discrepancy, the best seems to be that of Doddr., who supposes that Christ in the *first instance* drew their own condemnation from the *Sanhedrim*, and then soon afterwards repeated their words, by way of confirmation. There is nothing to stumble at in the Priests pronouncing their own destruction, since they seem not at first to have understood Christ's drift in the parable.

— ἀποδώσουσιν — αὐτῶν.] This (as I have before observed) was the most ancient mode of paying *RENT* (which term signifies what is *rendered* for occupancy), namely, by rendering a certain proportion of the produce; of which I have adduced several examples with illustrations in *Recessus Synop.* The most apposite is *Plato de Legg. viii. γεωργίᾳ δὲ ἐκτέλειναι δόλους, ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀποτελεσάντων.* See my note on *Thucyd. vi. 20. ἀπορχὴ ἰσφίρεται.*

42. *λίθον — γωνίας.*] Taken from *Ps. cxvii. 22. Sept.*, to which there is also a reference in other passages of Scripture; all of which show that the words, though very applicable to David, are, in their highest sense, to be referred to the Messiah; as the Jews themselves acknowledge. *Λίθον δὲ* for *λίθος δὲ* is not (as Glass. imagines) a Hebra-

ism; but is a construction frequent both in the Greek and Latin. See *Matth. Gr. Gr. § 474. c.*

— *κεφαλὴν γωνίας.*] Both the Jewish and Christian dispensations are often designated by the figure of a *building*; and of the latter Christ is represented as the *corner-stone*, and, by its importance in sustaining and defending the building, the *head-stone*. See *1 Cor. iii. 11. Eph. ii. 21.* However, the *nature* of the metaphor is not very obvious, nor is it very plain what this *κεφ. γων.* was. *Bp. Middlet.*, with reason, thinks that, from this passage, it appears to have been, 1. something which might be added when the building was complete; 2. that it was so situated, that a passer by might fall against it; and, 3. that it might fall upon him. So that, says he, "it exactly answers to an upright stone or buttress, added for the purpose of protecting the corner of a building, where it is most exposed to external violence."

— *αὕτη — θαυμαστή*] *Feminines* for *neuters*, *Hebraicé*. An idiom often adopted by the *LXX.* See *Winer's Gr. Gr. p. 34. fin.* The construction *ἐγενήθη εἰς* is *Hebraic*, as also is *θαυμαστή* .· *ὁφθ. ἡμῶν*; for, notwithstanding that the Commentators adduce many examples of the phrase *ἐν ὁφθ.* with a *verb*, yet they produce not one with an *adjective*.

43. *ἔθρει*] i. e. as *Euthym.* explains, *τῷ γένει τῶν Χριστιανῶν.* *Rosenm. and Kuin.* very well paraphrase thus: "Because ye have rejected this stone, the benefits of the Messiah's kingdom and religion shall not be communicated to *you*; but imparted to a nation, or race of persons (whether Jews or Gentiles), all obedient followers of Jesus, who shall, &c. i. e. the Jewish nation shall no longer be the peculiar people of God; but that nation or race shall be so, which (of whatever country) embraces the plan of salvation now promulgated."

44. *καὶ ὁ πεσὼν — αὐτόν.*] Almost all Critics are agreed that this verse should properly follow *ver. 42.* (as, they think, the connection indicates), and that it has probably no place here, but was introduced from the parallel passage of *Luke.* The *MSS.* and *Versions*, however, give not the slight-



MK

12. περὶ αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς 46  
 13 ὄχλους· ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

XXII. ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, 1

<sup>a</sup> Luke 14, 16.  
<sup>b</sup> Rev. 19, 7, 9.

λέγων· <sup>a</sup> Ὡμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις 2  
 ἐποίησε γάμους τῷ υἱῷ αὐτοῦ· καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ 3  
 καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ᾔθελον ἔλθειν.

<sup>b</sup> Prov. 9, 2.

<sup>b</sup> Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· Ἐῖτατε τοῖς κεκλημένοις· 4  
 Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ παῖρές μου καὶ τὰ σιτιστὰ τέθυ-  
 μένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαντες 5  
 ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ.

Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ἔβρισαν καὶ ἀπέκτειναν. 6

† Καὶ ἀκούσας ὁ βασιλεὺς ἐκεῖνος, ὤργισθη· καὶ πέμψας τὰ στρατεύ- 7

est countenance to the first surmise; and the second is very slenderly supported. I cannot but think that all is as it was left by the Evangelist; and I am gratified to find my opinion ably supported by that of Fritz., whom see.

With respect to the nature of the metaphor, there is an allusion to Is. viii. 14 & 15; and the verbs are terms denoting greater or less degrees of injury: the first being to bruise and crush; the second, to beat to pieces, and destroy utterly. Wets. and others think that there is an allusion to the different modes of stoning among the Jews. And they paraphrase thus: "Whosoever shall stumble at and reject me as the Messiah, shall encounter misery; yet they may repent and be healed. But on whomsoever this rock (the Messiah, which might have been their defence) shall fall, it will crush them in utter ruin."

46. ὡς προφ.] The ὡς is thought to be put for δυνάως, reverd. Comp. Mark xi. 32. and Luke xx. 6. But however this sense may have place in other passages, it would here seem sufficient to render *utpote*.

XXII. 1. ἐν παραβολαῖς.] It is clear that this is put for the more elegant διὰ παραβολῶν, as in Aristoph. Ran. 61. σοὶ δὲ ἀνιγμῶν ἱρῶ. The ἀποκριθεὶς may here simply denote *addressing*; unless there is, as some suppose, an *answer* to the thoughts of the Pharisees.

2. ἡ βασιλ. τῶν οὐρανῶν] the administration of the heavenly kingdom, or Dispensation. Ὡμοιωθή, i. e. the same thing will take place as that represented in the parable of a King, &c. The primary object of this parable is to represent the invitation given to the Jews to embrace the Gospel; the rejection of that offer, the severe punishment to be inflicted on them for their disobedience, and the admission of the Gentiles, in their stead, to the privileges of Christianity. Such parts of the similitude as are not referrible to these heads, are to be considered as merely introduced for ornament, or to complete the *vraisemblance*. There is, however, a secondary intent to be noticed, which is, to inculcate a truth needful to be kept in mind in every age; namely, that the rewards held out by the Gospel are not to be conferred on mere professors, but upon those only who cultivate the dispositions and habits enjoined by its precepts. There is a peculiar propriety in the comparison itself, since in Scripture the Jewish Covenant, as well as the Christian, is represented under the figure of a marriage contract between

God and his people. See Is. liv. 5. Jerem. iii. 8. and, in the N. T., see Matt. xxv. 5. John iii. 29. 2 Cor. xi. 2. Revel. xix. 7—9.

—γάμους] This is by most Commentators taken to signify a marriage feast; though, as the word (correspondently to the Heb. חתונה) often signifies a feast in general, some Commentators assign that sense here; agreeably, as they think, to the moral purport of the parable. Many, however, of the recent Commentators (as Michael, Rosenm., Kuin., and Schleus.) understand an *inauguration feast*, when the Oriental kings were considered as it were *admitted* to their country. See Luke xii. 36. xiv. 8. Esth. ii. 18. ix. 22. 1 Kings i. 5—9. There seems no reason, however, to abandon the common interpretation. Whichever be the sense, the plural may be considered as having reference to the continuance of these feasts for several days.

3. καλεσαι] generally signifies "to invite;" like the Latin *vocare* and the Heb. קרא. So Theophr. Char. 12. κεκλημένος εἰς γάμους. Here, however, it rather denotes to *summon*; for Luc., Brug., Grot., and Kuin. have shown that, among the ancients, guests were first *invited* some time before; and then *summoned*, within a short time of the feast, that they might be ready.

4. τὸ ἄριστον] This was, in early times, the name given to *breakfast*; afterwards it denoted the *noonday meal*; and, at length, it was applied to the *chief meal*, taken at the close of the day. Hence it came to signify a *banquet* in general. See Kypke on John xxi. 12. and Mureti Var. Lect. IV. 12.

—τὰ σιτιστὰ] The term properly denotes animals put up to fatten; and as here we have had mention made just before of ταῦροι, it must denote calves, sheep, &c., with the exception of bullocks.

—τέθυμένα.] Ὁὖω properly signifies *smell* (whence θίω and θύμα); and at first signified to make these offerings of incense, fruits, and flowers, for which sacrifices of animals were afterwards substituted. And as θύειν still continued to be used, it then denoted to *sacrifice*; and at length generally to *slaughter* for eating; a process found in the Heb. חָבַח (Grot. and Hemsterh.).

5. τὰ ἔλαια] for ἄγρια. Ἄγρια, properly *land*; but here *farm*, or (as the words following require) *farming business*; for ἐμπορίαν, from the antithesis, must denote other sorts of business, as trade or manufactures.

7. καὶ ἀκούσας—ὤργισθη.] There are on this



ματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέ-  
 8 πρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἑτοιμός ἐστιν,  
 9 οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους  
 10 τῶν ὁδῶν, καὶ ὅσους ἂν εὑρητε, καλέσατε εἰς τοὺς γάμους. Καὶ  
 ἐξελθόντες οἱ δοῦλοι ἐκείνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντα, ὅσους  
 εὑρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμέ-  
 11 νων. ° Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν  
 12 ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· Καὶ λέγει αὐτῷ  
 Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθη.  
 13 ° Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Λήσαντες αὐτοῦ πόδας καὶ χεῖρας,  
 ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ  
 14 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ° Πολλοὶ γάρ εἰσι κλητοί,  
 ὀλίγοι δὲ ἐκλεκτοί.  
 15 Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν  
 16 παγιδεύσωσιν ἐν λόγῳ. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν  
 μετὰ τῶν Ἑρωδιανῶν, λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ,

c 2 Cor. 5. 3.  
 Ephes. 4. 24.  
 Coloss. 3. 10,  
 12.  
 Rev. 3. 4. & 16.  
 15. & 19. 8.  
 d Supr. 8. 12.  
 & 13. 42.  
 infr. 25. 30.

e Supr. 20. 16.  
 MK. LU.  
 12. 20.

13 23

14 21

clause several varieties of reading. Many MSS., Versions, and Fathers, have ἀκούσας δὲ, and after βασιλεὺς add ἐκεῖνος. And so Matt., Griesb., and Scholz edit. I cannot venture to imitate their example; because, although there is considerable external evidence for the readings in question, yet internal evidence is, I apprehend, quite against them; and Fritz. has shewn how they originated. In short, all the FIVE varieties of reading here found in the MSS. present no more than so many different ways by which the passage was tampered with by the early critics. And as the common reading is plainly the parent of all the other readings, it ought, according to one of the most certain of critical canons, to be preferred.

9. τὰς διεξόδους τῶν ὁδῶν.] Most Commentators explain this "*compita viarum*," "places where many streets or roads meet," and therefore of public concourse. Fisch. and Fritz. explain it "*vias rusticas*." The former interpretation is preferable; and yet it is difficult to extract such a sense from the word. I would therefore, with Bois ap. Wolf., rather suppose it to mean the great thoroughfares of the city, and outlets into the country—the great trunks, as it were, of communication; and which, in the great ancient cities, were made to terminate at the gates. Such would be places of the greatest concourse. See Thucyd. iii. 98.

10. πονηροὺς τε καὶ ἀγαθοὺς.] By this it is intimated, that the bad as well as the good would form part of the visible Church; though the privileges of the Gospel would belong to the latter, while its threatenings, denounced against the wicked, would fall on the former.

11. θεάσασθαι τοὺς ἀνακειμένους.] As was then usual with grandees and others who made great feasts.

— ἔνδυμα γάμου.] An appropriate dress, with which those who attended were expected to be clothed. This custom was common alike to the Hebrews, Greeks, and Romans; and something like it yet prevails in the East. In this, therefore, connected the offence of the delinquent,—that he had neglected to provide himself with the appropriate dress. By this wedding garment some

think that *faith* is represented: but that was implied in the act of attending the supper; and it should rather seem (as Euthym., Grot., Le Clerc, and most recent Commentators take it), to mean adorning our Christian profession by a suitable conduct. See Eph. iv. 1. 2 Pet. i. 10. compared with Rev. xix. 7. The whole, indeed, hinges upon this: whether we are to suppose the garment provided by the *guests*, or by the *king*. If the latter, then, indeed, neither of the above interpretations can well be admitted; and we must rather understand the gifts of the Holy Spirit,—grace, faith, and sanctification; as Irenæus, Hilary, Menochius, and Gerard interpret. This, however, does not agree with the scope of the parable; and it may be observed, that the supposition on which it rests, of the garment being provided by the *king*, is deficient in ancient authority, the examples adduced being almost entirely from modern travellers. It is therefore best to suppose the garment (or rather *dress*) to have been provided by the *guests*. And such is the opinion of Chrys. and Euthym. Thus in two similar parables cited by Wets. from Rabbinical writers, those who washed themselves, cleansed their garments, and otherwise prepared themselves for the banquet, are contrasted with those who made no preparation; but went on with their occupations, and thus entered the palace "*in turpitudine sua*," in their mean, ordinary dress.

12. ἐφίμωθη.] "was mute." Φιμῶν signifies properly to muzzle, and metaphorically to silence.

13. σκότος τὸ ἐξώτερον] i. e. darkness the most dense and extreme, as being the furthest removed from the light of the banquet.

14. πολλοὶ—ἐκλεκτοί.] See the long and able annotation of Hammond in Recens. Synop., and a fine observation of Theophyl. cited by Parkhurst, Lex. v. ἐκλεκτός.

15. παγιδέωσιν] "that they might ensnare him." The term is properly used of snaring birds; but, like ἀγρεύειν, employed by Mark xii. 12. and the Latin *venare* and *illaqueare*, is used of plotting any one's destruction.

16. τῶν Ἑρωδιανῶν.] From the slight mention of these persons in the N. T., and the silence of



MK. LU.

12. 20, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ  
 22 οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. Εἰπέ οὖν ἑαυτῷ· 17  
 15 23 τί σοι δοκεῖ; ἔξεστι δοῦναι κῆρσον Καίσαρι, ἢ οὐ; Γροῦς δὲ ὁ 18  
 Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε· Τί με πειράζετε, ὑποκριταί;  
 16 24 Ἐπιδιδίξατέ μοι τὸ νόμισμα τοῦ κήρσου. οἱ δὲ προσήνεγκαν αὐτῷ 19  
 δηράριον. Καὶ λέγει αὐτοῖς· Τίτος ἢ εἰκὼν αὐτῆς καὶ ἡ ἐπιγραφή; 20  
 17 25 Λέγουσιν αὐτῷ· Καίσαρος. τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ 21  
 26 Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἀκούσαντες ἐθαύ- 22  
 μασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.  
 18 27 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ 23  
 19 28 εἶναι ἀνάστασις, καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, Μωϋσῆς 24

Josephus, nothing certain with respect to them can be determined; but the prevailing and best-founded opinion seems to be, that they did not form any distinct *religious sect* (though probably Sadducees in doctrine, as was Herod), but were rather a *political party*, composed of the courtiers, ministers, domestics, and partisans and adherents generally of Herod; who maintained, with Herod, that the dominion of the Romans over the Jews was lawful, and ought to be submitted to; and that under the present circumstances, the Jews might, allowably, resort to Gentile usages and customs. This opinion is confirmed by the *termination* of the word, *αἱρεῖς*, which was in that age appropriated to denoting political partisans, such as *Cæsariani*, *Pompeiani*, *Ciceroniani*, &c.

—ἀληθῆς.] “upright,” neither practising simulation nor dissimulation.

—οὐ μέλει—ἀνθρώπων.] The expressions οὐ μέλει σοι περὶ οὐδενός, and οὐ βλέπεις εἰς πρόσωπον ἀνθ. (of which the former is a Greek phrase, the latter a Hebraism) are generally thought to be of the same sense. But Fritz., with others, denies this, and lays down the connection as follows: “tu per neminem a veritate te abduci sinis: neque enim homines curas, quos si curares, a vera via facile aberrares, sed Deum.” Thus he thinks that πρόσωπον ἀνθ. is put, by an unusual circumlocution, for ἀνθρώπους. To this, however, I cannot assent; for the *πρῶς* adverts to the *external* condition of men, with allusion to its being no more a part of the man than the πρόσωπον, or actor’s mask.

18. πονηρίαν.] This signifies like the Latin *malitia*, *craft*. The other Evangelists use the more definite terms *πανουργίαν* and *ὑπόκοισιν*.

19. τὸ νόμισμα τοῦ κήρσου.] “nummum ex eo genere quo census exigi solebat.” (Fritz.)

20. τίος—ἐπιγραφή;] The inscription was ΚΑΙΣΑΡ ΑΥΓΟΥΣΤ· ΙΟΥΔΑΙΑΣ ΕΛΛΩΚΥΙΑΣ. “Our Lord here baffles the malignant proposers of the question, by taking advantage of their own concession, that the denarius bore the emperor’s image and superscription, and also of the determination of their own schools, that wherever any king’s coin was current, it was a proof of that country’s subjection to that government. He significantly warns these turbulent and seditious demagogues, the Pharisees, to *render unto Cæsar the dues of Cæsar*, which they resisted; and those licentious and irreligious courtiers, the Herodians, to *render unto God the dues of God*, which they neglected; thus publicly reproving both, but obliquely, in a way that they could not take any hold of.” (Dr. Hales.)

“Though the right of Cæsar to demand tribute of the Jews may seem to be undecided by the answer, yet the precept at ver. 22 is decisive, and being united with the preceding verses by οὖν, it inculcates that duty of submission to established governments which is a leading feature of the Christian religion.” (Whitby.) [Comp. Rom. xiii. 7.]

23. μὴ εἶναι ἀνάστασιν.] Campb. maintains that the sense is, “no future life;” for ἀνέστασις, he says, when applied to the dead, properly denotes no more than a *renewal* of life to them, in whatever manner. The Sadducees, he observes, denied not merely the resurrection of the *body*, but the immortality of the *soul*, and a future state of retribution. “They had (continues he) no notion of spirit, and were consequently obliged to make use of terms which properly relate to the *body*, when they spoke of a future state, which therefore came at length to be denoted simply by the word *resurrection*.” (Comp. Acts xxiii. 8.) Now that the *Pharisees*, continues he, *themselves* did not universally mean by this term the re-union of soul and body, is evident both from Josephus’s account of their doctrines, and from passages in the Gospels. To say, therefore, of the Sadducees, that they denied the resurrection, would give a very defective account of their tenets. It is plain from Josephus and other Jewish writers, as also Acts xxiii. 8, that they denied the existence of angels, and *all* separate bodies. Thus going much further than the Pagans, who did, indeed, deny the *resurrection of the body*, but believed in a state after death, wherein the *souls* of the departed exist in a state of happiness or misery, according to their deeds on earth. It is plain, from our Lord’s answer, that the Sadducees denied not merely the *resurrection of the body*, but the *immortality of the soul*. They had, it seems, no notion of *spirit*, and were consequently obliged to make use of terms which properly relate to the *body*, when they spoke of a future state; which, therefore, came at length to be denoted simply by the word *resurrection*. Compare Acts xxiii. 8.” The above contains a just representation of the opinions of the Sadducees (on which see Horne’s *Introd.*, Vol. III. 327. and note), but is, I apprehend, no proof that our common version, as is Dr. C. maintains, is inaccurate. Nay, on the contrary, his own version is (properly speaking) no version at all, but merely an *explanation*. The learned Commentator does not sufficiently bear in mind, that *popular phraseology* (such as is generally that of the N. T.) must be interpreted as such. There is little doubt but that the phrase ἀνάστασις τῶν νε-



	MK.	LU.
εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύ-	12.	20.
σει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστή-		
25 σει σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἦσαν δὲ παρ' ἡμῖν ἐπὶ 20 29		
ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα,		
26 ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. Ὁμοίως καὶ ὁ δεύτερος, 21 30		
27 καὶ ὁ τρίτος, ἕως τῶν ἐπτά. Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. 22 31		
28 Ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἐπὶ ἔσται γυνή; πάντες γὰρ ἔσχον 23 33		
29 αὐτήν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε μὴ εἰδό- 24 34		
30 τε τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. Ἐν γὰρ τῇ ἀναστάσει 25 35		
οὔτε γαμοῦσιν, οὔτε ἐγαμίζονται· ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν 36		
31 οὐρανῷ εἰσι. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ 26 37		
32 ῥήθην ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος· Ἐγὼ εἰμι ὁ Θεὸς Ἰα- 27 38		
33 ῥάβμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν		
ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσ-		
σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.		
34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐρίμωσε τοὺς Σαδδουκαίους, συνή-	28	

κρῶν, or ἀνάστασις, denoted, in common parlance, and agreeably to the general doctrines of the Pharisees, the resurrection of the *soul* as well as of the body, and the re-union of both in a future state. Though, at the same time, the ideas of the Pharisees *themselves* (and still more the people at large) as to the *nature* of that future life, were very vague, and occasionally founded on the notions of the heathens. So that our Lord's reply was, in wisdom, so framed as not only to refute the *Sadducean* doctrines, but remove the misconceptions of the *Pharisees*; and thus to benefit not only the *unbelievers* of the doctrine of the resurrection, but the *misbelievers*.

24. This is not a regular quotation, nor does it profess to be such—but correctly represents the sense of the injunction of the law. On the *intent* of which see Dr. A. Clarke.

—ἐπιγαμβρεύει.] Ἐπιγαμβρεῖν (which occurs also in the Sept.) denotes to marry a widow by right of affinity.

—σπέρμα.] This word, like the Heb. גרר, denotes offspring or progeny, whether one or more children; though in Scripture it is almost confined to the *latter*. On the contrary, in the *Classical* writers it is generally used of the former. So Soph. El. 1519. and (Ed. Tyr. 1087. and a Delphic oracle in Thucyd. v. 16. Δίδς υἱοῦ ἡμιθλου τὸ σπέρμα —ἀναφύειν. There are, however, examples in the *Classical* writers of σπέρμα in a *plural* sense. Thus Soph. Trach. 304. Eurip. Med. 798. ἀλλὰ στανεῖν τὸ σπέρμα τολμήσεις, γέναι.

28. ἐν τῇ ἀν.] “in the future state following the resurrection.”

29. πλανᾶσθε —Θεοῦ] i. e. ye deceive yourselves by assuming a false hypothesis—namely, that if there be a future state it must be like the present, and by your ignorance of the true sense of the Scriptures; not considering the *omnipotence* of God, to whom renewal of existence can require no more exertion of power than original creation; nor reflecting that God is able to raise up the dead without their former passions.

30. οὐκ ἐγαμίζονται.] On this point there was

much difference of opinion among the Jewish Rabbins. Some maintaining that there is marrying in heaven; others that there is not. The general opinion was, that the dead would be raised either in their former or with other bodies. And it was the common notion, that the offices of the new bodies would be precisely the same with those of the former ones. The wiser few, however, were of quite another opinion. But of these some went into the *other* extreme—and maintained that the raised would have no bodies, (so Maimonides de Pœnit. viii. 3.) in the future state.

—ὡς ἄγγελοι.] Luke says ἰσάγγελοι. Though neither expression imports *equality*, but only *similarity*. This similarity must chiefly by the context be referred to the point in question; i. e. the not being subject to the appetites of the body; although, upon the whole, εἶσιν ὡς seems, as Fritz. suggests, to denote *condition* generally. At all events, it does not follow, because angels are, as is supposed, composed of spirit only, that the righteous shall, at the resurrection, have *spirits only*. That they will also have bodies of some sort or other, is certain from 1 Cor. xvi. 42. seq.

32. ἐγὼ εἰμι ὁ Θεός, &c.] From this passage the doctrine of the resurrection is proved, *more Judaico*, and that inferentially and by legitimate consequence from what has been said. The argument (as stated by Mr. Holden after Mr. Horne) is as follows: “Abraham, Isaac, and Jacob had been long dead when these words were spoken wherein God says, ‘I am,’ not I was, ‘the God of Abraham,’ &c.; and as He is not ‘the God of the dead, but of the living,’ these patriarchs must have been existing in some sense when this declaration was made; for it implies a relationship between God and them, which could not be if they were not existing. The patriarchs, therefore, though dead to us, are alive to God; which proves a future state.” This mode of argumentation, it may be added, was peculiarly *Jewish*. So a Rabbinical writer, cited by Wets., proves the resurrection of the dead from the very same passage, and almost in the very same words.



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12. 20. *χθρσαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώτησεν αὐτὸν εἰς τὴν αὐτῶν, νομικὸς, πειράζων* 35  
 29 *αὐτὸν καὶ λέγων· Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ὁ δὲ* 36  
 30 *Ἰησοῦς \* ἔφη αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν* 37  
*ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν*  
*ὅλῃ τῇ διανοίᾳ σου. Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολὴ. 39*  
 31 *Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς* 39  
*σεαυτὸν. Ἐν ταύταις ταῖς δυοῖν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ* 40  
*προφῆται κρίνονται.*  
 33 41 *Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων· 41*  
*Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίος υἱὸς ἐστι; λέγουσιν αὐτῷ· 42*

35. *νομικὸς.*] Mark xii. 28. calls him *εἰς τῶν γραμματέων*; from which it has been by some thought that *νομικὸς* and *γραμματεὺς* were synonymous terms: while others supposed that a distinction existed, as that the *γραμματεῖς* were the public expounders of the law, while the *νομικοὶ* were the private expounders and teachers of it. This, however, rests on mere conjecture. One thing alone seems certain, that the *νομικοὶ* were expounders of the law, whether publicly or privately. So Epict. i. 13. has *νομικόν, ἐξηγούμενον τὰ νόμιμα*.

— *πειράζων αὐτόν.*] Some modern Interpreters assign to *πειράζων* the good sense, *explorans, trying*, viz. his skill in Scripture; which seems to be countenanced by Mark. But most of them adopt the bad one, *tempting*; and there seems no sufficient reason for abandoning the common interpretation. The truth seems to be (as Chrys. and Theophyl. suppose) that the man came with an evil intention, but departed better disposed.

36. *ποία ἐντολὴ μεγάλη.*] Here *ποία* is for *τίς*; and *μεγάλη* for *μεγίστη*, by Hebraism; on which account it has the privilege of a superlative, in dispensing with the Article. Superlatives do so, from the affinity which they bear to ordinals. See Middlet. Gr. Art. vi. § 3 & 4. and Winer's Gr. § 29. 1. But to turn from words to things, the question involved a matter of no little controversy among the Jewish Doctors; as to the comparative importance of different precepts; some maintaining the pre-eminence of one, some of another. Only while they distinguished the Divine precepts (which they numbered 613) into *great* and *small*, they constantly gave the preference to the *ceremonial* ones. Christ, however, decided in favour of the *moral* law, yet not to the neglect of the *ceremonial*.

37. *ἐφῇ.*] This reading, which is found in the greater part of the best MSS., is preferred by Mill and Bengel; and is edited by Matth. Græsch, Kuapp, Tittm. Vat., and Scholz, instead of the common one *ἐπείν*.

— *ἐν ὅλῃ τῇ καρδίᾳ, &c.*] These are formulas nearly equivalent, and united for intensity of sense (as in a passage of Philo cited by Wets.) importing, not that perfection in degree, or elevation in kind contended for by some, but that we must assign to God the *first* place in our affections, and consecrate to him the united powers and faculties with which he hath endued us.

38. *πρώτη καὶ μεγ. ἐντ.*] How and in what respect this was so, see Bp. Taylor's Works, vol. iii. p. 7. and Bps. Sherlock and Porteus in

D'Oyly and Mant; also compare Luke x. 27. Rom. xiii. 9. Gal. v. 14. 1 Tim. i. 5. and James ii. 8.

39. *ὁμοία αὐτῇ*] i. e. similar in kind, though not in degree; springing out of it, and closely connected with it.

— *τὸν πλησίον.*] The term here, as often in the N. T., has a very extensive import, including every person with whom we have to do. [Comp. Rom. xiii. 8.]

— *ὡς σεαυτὸν.*] We are not here commanded to love; i. e. benefit our fellow creatures *as much as ourselves* (which were inconsistent with the strong principle of *self-love*, which the Almighty has implanted in us, for our preservation); for *ὡς* (like the Heb. *כִּי*) imports, not equality in degree, but *similarity in kind*. Thus the precept corresponds to that of our Lord at Matt. vii. 12. And we are commanded not only to avoid injuring him, as we avoid injuring ourselves; but to treat him in the same manner as we might, if exchanging situations with him, fairly claim to be treated.

40. *ἐν ταύταις — κρίνονται.*] This is generally thought to be a metaphor taken from the Jewish custom, of suspending the tables of the laws from a nail or peg. But the metaphor is common to almost all languages, as used of things closely connected, and springing from the same origin. There is, however, a Hebraism in the use of *ἐν* for *ἐκ*. Or the *ἐν* should have been followed by *ἀνακεφαλαιοῦνται*, or *πληροῦνται*, as in Rom. xiii. 9. On the full sense see Dr. Paley and Archbp. Sharp, in D'Oyly and Mant.

42. *τί ὑμῖν — υἱὸς ἐστι;*] This question was proposed by our Lord to the Pharisees, to show them how little they knew the true nature and dignity of the Messiah. Bp. Bull, in his Jud. Eccl. Cath. i. 12. observes, that "although the Prophets had not obscurely signified that Christ would be God as well as man; and though the wiser few of the Jews saw that, yet that the generality embraced the abject notion that he would be a mighty conqueror, and a glorious monarch (like Cyrus, Alexander, or Caesar), who would subdue all the nations of the earth, and make Jerusalem the metropolis of the world. And as a *mere man* might, under God's providence, effect all this; where is the wonder that the Jews supposed the Messiah would be *no more*." He adds that, had the Pharisees held the *divinity* of the Messiah, they might easily have solved the proposed enigma, by replying that Christ would indeed be David's Son *and* at *the same time* *attinct*, but his Lord as regarded his *divine* nature.



43	Τοῦ Δαυὶδ. Λέγει αὐτοῖς· Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον ἀν-	12.	20.
44	τὸν καλεῖ; λέγων· Εἶπεν ὁ Κύριος τῷ κυρίῳ μου· Κά-	36	42
	θου ἐκ δεξιῶν μου, ἕως ἄν θῶ τοὺς ἐχθρούς σου		43
45	ὑποπόδιον τῶν ποδῶν σου. Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν	37	44
46	κύριον, πῶς υἱὸς αὐτοῦ ἐστι; Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.		
1	XXIII. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς	38	45
2	αὐτοῦ, λέγων· Ἐπὶ τῆς Μωϋσείας καθέδρας ἐκάθισαν οἱ Γραμματεῖς		
3	καὶ οἱ Φαρισαῖοι. Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ,		
4	καὶ οὐ ποιοῦσι. <sup>a</sup> Δεσμεύουσιν γὰρ φορτία βαρεὰ καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ		
5	αὐτῶν οὐ θέλουσιν κινήσαι αὐτά. <sup>b</sup> πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι		

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43. ἐν πνεύματι] scil. ἄλῳ, which is expressed in the parallel passage of Mark. This is plainly the sense, notwithstanding the attempts of some recent Commentators to explain the term away. Indeed, the writers of the O. T. are always supposed by our Lord to have written under the inspiration, more or less plenary, of the Holy Spirit.

— κύριον.] “This word, corresponding with the Heb. אֲדֹנָי, *adon*, signifying *Lord* or *Master*,

was a term implying an acknowledgment of superiority in the person to whom it was addressed, and therefore never given to *inferiors*, though sometimes, perhaps, out of courtesy, to *equals*. Upon this, then, our Lord's argument turns. An independent monarch, such as David, acknowledged no Lord or Master but God; far less would he bestow that title upon a son, or descendant; and, consequently, the Messiah, being so called by him, under the influence of the Spirit, and therefore acknowledged as his superior, must be Divine.” — (Campbell.)

44. καθὼς ἐκ δεξιῶν.] A comparison taken from *kings*, on whose *right* hand sat the heir, or he who was next in dignity, and on the left hand he that was immediately below him in rank. But sitting on the right implied also a *participation* in the regal power and authority. Hence συμβασιλεύειν is interpreted by St. Paul, 1 Cor. xv. 25. βασιλεύειν.

— ἕως ἄν θῶ] “whilst I make.” The image is derived from the custom of conquerors putting their foot on the neck of a vanquished enemy, as a mark of subjugation. How the words are to be understood of the *Messiah*, appears from 1 Cor. xv. 25. sq. On this use of ἄν with the Subjunctive, see Winer's Gr. § 36. 2. a., and Alt's Gr. p. 147.

45. εἰ οὖν — λέγει:] Some of the best Commentators regard this as an *inversion of construction*, as in Mark ii. 23. But since the sense is the same either way, there is no necessity to resort to any such supposition.

46. τις] “any one,” namely, of the class of persons whom he had just silenced. By *inversion* we are to understand the putting such sort of questions as those above-mentioned.

XXIII. 1. τότε] i. e. after he had put the Pharisees and Sadducees to silence.

2. καθέδρας.] This alludes to the *sitting* posture in which the Jewish doctors taught. See Vitranga de Synag., p. 166. They, i. e. the Chief Priests, are said to sit in Moses' seat, by having succeeded to him in the office of teachers of religion. In ἐκάθισαν we may, with Fritz., suppose the Aorist used in the sense of *custom*.

3. πάντα — ποιεῖτε:] This must be taken *restrictively*; (as in Col. iii. 20. 22. Ephes. v. 24.) i. e. all things which they read from the Law and the Prophets, and whatever they taught agreeably thereunto. Bp. Warb., in an able Sermon on this text, points out the magnanimity of this conduct of our Lord, and shows how different it was from what would have been pursued by an *impostor*, who had a *new* system to introduce upon one *established*, but shaken by the immorality of its teachers, who would have improved so favourable a circumstance to his own advantage. Our Lord, on the contrary, reproves the popular prejudice, and, endeavouring to reconcile the people to their teachers, his inveterate enemies, instructs them to distinguish between the *public* and *private* character of the teacher: showing them that though men who “say, and do not,” should not be followed for *examples*, yet that as *ministers of religion*, who are invested with authority to teach the Law, they are to be attended to as *instructors* when officially enforcing the ordinances of God.

— τηρεῖν,] Some Editors cancel this word, which is omitted in 7 MSS., some Versions, and Latin Fathers. But that is very slender testimony; since Versions are, in a case like this, of little authority; and the MSS. are all of the Alexandrian recension, and such as abound with alterations from ill-judged fastidiousness.

4. δεσμεύουσιν] “they bind [on] loads,” as a bundle or bale, on a pack-horse. By these *burdens* are meant the traditions of the elders.

— τῷ δὲ δακτύλῳ — κινήσαι] i. e. “they will not take upon their *own* shoulders the burdens which they lay on those of others,” nor even stir them with their finger ends; a proverbial expression (common both to Greek and Latin writers) to denote “being quite indisposed to exert oneself in any labour.”

a Luke 11. 46.  
Acts 15. 10.  
Gal. 6. 13.  
b Supr. 6. 1, 2,  
5, 16.  
Num. 15. 38.  
Deut. 6. 8.  
& 22. 12.



πρὸς τὸ διαθῆναι τοῖς ἀνθρώποις. πλατύνουσι δὲ τὰ φυλακτήρια  
 αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν. <sup>c</sup> φιλοῦσιν δ  
 τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν  
 ταῖς συνεγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι <sup>7</sup>  
 ὑπὸ τῶν ἀνθρώπων ῥαβδί, ῥαβδί. ἑμεῖς δὲ μὴ κληθῆτε ῥαβδί.  
<sup>d</sup> εἰς γὰρ ἔστιν ἡμῶν ὁ <sup>†</sup> καθηγητής, [ὁ Χριστός.] πάντες δὲ ἡμεῖς <sup>8</sup>  
<sup>e</sup> μαθηταί. <sup>e</sup> Καὶ πατέρα μὴ καλέσητε ἡμῶν ἐπὶ τῆς γῆς. εἰς <sup>9</sup>  
<sup>f</sup> γὰρ ἔστιν ὁ Πατήρ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. Μηδὲ κληθῆτε κα- <sup>10</sup>  
<sup>g</sup> θηγηταί. εἰς γὰρ ἡμῶν ἔστιν ὁ καθηγητής, ὁ Χριστός. <sup>h</sup> Ὁ δὲ <sup>11</sup>  
<sup>i</sup> μεῖζων ἡμῶν ἔσται ἡμῶν διάκονος. <sup>j</sup> Ὅστις δὲ ὑψώσει ἑαυτὸν, τα- <sup>12</sup>  
<sup>k</sup> πενωθήσεται. καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.  
<sup>h</sup> Οὐαὶ δὲ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! <sup>13</sup>

5. *πλατύνουσι.*] Christ does not censure the wearing of those, or of the fringes, but the doing it ostentatiously, by making them very large. These phylacteries, (of which see a description in Horne's *Introd.*), took their rise from a *literal* instead of a spiritual interpretation of Deut. vi. 8. That these were, as the Commentators inform us, also regarded as *amulets*, or charms to preserve from evil, may be very true; but when they would hence deduce the *name itself*, we may hesitate; for the name may quite as well imply that they were thereby *reminded to keep the law*. See a passage of Plutarch cited by Kypke.

6. *πρωτοκλισίαν*] "the first seat at banquets." That, among the Jews, was probably at the *top* of the table, as with us; though among the Greeks and Romans the *middle* place at a triclinium was the most honourable.

— *πρωτοκαθεδρίας.*] i. e. on the seats of the seniors and the learned; who sat immediately under, with their backs to the pulpit of the reader; their faces being turned towards the people. See Vitringa de *Synag.* p. 191.

8, 9, 10.] In these three verses there is essentially the same sentiment, but with some variation of terms; resorted to in order to favour the *repetition*, which is meant to give energy to an earnest warning, forbidding the assumption, on the one hand, or the admission, on the other, of such a sort of absolute domination as that assumed by the Scribes over men, without authority from God. It is only meant, therefore, to warn them against that unlimited veneration for the decisions of men, or implicit reliance on any human teacher, which was so common among the Jewish devotees. Such being the purport, this passage cannot be supposed to forbid Christian teachers bearing such accustomed appellations as appertain to superiority of office, of station, or of talent; but only admonishes not to use them as the Scribes did, for the purposes of pride and ostentation, and to exercise a spiritual tyranny over the faith and consciences of their Christian brethren, or pretend to such infallibility and supreme authority as is due to Christ alone. See more in a masterly Sermon of Bp. Warburton, vol. ix. pp. 190 — 206.

The three terms here employed, *ραβδί*, *πατήρ*, and *καθηγητής*, were, as we learn from the Rabbinical writers, appellations such as were ordinarily assumed by and given to their principal Teachers; and not only all *three* were, we find, sometimes

employed, but each twice; which is alluded to in the preceding verse.

8. *μὴ κληθῆτε*] "suffer not yourselves to be called."

— *καθηγητής.*] There is some doubt as to the reading here. Many of the best Commentators would read *διδάσκαλος*, which is found in several MSS., Versions, and Fathers, but is received by no Editor except Fritz.: doubtless because it would seem a gloss on *καθηγ.* But *διδάσκ.* is so much preferable, from its being more correspondent to the Heb. מֵרִשׁ, and such an offensive tautology and confusion of terms is thereby removed, that it can scarcely be doubted but that it is the true reading.

— *ὁ Χριστός.*] This is omitted in several ancient MSS., and some Versions and Fathers; is rejected by Mill and Beng., cancelled by Griesb., and Fritz., and bracketed by most other Editors. It probably crept in from ver. 10.

9. *πατέρα — γῆς*] "style no man on earth your Father." There is an ellipsis of *τίνα*.

12. *ὅστις ἐλ — ὑψωθήσεται*] A sentiment very often introduced by our Lord; and indeed a frequent maxim among the Jews, and sometimes occurring in the Classical writers. By Christ, however, it is employed in a *spiritual sense*; i. e. "him God will exalt."

13, 14.] These verses are *transposed* in the *textus vulgatus* and most of the MSS.; but are placed in the present order in the best MSS.; confirmed by several Versions, Fathers, and early Editions, approved, with reason, by all the most eminent Commentators, and restored by Mill, Wets., Matth., Knapp, Fritz., and Scholz. Ver. 13. is omitted in several MSS. of the Alexandrian recension, with some Versions and Latin Fathers. But there is no good ground for rejecting it. It should seem that the text above adopted presents the true reading and order; probably *accidentally* changed by the eyes of the transcribers being carried from the *first* *οὐαὶ ἐλ — ὑψωθήσεται* to the *second*, by which the words *ἐλ — ὑψωθήσεται* were omitted, and afterwards inserted, either by the scribes (perceiving their mistake), or by the correctors, but in the wrong place.

— *ἀντιθέτα.*] Of this use of the word examples occur frequently in the Greek Classical writers; and the same is the case with the correspondent term in Latin, and indeed in the modern languages. *Οὐαὶ* means, goods, property, as *ἀγαθόν* is often used in the Classical writers. Both the above



- τεσθίετε τὰς οἰκίας τῶν χωρῶν, καὶ προφάσει μακρὰ προσευχόμενοι·  
 14 διὰ τοῦτο λήψεσθε περισσύτερον κρίμα. <sup>i</sup> Οὐαὶ ὑμῖν, Γραμματεῖς <sup>i</sup> Luke 11 52  
 καὶ Φαρισαῖοι, ὑποκριταί! ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν  
 ἔμπροσθεν τῶν ἀνθρώπων. ὑμεῖς γὰρ οὐκ εἰσερχεσθε, οὐδὲ τοὺς  
 15 εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρι-  
 σαῖοι, ὑποκριταί! ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῇ-  
 σαι ἓνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης  
 16 διπλοτέρον ὑμῶν. <sup>k</sup> Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί! οἱ λέγοντες· Ὅς ἂν <sup>k</sup> Supr. 15. 14.  
 ὁμότης ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμότης ἐν τῷ χρυσῷ τοῦ  
 17 ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί! τίς γὰρ μεῖζον ἐστίν, ὁ χρυσοῦς,  
 18 ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; καὶ· ὅς ἐάν ὁμότης ἐν τῷ θυσι-  
 αστηρίῳ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμότης ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ,  
 19 ὀφείλει. <sup>l</sup> Μωροὶ καὶ τυφλοί! τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυ- <sup>l</sup> Exod. 29. 37.  
 20 σιαστήριον τὸ ἀγιάζων τὸ δῶρον; Ὁ οὖν ὁμότης ἐν τῷ θυσιαστη-  
 21 ρίῳ ὁμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. <sup>m</sup> Καὶ ὁ ὁμότης <sup>m</sup> 1 Kings 8. 13.  
 22 ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ, καὶ ἐν τῷ κατοικήσαντι αὐτόν. <sup>n</sup> Καὶ <sup>n</sup> Supr. 5. 34.  
 ὁ ὁμότης ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῇ  
 καθημένῳ ἐπάνω αὐτοῦ.  
 23 <sup>o</sup> Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι ἀποδεκα- <sup>o</sup> Luke 11. 42.

metaphors are found in Hom. Od. β. 237. κατέδουσι βίαιως Οἶκον Ὀδυσσεύς. This "eating up" was done by various subtle artifices. After making them devotees, they devised various means of laying them under contribution; or caballed with the children to deprive the widow of a portion of her dowry, for some return, either in hand, or in expectation.

—προφάσει] Sub. ἐπὶ, "under a pretext," namely, of religion; for it was but a mask to conceal their avarice.

—μακρά.] Sometimes, it is said, these prayers occupied nine hours a day.

14. κλείετε ἔμπροσθεν τῶν ἀνθ.] For the more Classical κλείειν ἀπὸ ὁ ἀποκλείειν. It may be compared with our phrase, to shut the door in the face of. In the words of the parallel passage of Luke, ἵνα οὐκ εἰσέλθῃ τῆς γνώσεως, there is an allusion to locking a door against any, and preventing them from entering by carrying off the key. The metaphor has reference to the hindering men from embracing Christianity; which they effected by misinterpreting the prophecies, and by other methods.

15. περιάγετε—ξηρὰν.] A proverbial expression, frequent both in Greek and Latin, importing the greatest activity and exertion. The zeal, indeed, of the Jews for proselytism was, itself, proverbial among the Heathens (see Hor. Sat. i. 4.) inasmuch that at length it was forbidden by the *Constitutiones Imperatorum*.

—υἱὸν γεέννης] i. e. by Hebraism, "deserving of, or doomed to, hell." So 1 Sam. xx. 31. 2 Sam. xii. 5. υἱὸς θανάτου, "devoted to death." It is strange that Kypke, Rosenm., and some others, should take ἔμψυχον to signify *dolosum*. The grammatical objection to the common interpretation, on the ground that the word never occurs in the comparative, has no force, for I have myself in Rec. Syn. added two examples. Moreover, ἐμπροσθεν, here and in the other two passages

where it occurs, is not an adjective, but an adverb.

16. In this and the seven following verses Christ condemns the subtle distinctions of the Pharisees concerning oaths, and points out the sanctity and obligation of an oath. See Notes on Matt. v. 33. sqq.

—τῷ χρυσῷ τοῦ ναοῦ.] By this some understand the gold which adorned the Temple; others, the sacred utensils; others again, the money set apart for sacred purposes. As no particular gold is mentioned, it may be understood of any or all of the above.

17. ὁ ἀγιάζων] "makes it sacred and apart from common use." The money was holy, because it was subservient to the uses of the Temple, and other sacred purposes, like the *ἀνάθηματα* among the Greeks, and the *donaria* among the Romans. —(Rosenm.)

21. κατοικήσαντι.] This is read, for the common κατοικοῦντι, in the greater part of the MSS. and the Ed. Prin.; and it has been, with reason, edited by Matth., Griesb., Tittm., Vat., Fritz., and Scholz.

23. ἀποδεκαοῦτε—κῆρινον.] The Pharisees were scrupulously exact in paying tithes, not only of the fruits of the earth, but even of such insignificant herbs as those here specified, as *ῥόδοσμον*, the garden mint, *ἄνηθον*, dill; (on which see Dioscor. iii. 461.) and *κῆρινον*, cummin, a disagreeable pungent herb, and so little esteemed, that it was proverbially employed to express worthlessness. That the above are only meant as examples of insignificant herbs, is plain from Luke having "mint and rue," with the addition of *καὶ πάντας λαχάνων*. *Ἀποδεκατεῖν* is a word not used by the Classical writers, and only found in the Sept.; where it expresses the Heb. שָׁרַף, which signifies both to take tithe and to pay tithe. Our Lord, it must be observed, does not censure them for paying tithes of these herbs; but, after performing

τοῦτε τὸ ἡδύσασμον καὶ τὸ ἀνηθοῦν καὶ τὸ κίμινον· καὶ ἀφῆκατε τὰ  
 βαυρίτερα τοῦ γέμου, τὴν χρῆσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα  
 ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφίεναι. Ὁδηγοὶ τυφλοὶ· οἱ διυλλίζοντες 24  
 τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. Ὁὐαὶ ὑμῖν, Γραμματεῖς 25  
 καὶ Φαρισαῖοι, ὑποκριταί! ὅτι καθαρῶς τὸ ἔσωθεν τοῦ ποιτηρίου  
 καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ \* ἀδικίας.  
 Φαρισαῖε τυφλε! καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποιτηρίου καὶ τῆς 26  
 παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.  
 Ὁὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι παρομοιά- 27  
 ζετε τάφοις κεκοιμημένοις, οἵτινες ἔσωθεν μὲν φαίνονται ὡραῖοι, ἔσω-  
 θεν δὲ γέμουσιν ὁσίων νεκρῶν καὶ πύσης ἀκαθαρσίας. Οὕτω καὶ 28  
 ἡμεῖς ἔσωθεν μὲν φαίνομεθα τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί  
 ἔστε ὑποκρίσεως καὶ ἀνομίας. Ὁὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, 29  
 ὑποκριταί! ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε  
 τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε· Εἰ \* ἡμεῖθα ἐν ταῖς ἡμέραις 30

these minute observances, for omitting the weightier matters of the Law. This applies to all the subjects of the woes in this Chapter, as is plain from the words ταῦτα ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφίεναι.

— ἀφῆκατε] “ye neglect.” The word is often applied to the neglect of Divine precepts.

— κρίειν, δέον, καὶ τὴν πίστιν.] Render “justice, charity, (or humanity) and faith,” or trust in God, as the proper foundation of our love; not *fidelity*, as some explain; though that sense may be included. Thus it will be agreeable to Luke’s τὴν ἀγάπην τοῦ Θεοῦ. The passage seems to be taken from Micah vi. 8. and may be compared with Pind. Olymp. xiii. 6, 11. and Hor. Od. i. 24, 6.

24. διυλλίζοντες τὸν κώνωπα.] Not “strain at,” (which was a mere typographical blunder of the first Edition of our common Version) but strain out. There is an allusion to the custom of the Jews (prevalent also among the Greeks and Romans) of passing their wines (which in the southern countries might easily receive gnats, and indeed breed insects) through a strainer. See Amos vi. 6. The Jews did it from religious scruples, (the κώνωψ or *culex vinarius* being unclean,) the Gentiles, from cleanliness. The ratio significationis arises as follows. The term signifies to *pass any liquid through a strainer*, (διδόντων. See Dioscor. iii. 9. & v. 82.) to separate it from the渣; or material particles, (gnats, or might else) that they may be passed out and off. With respect to κάμηλον, it signifies, not a cable, nor a bundle, (as some would take it) but a camel. To make the opposition as strong as may be, two things are selected as opposite as possible, the *smallest insect*, and the *largest animal*. This sort of expression was in use both with the Jewish and the Grecian writers. Καρατίζω is used not of liquids only, but also of solids, as here. In the former case it may be rendered to *gulp down*; in the latter, to *holt down*.

25. καθαρῶς — παροψίδος.] On the purification of domestic utensils see Home’s Introd. vol. iii. p. 337. Παροψίς is a word found only in the later writers, and signifies a *platter, dish*, or, as some think, *sauce-boat*.

— ἀδικίας.] This, for the common reading

ἀρπαγῆς, is found in the greater part of the MSS., and many Versions and Fathers; and is edited by Matth., Griesb., Knapp; Tittm., Fritz., and Scholz. The internal evidence for it, too, is as strong as the external: for it suits far better with the character of the Pharisees, who (as Campb. observes) are never accused of intemperance, though often of injustice.

27. κεκοιμημένοις.] On the exact force of κοιμῶ see my Note in Rec. Synopt. The tombs were annually *whitewashed*, that their situation might be known, and the pollution of touching them avoided. This whitening, we learn, extended as far on the surface of the ground as the vault reached under ground. The sense is, that the Pharisees were so polluted with vice, that they defiled all who had communication with them, and were to be avoided like sepulchres. In the parallel passage of Luke xi. 44. they are likened to μνημεῖα ἀέηλα, (see Note in loc.); but there is, in fact, no discrepancy, but reference is had to the contagion they spread around them.

— ἀκαθαρσίας.] Very apposite to the present purpose is a passage adduced by me in Recens. Synopt. from the Schol. on Soph. Phil., who explains the words ἔκκεν βασιλεὺς νεκρῶν καὶ πύσης καὶ πεπληρωμένης — τῆς ἐκ νέου ἀκαθαρσίας, i. e. pus and bloody matter.

28. μεστοί — ἀνομίας.] Μεστός is almost always used cum genitivo mali.

29. οἰκοδομεῖτε — κοσμεῖτε.] Both the Jews and the Heathens alike showed their respect for the illustrious dead, by repairing and beautifying, and, when necessary, rebuilding their tombs. See the proofs and illustrations in Rec. Syn. “This,” as Kuin, observes, “our Lord did not mean to censure, but to expose the hypocrisy of the Pharisees in pretending a respect for the Prophets which they did not feel.”

30. ἡμεῖθα.] This reading (for the common one ἡμεῖς) is found in most of the best MSS., in some Fathers, and in the Ed. Princ.; and was, with reason, edited by Matth., Griesb., and others down to Scholz. ἡμεῖς found also in John xi. 15. Acts x. 20. and elsewhere, was the usual Imperfect in the Alexandrian dialect, though it was by the later Greeks changed into the Attic form εἶ. See Alt’s Gr. N. T. p. 21.



τῶν πατέρων ἡμῶν, οὐκ ἂν \* ἡμεῖθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι  
 31 τῶν προφητῶν. Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φονευ-  
 32 σάντων τοὺς προφῆτας. Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέ-  
 33 ρων ὑμῶν. \* Ὅφεις! γεννήματα ἐχιδνῶν! πῶς φύγητε ἀπὸ τῆς <sup>s Supr. 3. 7.</sup>  
 34 κρίσεως τῆς γενένης; Διὰ τοῦτο ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς <sup>t Luke 11. 49.</sup>  
 προφῆτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ <sup>Acts 5. 40.</sup>  
 σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ <sup>& 22. 19.</sup>  
 35 διώξετε ἀπὸ πόλεως εἰς πόλιν. \* ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα <sup>u Gen. 4. 8.</sup>  
 δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἀβὲλ τοῦ δικαίου, ἕως <sup>Heb. 11, 4.</sup>  
 τοῦ αἵματος Ζαχαρίου, υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ <sup>2 Chron. 24. 21.</sup>

31. Ὡστε μαρτυρεῖτε ἑ., &c.] “ye have the same blood-thirsty disposition (thus they are elsewhere called *γενεὰ ἀποκτείνουσα*), and ye thus show approbation of your fathers' crimes, by pursuing the same course; as is expressed in the parallel passage of Luke xi. 48. *ἀρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν*, where the *εἰ* must not be rendered *although* (as some translate), but has the sense *quatenus*. See Schleus. Lex. in v. § 5. which, as he observes, “*habet vim restringendi et specificandi*.”

We are now prepared to see the *inferential* force of Ὡστε, which is as follows: So then [by this conduct, so similar to that of your fathers], ye bear testimony respecting yourselves, that ye are *true sons* of your fathers, who murdered the prophets. On the force of which expression see Notes on Matt. v. 45. and John viii. 44. Most recent Commentators explain μαρτυρ. ἑαυτοῖς, “ye bear testimony against yourselves.” But there is no sufficient reason to deviate from the common version *unto*, i. e. *respecting yourselves*.

32. πληρώσατε τὸ μέτρον τ. π. ἑ.] This may, with many of the best Commentators, ancient and modern, be accounted an *ironical concession*, or *permission*, often occurring in Scripture; such as indignantly leaves the persons addressed to experience the consequences of their wilfulness. For, in the words of Bp. Taylor, “they still continued in the same malice towards those sent from God to reform them; but painted it over with a pretence of *piety*, and of disavowing their father's sins.” On this “*measure unfulfilled*,” see the remarks of Grotius, and the illustrations of Wets., who shew that the language seems to imply that there is a certain height to which the iniquity of *nations* and individuals is permitted by God to rise, and that when that measure is full, the punishment is inflicted; and that though the vengeance of the Almighty be slow, it is always sure, compensating for long-delayed vengeance by the severity of the stroke. See the fine Tract of Plutarch de Serâ Numinis Vindictâ.

33. ὅφεις — ἐχιδνῶν.] See iii. 7. and on τῆς γελων, see Note on ver. 15. Φύγητε. The best Commentators think that this is put for *φεύγετε*; the latter writers imitating the Poetic idiom of using the Subjunctive for the Future, which is generally thought a solecism, though defended by Fritz in loc.

34. διὰ τοῦτο.] On the force of this formula the Commentators are divided in opinion. Most recent Expositors consider it as merely a *form of transition*; as *ἐν τοῦτο* or *ἐνι τοῦτο* in Matt. xiii.

52. xxii. 29. Mark xii. 24. Yet, as that principle is somewhat precarious, we may, with Euthym. and Fritz., refer it to ver. 32. διότι (says Euthym.) μέλλετε πληρῶσαι τὸ μέτρον τῆς κακίας τῶν πατέρων ὑμῶν.

— προφῆτας — γραμματεῖς.] Our Lord here applies to his Apostles and their successors the titles given by the Jews to their Doctors; signifying that *his messengers* (so called in Luke xi. 49.), would be as entitled to the appellation *προφῆτας* (in the sense, Divine Legates and *inspired interpreters of the will of God*) as were the prophets of old; and would likewise be entitled to the appellations *σοφούς*, *ἱερογ.*, and *γραμματεῖς*, *ספרים*, as being thoroughly conversant in the Scriptures and Divine learning.

— ἐξ αὐτῶν] Sub. τινάς. Ἀποκτενεῖτε. See Acts vii. 59. & xii. 2.

— σταυρώσετε.] Though there is no evidence of the *crucifixion* of any Christian teacher much before the destruction of Jerusalem; yet the *silence* of history (so exceedingly brief as it has come down to us) is no proof that there were none such. It is better to rest on *this*, than to suppose, with some, that Christ here includes *himself*; or to take *σταυρ.* in sensu improprio for “to put to a cruel death.”

— μαστιγώσετε.] See x. 17. and Acts xxii. 19.

35. δπως] This should be rendered, not *ita ut*, but, as Hoogev. suggests, *ut*, or *hoc modo ut*. Fritz. well expresses the sense of the passage thus: “Vos omnino ita agitis, ut videamini in id unice intenti, ut omnis sanguinis justi atque insontis culpam soli sustineatis.” Ἐκχυνόμενον is, as Fritz. remarks, to be taken *generally*, so as to include both past, present, and future.

— Ζαχαρίων — Βαραχίου.] There has been much dispute as to the *person* here meant by our Lord. The various opinions are detailed and reviewed by Kuin. and Fritz. The two alone worthy of remark are, 1. that it was Zechariah, one of the Minor Prophets. But as there is no historical testimony that he was murdered, most of the recent Commentators are of opinion that the person meant is that Zacharias, the *High Priest*, who, for his having reprov'd the iniquities of the Jewish people, was, by the order of King Joash, slain between the sanctuary and the altar of whole burnt offerings. See 2 Chron. xxiv. 20, 21. And though this Joash be called son of *Jehoiada*, yet it was not unfrequent among the Jews to bear *two* names; especially when, as in the present case, the names were of the same meaning.

— θυσιαστήριον.] “the altar for holocausts, or



καὶ τοῦ θυσιαστηρίου. Ἀμὴν λέγω ὑμῖν, ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν 36  
 γενεὰν ταύτην. <sup>2</sup> Ἱερουσαλήμ, Ἱερουσαλήμ! ἣ ἀποκτείνουσα τοὺς 37  
 προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεισινάμεινους πρὸς αὐτήν, ποσάκις  
 ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ  
 ρουσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε; Ἰδοὺ, ἀφίεται 38  
 ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. <sup>3</sup> Λέγω γὰρ ὑμῖν· Οὐ μὴ με ἴδητε 39  
 ἀπ' ἄρτι, ἕως ἃν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι  
 MK. LU. 21. Κυρίου.

1 5 XXIV. ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ 1  
 2 6 προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.  
 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω 2  
 ὑμῖν, οὐ μὴ ἄγεθῇ ὥδε λίθος ἐπὶ λίθον, ὃς οὐ [μὴ] καταλθῇσεται.

burnt sacrifices," which, Grot. shews, was in *subdiali*, in the Court of the Priests.

36. *δτι*] This is found in most of the best MSS. and some Versions and Fathers, with the Ed. Princ., and has been adopted by almost every Editor from Beng. to Scholz.

—*ἤξει*—*ταῦτα*.] By *ταῦτα πάντα* are meant "all these crimes;" and *ἤξει*, or, as in the former verse, *ἐλθεῖν ἐπὶ τινα* here signifies "to come upon any one," "to be visited upon any one," namely, to bring down punishment on his head.

37. *ἡ ἀπεισινάμενος*] Erasm. well points out the *permanent action* (as referring alike to past, present, and future) denoted by this use of the present tense.

—*αὐτήν*.] for *αὐτὴν* or *σαντήν*. So I read, instead of the Stephanic *αὐτήν*, with the Edit. Princ., Beza, Schmid, Griesb., and Fritz. There is no occasion to bring in the figure by which a transition is made from the second to the third person; which would here be very awkward.

—*τέκνα*.] The word is often used thus, figuratively, of the *inhabitants* of a city, both in the Scriptural and the Classical writers.

—*ἐπισυναγαγεῖν*.] The *ἐπι* is not, as the Commentators imagine, pleonastic, but signifies *to*. Thus the term signifies to draw together *to any one*.

—*ἡθελίσαστε*.] The plural here has reference to the plural implied in *Ἱερουσαλήμ*, which means *inhabitants* of Jerusalem, an idiom frequent both in the Scriptural and Classical writers.

38. *ἀφίεται*] Prophetic present put for future.

—*οἶκος*.] The Commentators are not agreed whether this is to be taken of the *Temple*, or of the *whole Jewish nation*, especially its *metropolis*; as the Latin writers use *domus* for *patria*. The former sense is, indeed, applicable, but somewhat too *weak*; not to say that *Οεο* would thus require to be added: and therefore the latter is preferable.

39. *οὐ μὴ με ἴδητε*—*Κυρίου*.] Many are the modes of interpretation offered of this perplexing passage. Some Commentators think that our Lord meant to predict his removal from them, until the destruction of Jerusalem; which is in the next Chapter designated under the name of "the coming of the Lord." And they render the words *ἕως ἃν εἴπητε*, "until ye might say," "would have reason to say." There is indeed something to countenance this view in the actual state of Judea at that period, as recorded by the accurate Josephus, Bell. J. vii. 36. But such a sense of

*ἕως ἃν εἴπητε* is strained; and the interpretation is otherwise liable to some serious objections. Greatly preferable is that of Chrysost. and others, who take the *coming* here spoken of to mean the *second coming* of our Lord to judgment at the end of the world. Thus by *με* will be meant the *Jewish nation*. That the great bulk of the Jews will, ere that awful catastrophe, be brought to acknowledge that Messiah whom their ancestors rejected, we are taught by the sure word of prophecy. See Grot., Dodd., and Scott. Those who adopt this interpretation maintain that *ἀπ' ἄρτι* should be rendered "after a while," i. e. after the ascension. But that sense is destitute of proof, and indeed unnecessary, if *ἴδητε* be taken (with Koecher) of *familiar intercourse* as a teacher; for our Lord had with the present address closed his *public ministry*. *Εὐλογημένος*, &c. was the form by which the Messiah (usually styled *ὁ ἐρχόμενος*, &c.) was to be addressed in his coming.

XXIV. 1. *ἐπιδεῖξαι αὐτῷ τὰς οἰκοδ.*] The disciples were pointing with wonder and pride at their stateliness, and seemed to say, "Is it possible that such a magnificent edifice should be *utterly* destroyed?" Indeed, the destruction of the Temple was, in the minds of the Jews, viewed as coeval only with the *end of the world*; or at least that modification in its constitution, which they supposed would take place at the coming of the Messiah.

2. *οὐ [μὴ] καταλθῇσεται*.] Several MSS. and Versions are without the *οὐ*, which is marked as probably to be omitted by Griesb. and others, and cancelled by Fritz. But the MS. evidence for it is incomparably stronger than that against it; and had it not been in the text from the first, who would have thought of inserting it? for, when away, the same sense arises. But why (it may be asked) should the *οὐ* have been *removed*? I answer, because it is not employed agreeably to the Classical usage, and because it is not found in the parallel passage of Mark.

—*οὐ μὴ ἀφελῇ*—*λίσσεται*.] A proverbial and by peribolical expression, denoting utter destruction, but in this instance almost fulfilled to the letter: as we learn from Joseph. B. J. vii. 1, 1. Fausb. and the Rabbinical writers. Simil. Luke xvi. 43 & 44. The words *καὶ καταλθῇσεται* are added, to strengthen the preceding. See Soph. Antig. 441. and Hom. II. xxi. 30. referred to by Fritz. The *οὐ* is omitted in almost all the best MSS., and several Fathers, and the early Editions. It is rejected



- 3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσήλθον αὐτῷ οἱ 13. 21.  
 μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί 4 7  
 4 τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος; Καὶ 5 8  
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.  
 5 Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμι ὁ 6  
 6 Χριστός· καὶ πολλοὺς πλανήσουσι. Μελλήσετε δὲ ἀκούειν πολέμους

by Mill, Beng., and Wets., and cancelled by Matth., Griesb., Knapp, Tittm., Fritz., and Scholz; and justly, for scarcely any authority could justify so gross a barbarism. The *μὴ* arose from the *οὐ μὴ* just before. *Καταλυθήσεται* (Krueg. observes) has reference to the dissolution of the *coagmentatio lapidum*.

3. *πότε ταῦτα ἔσται—τοῦ αἰῶνος.*] The Commentators are much divided in opinion as to the intent of this inquiry: and not less than four different hypotheses of interpretation have been propounded. The 1st, confines the inquiry to the approaching destruction of Jerusalem. The 2d, extends it to *two* questions, and includes the *second* advent of Christ in the regeneration, according to the Jewish expectation. The 3d, instead of the *second*, substitutes the *last* advent of Christ at the end of the world, and the general judgment. The 4th, (to use the words of Dr. Hales, who adopts it) “unites all the preceding into *three* questions; the 1st, relating to the destruction of Jerusalem; the 2d, to our Lord’s second appearance in glory at the restitution of all things, Acts iii. 21; the 3d, to the general judgment at the end of the world.” “the inquiry (continues he) involves three questions: 1. *When* shall these (things) be? and the *sign* when they shall happen? 2. And what the sign of thy presence? and 3. What the sign when all these things shall be concluded, or of the conclusion of the world?” Mr. Townsend (in common with Chrys., Euthym., and many ancient Interpreters, and also the most eminent modern ones), embraces the first (or rather *second*) hypothesis. “From their question (he says) it appears that the disciples viewed the coming of Christ and the end of the world or age, as events nearly related, and which would indisputably take place together [and used the expression, *συντέλεια τοῦ αἰῶνος* to designate both. — *E. B. T.*]; they had no idea of the dissolution of the Jewish polity, as really signified by, or included in, either of those events. They imagined, perhaps, a great and awful change in the physical constitution of the universe, which they probably expected would occur within the term of their own lives; but they could have no conception of what was really meant by the expression which they employed, the coming of Christ. The coming of Christ, and the end of the world, being therefore only different expressions to denote the same period as the destruction of Jerusalem, the purport of the disciples’ question plainly is, When shall the destruction of Jerusalem be—and what shall be the signs of it? The latter part of the question is the first answered, and our Saviour foretells, in the clearest manner, the *signs* of his coming, and the destruction of Jerusalem. He then passes on to the other part of the question, concerning the time of his coming.”

It is no easy matter to decide on the comparative claims of these two views, which are manifestly the soundest of the four. If we were to advert simply to the *intent* of the inquiry of the

Apostles, and trace the remarkable *fulfilment* of the following predictions, even in minute circumstances, we could scarcely, I think, fail to give the preference to the *latter*. But Dr. Hales’s has much to recommend it, in the strong bearing which very many passages have on the *last* advent and the final judgment; while Mr. Townsend’s is too limited, by making our Lord’s words only an answer to the inquiries of the Apostles; indeed scarcely so much: since their *third* question must, by *implication*, be understood to have reference to that regeneration, renovation, or restitution of all things, according to their views. See Note on *παλιγγενεσία* supra xix. 28., and comp. Acts iii. 21. and Rom. viii. 19. Whereas there is no difficulty in supposing that our Lord, finding that the disciples had pointed to the Temple, to draw from him some more explicit declaration respecting the utter destruction, and in their questions had *wished* for more information than they ventured directly to ask, was pleased not only to answer their question, but to give them such further information on an awful topic closely connected with that of their inquiry, as would be most important for them to know, and, through them, his disciples of every age. So that, as the prediction concerning the destruction of the Temple arose naturally out of the train of passing circumstances, so, it should seem, did the awful predictions in this and the next Chapter arise out of the limited interrogatories of the Apostles. It may be observed, that the information as to the *last* advent and general judgment being *super-added* to the information in reply to their question, is, as might be expected, in a great degree, given *last* (xxv. 31—46); yet there are many allusions to it in the *preceding* matter, which *chiefly* concerns the event of the second advent to judgment; and in some passages the two predictions are so closely interwoven together, and the expressions and imagery are so applicable to the day of judgment, that we might almost say that a kind of secondary sense must be admitted; which as Mr. Horne has observed, is not unfrequently found in the prophetic writings, where two subjects, a principal and a subordinate one, are carried on together. This principle, will, if I mistake not, afford a sure clue to guide us in our greatest difficulties as to the interpretation of this sublime portion of Scripture.

4. *Βλέπ. μὴ τις πλαν.*] A form of earnest caution, as in Eph. v. 6. Col. ii. 8. 2 Thes. ii. 3.

5. *ἐπὶ τῷ ὀνόματί μου*] i. e. assuming the name and character of Messiah. Between these and the false *prophets* at ver. 11, a distinction must be made. Of the former were Simon Magus and Dositheus, and perhaps those adverted to by Joseph. B. J. i. 2. Of the latter were Theudas, Barabbas, the Egyptian, and many other impostors mentioned by Josephus.

6. *πολέμους*] Wets. cites, in illustration, Joseph. Ant. 18, 9, 1, and on *ἀκαθ. πολ.* Joseph. Ant. 20, 3,



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13. 21. καὶ ἀκούετε πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι·  
 8 10 ἄλλ' οὐπω ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ 7  
 βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ·  
 9 11 κατὰ τόπους. Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. Τότε παραδώσουσιν 8  
 13 12 ἡμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ἡμᾶς· καὶ ἔσονται μισούμενοι ὑπὸ 9  
 17 πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. Καὶ τότε σκανδαλισθήσονται 10  
 πολλοί· καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· καὶ 11  
 πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλούς· καὶ 12  
 διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν·

3, & 4, 2; Bell. Jud. 2, 16, & 1, 1, 2. [Comp. Jer. iv. 27; v. 10, 18.]

— ὁρᾶτε, μὴ θροεῖσθε.] So Fritz. rightly points (with Steph.), remarking that ὁρᾶτε μὴ would signify *vide, ne*, and require *θοεῖσθε*.

— δεῖ — γενέσθαι.] This is referred by the earlier modern Commentators to the counsel of God, who permits evil, to educe good therefrom. But it is better, with most recent Interpreters, to take the expression as only denoting the *certainly* of the events predicted. Τὸ τέλος is equivalent to *συντέλεια τοῦ αἰῶνος* at ver. 3. Wets. compares Hom. Il. β. 122. τέλος δ' οὐπω τι πέφανται.

7. ἔγερθήσεται — ἔθνος.] This is referred by Grot., Wets., and Kypke, to those various wars and civil commotions with which most parts of the civilized world were then convulsed.

— λιμοὶ καὶ λοιμοί.] The words are often found joined in a context similar to the present; and no wonder, pestilence usually succeeding famine, (to the citations from Quint. Curt. ix. 10, and Hesiod. Op. 240, adduced by Wets., may be added Thucyd. i. 28,) insomuch that κατὰ λιμὸν λοιμὸς grew to a proverb. See Thucyd. ii. 54. Λιμὸς is well derived by Hemsterh. from *λειμῶς* (and that from *λείλειμαι*.) Yet I suspect that λιμὸς and λοιμὸς are of common origin, having the same general idea of *pinning, wasting away*, &c. Wets. adduces ample historical proofs of both these visitations.

— σεισμοί.] This must not be taken, with some, metaphorically, of *civil commotions*, but be understood literally; for it appears from the passages adduced by Wets. and Kuin., that earthquakes were then very prevalent, and were always by the ancients regarded as portents, presaging public calamity and distress. See Joel iii. 3 & 4. Sil. Ital. v. 615.

— κατὰ τόπους.] The earlier Commentators interpret "in divers places;" but the recent ones, after Beza, "every where," by an ellipse of *ἐκάστων*. And this method is supported by some of the ancient Versions. Perhaps, however, the true sense is, "in various places." The words are (with some ancient Commentators, and Wets. and Fritz.) to be referred not to *σεισμοί* only, but also to *λιμοὶ* and *λοιμοί*.

8. πάντα ἢ — ὠδίνων.] We must here suppose an ellipse of *μόνον* as well as the usual one *ἐσται*; "these are only the prelude of sorrows." So Eurip. Med. 60, *ὃν ἀρχὴ πῆμα, καὶ οὐδέπω μῦθος*. Ὁδὸν is here (as often in the Sept. and Classical writers) used of severe affliction, whether bodily or mental.

9. τότε.] This may (as Rosenm. suggests) be taken in a lax sense. For *τοτε* *καὶ ταυτα*, since the events which follow happened partly before

the above mentioned calamities, and partly at the same time with them.

— παραδώσουσιν ὑ. εἰς θλίψιν.] Θλίψις properly signifies *compression*, and figuratively constraint, oppression, affliction, and persecution. The construction is the same as in a kindred passage of Jerem. xv. 4. *παρὰ εἰς ἀνάγκας*. [Comp. sup. x. 17.]

— μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν] i. e. "ye shall be generally objects of hatred." The feeling of the Gentiles to Christians is plain from various passages of the Classical writers. The true reason for this Bp. Warburton (Div. Leg. Vol. II. L. II. § 6.) has well pointed out, namely, that while the different *Pagan* religions socially agreed with each other, the Gospel taught Christians not only, like the Jews, to bear their testimony to the falsehood of them all, but also zealously and earnestly to urge on men the renunciation of them as a matter of absolute necessity, and as requiring them under the most tremendous penalties, to embrace the Christian religion.

— τῶν ἐθνῶν.] The τῶν is omitted in the common text; but it has place in very many MSS. and all the Edd. up to the Elzevir (in which Wets. thinks it was omitted by a typographical error) and has been restored by Beng., Wets., Matth., Griesb., Knapp, Tittm., Fritz., and Scholz; rightly, I think, for *internal* as well as *external* evidence is in its favour; since it was more likely to be wrongly omitted than to have been added. Διὰ τὸ ὄνομά μου, "for the sake of [their profession of] my religion." Comp. Jo. xv. 20. xvi. 2. The correspondence of the expressions in this and the following verses up to ver. 13, to facts recorded in History, has been evinced by Wets. and others.

10. Of the expressions in this verse, *ἐκαστὸς* must be understood of *apostasy*, and *παρὰ* of the betraying of their former partners in the faith. *Μισοῖν* ἄλλ. seems to have reference to that *hatred* which would be borne by the apostates to their former companions, even when they did not betray them.

11. *ψευδοπροφ.*] namely, in the *primary* application, persons pretending to a Divine commission to preach deliverance and freedom from the Roman yoke; in the *secondary*, false teachers. See supra vii. 11.

12. *διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν.*] I would render, "and because of the prevalence of iniquity and lawlessness of every kind." It seems better to assign this *general* sense to *ἀνομίαν*, than any of those *special* ones which are given by one or other of the Commentators. This sense of the word is very frequent both in the N. T. and the Sept. There is something very similar in Ezr. ix. 6. *ὅτι αἱ ἀνομίαι ἡμῶν ἐπληρώθησαν*.



13	ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Καὶ κηρυχθήσεται τοῦτο	13.	21.
14	τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι	10	19
15	τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ τέλος. Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα	14	20
	τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ		
16	ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν		21
17	ἐπὶ τὰ ὄρη· ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω, ἄραι * τὰ ἐκ τῆς 15		

—*ψυγῆσεται ἡ ἀγ. τ. π.*] “the love of the greater part shall grow cold.” By *ἀγ.* some understand the love of God and zeal for religion; others, mutual love. The latter is generally adopted by the ancient and some eminent modern Commentators, and is certainly more agreeable to the *usus loquendi*; but the former is so strongly supported by the context, that it deserves the preference. That the ardour of many in the cause of Christianity was abated, is plain from Rev. ii. and iii.; and we may infer it from the fact of the defection in several Churches, attested in Gal. iii. 1. seq. 2 Thess. iii. 1. seq. 2 Tim. i. 15. Heb. x. 25. It should seem, however, that the fulfilment of this prediction is chiefly to be sought in the circumstances which shall precede the *second* advent of our Lord to judgment. There can be no doubt that it has been fulfilling for the last century, in the increase of infidelity and heresy. See an excellent Sermon of Bp. Warburton on this text (No. xxxiii.), in which he shews, from considerations drawn, 1. from the nature of things, 2. from the experience of our times, how truly iniquity is assigned as the cause of that general apostasy predicted to be the character of these latter days.

13. ὁ δὲ ὑπομείνας εἰς τέλος.] This many recent Commentators understand of the destruction of Jerusalem, rendering, “he who endureth unto the destruction, shall be saved,”—namely, from the ruin which shall overwhelm its inhabitants. And indeed Ecclesiastical history informs us, that few or no Christians perished in Jerusalem at that catastrophe, they having timely abandoned the city. But this seems a strained mode of interpretation; and it is better, with the ancient and early modern Commentators, and some eminent recent ones, (as Rosenm., Kuin., and Fritz.) to take *ὑπομ. εἰς τέλος* of continual perseverance in Christian faith and practice; and *σωθ.* of salvation in heaven. It should seem, that the *secondary* application alone has place here.

14. ἐν ὅλῃ τῇ οἰκουμένῃ.] Most Commentators understand this of the *Roman* world; i. e. the Roman Empire; for which signification of *οἰκουμένη* there is valid authority. (See Recens. Synop.) But as this is scarcely reconcilable with the words following, *πᾶσι τοῖς ἔθνεσι*, and since there is reason to think that Christianity had, at the period in question, been promulgated in countries which formed no part of the Roman Empire, (see Whitby and Doddr.) it may be better to retain the ordinary sense of the expression; understanding, by a slight hyperbole, the *greater part of the then known world*. [Comp. Rom. i. 8. & x. 13.]

—*εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι*] namely, as some Commentators explain, “that the offer of salvation had been made to the Jews;” by the rejection of which they had drawn down vengeance on their heads; or, according to others, “in order that all nations may know and be able to testify;” that the Jews had filled up the measure of their iniquity and obstinacy by rejecting the proffered

salvation, both spiritual and temporal. These two explanations merge into each other, and may be combined. But as far as the prediction has reference to the *second* advent of Christ, it will require another sense, on which see the Commentaries in Poole’s Syn. τὸ τέλος, “the end of the Jewish state, and the consummation of God’s judgments against it.”

15. τὸ βδέλυγμα τῆς ἐρημώσεως.] Dan. ix. 27; xii. 11. Here *βδέλ.* has (by Hebraism) the force of an adjective; as in Luke i. 48. *ταπεινώσις τῆς δούλης*, for *δούλη ταπεινή*. The sense is, “the abominable desolation;” i. e. the Roman army; always abominable, as composed of heathens, and carrying idolatrous standards; but then abominably *desolating*, as being invaders and destroyers.

—*ἐν τόπῳ ἁγίῳ*.] Most Commentators, from Grot. downwards, explain this “on holy ground.” But Bp. Middleton has shown that this interpretation is ungrounded; for the phrase occurs elsewhere in the N. T. only at Acts vi. 13. xxi. 23, where it can alone be understood of the *Temple*. In the Sept. it is often used, and always of the Temple, sometimes the *Sanctum Sanctorum*. There is therefore no reason to abandon the ancient and common interpretation, “in the Holy place,” [properly so called,] which is required by the parallel passage in Mark xiii. 14, and is confirmed by the history of the completion of the prophecy in Josephus.

—ὁ ἀναγινώσκων ν.] These words are by most supposed to be our *Lord’s*, and meant to fix the attention of his hearers. But the best recent Commentators, with reason, consider them as a parenthetical admonition of the *Evangelist*, and perhaps founded on Daniel ix. 25. *καὶ γνώσῃ καὶ διανοηθῇσῃ*. *Νοεῖν* signifies properly to *turn in mind*, and, from the adjunct, to *attend*.

16. τότε.] “when these things take place.” Οἱ ἐν τῇ Ἰουδαίᾳ, i. e. the inhabitants of Judæa, as opposed to those of Jerusalem.

—τὰ ὄρη.] Not only as being natural strongholds, (often used as such, as we find from Josephus.) but because they abounded in large caverns; wherein the Jews, at times of public danger, took refuge.

17. ἐπὶ τοῦ δώματος, &c.] In this and the two following verses we have some proverbial (and somewhat hyperbolic) forms of expression, denoting the imminency of the danger, and the necessity of the speediest flight. It has ever been customary in the East to build the houses with flat roofs, provided with a staircase both inside and outside. By the latter way (or, as others suppose, over the roofs of the neighbouring houses, and so to the city wall) their flight is recommended to be taken.

—τῇ.] This (instead of the common reading *τῷ*), is found in all the best MSS. and the ancient Edl. confirmed by the Syr. and Coptic Versions and many Fathers. It has also been approved by almost all the recent Editors, and received from Matth. down to Scholz: with reason, for the



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13. 21. οἰκίας αὐτοῦ· καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω, ἄραι τὰ 18  
 16 17 23 ἱμάτια αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσιν καὶ ταῖς θηλαζούσαις 19  
 18 ἐν ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ συγῆ 20  
 19 ὑμῶν χειμῶνος, μηδὲ [ἐν] σαββάτῳ. Ἔσται γὰρ τότε θλίψις μεγάλη, 21  
 20 οἷα οὐ γίγονεν αἱ ἀρχαὶ κόσμου ἵως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.  
 Καὶ εἰ μὴ ἐκκολοβώθησαν αἱ ἡμέραι ἐκῆται, οὐκ ἂν ἐσώθη πῦσα 22  
 21 σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκῆται.  
 22 Τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε· μὴ πιστεύ- 23  
 23 σῃτε. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δό- 24  
 σουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλῆσθαι, εἰ δυνατὸν, καὶ τοὺς  
 23 ἐκλεκτοὺς. Ἰδοὺ, προεῖρηκα ὑμῖν. Ἐάν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν 25  
 τῇ ἐρήμῳ ἐστὶ· μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμείοις· μὴ πιστεύ- 26

common reading arose from ignorance of the nature of the more recondite expression τὰ ἐκ τ. ο., which (as Fritz. well remarks), is put for ἄραι τὰ ἐν τῇ οἰκίᾳ ἐκ τῆς οἰκίας αὐτοῦ. The ἐπὶ in ἐπιστρεψάτω has reference to οἰκίαν, which may be taken from the preceding οἰκίας. By τὰ ἱμάτια are meant the upper garments; (the cloak and coat) which husbandmen of the Southern countries have ever, when at work, laid aside, or left at home: who are then said to be γυμνοί. So Hesiod. Op. ii. 9. (cited by Elsn.) Γυμνὸν σπείρειν, γυμνὸν δὲ βωρεῖν, ἱγυμνὸν δ' ἀμᾶσθαι. Virg. Georg. i. 299. Nudus ara, sere nudus.

19. οὐαὶ δὲ—ἡμέραις.] It was unnecessary for Grot. and Wolf to detail the *ius belli* as to women so situated; for our Lord only, while he predicts, deploras (a fine trait of his benevolence) the miserable lot of such persons. 'This *war* was (as the records of history testify) amply fulfilled.

20. χειμῶνος.] The Commentators simply *ditto*. But *διὰ* is preferable. No ellipse, however, is necessary to be supposed.

—μηδὲ σαββάτῳ.] Because that would be a material hindrance; since no traveller was permitted by the Jewish Law (which was acted on by the Christians in Judæa long after the time of the destruction of Jerusalem) to proceed further than five furlongs on that day, and the gates of all towns were strictly closed.

The *ἐν* is not found in the greater part of the MSS., the Edit. Princ., and some Fathers; and is cancelled or rejected by almost every Editor from Bengel to Scholz; perhaps rightly, for internal as well as external evidence, is against it. Yet it is defended by xii. 2.

21. οἷα οὐ γίγονεν—νῦν.] The best Commentators agree in considering this as a somewhat hyperbolic, and perhaps proverbial mode of expressing what is *exceedingly great*, as Exod. x. 14; xi. 6. Dan. xii. 1. Joel ii. 2. Yet such were the atrocities and horrors of the siege of Jerusalem (never to this day paralleled) that the words may admit of the most literal acceptance. We may observe the triple negative, as most strongly emphatic. So Heb. xiii. 5. οὐ μή τις ἀνθρ., οὐδ' οὐδ' οὐδ' μὴ ἐκ ἡμετέρων. See also Rev. xiii. 14. At ἵως τοῦ νῦν sub., not *ἄρτι*, with Fritz., but *ἄρτι*. *Νῦν* for *ἄρτι* is a rare use; but it is, I apprehend, the primary force of the word; which being derived from *νῆα* (cognate with *πῶς*) signifies, 1. a point [of time], 2. time (as *καὶ* from *κῶα*). So the Heb. *עַתָּה* (whence the Latin *at-as*) though it properly denotes *time*, sometimes signifies *now*.

22. εἰ μὴ ἐκὼλ.] Κολυβοῦν, from κῶλυος, a cripple, signifies to amputate, and, as applied to time, to *shorten*. So Malela, p. 237. (cited by Wets.) τοῦ αὐτοῦ μηνὸς τὰς ἡμέρας ἐκὼλεβησαν. How they were shortened, we find from Joseph., from whom we learn that many incidental causes combined towards bringing about that event, and the deliverance.

—τοὺς ἐκλεκτοὺς.] meaning, no doubt, the Jewish Christians then in Judæa. See Note supra xi. 16. Grot., Markl., Kunz., and Fritz. observe, that there is here an allusion to the very ancient opinion, that in some cases of national calamity, public destruction is averted by Providence, lest the righteous should suffer with the wicked.

23. Simil. Luke xvi. 23; xxi. 8.

24. ψευδόχριστοι καὶ ψευδοπροφ.] Such as Theudas, the son of Judas the Galilean, and others mentioned by Josephus.

—ἐδόσουσι σημεῖα μὴ καὶ τέρα.] An interesting question here arises, whether these *σημεῖα* and *τέρα* were really performed, or merely *professed*. The ancient and early modern Commentators, together with some recent ones, adopt the *former* opinion; ascribing the deeds to demoniacal agency. The *latter* view is taken by most recent Commentators; who refer to a similar use of *ἐκδοῦναι* in Deut. xiii. 2. 1 Kings xiii. 3 & 5. These *σημεῖα* and *τέρα* (between which terms there need not be any such distinction made as in the Classical writers) are supposed to have been various sleights of pretended magic produced by optical deception, simulated cures of disorders founded in artful collusion, &c.; also, as far as there might be *reality*, wonders performed by demoniacal agency, such (in the words of 2 Thess. ii. 9.) as were produced κατ' ἐνέργειαν τοῦ Σατανᾶ, ἢ πάσης δυνάμεως, καὶ σημείων καὶ τέρασι ψεύδους.

—εἰ δυνατόν.] This expression does not imply *impossibility*, but only *extreme difficulty* in the performance of what is possible. (So Matt. xxvi. 39. Acts xx. 16. Rom. xii. 18.) and therefore this text ought never to have been adduced to prove the doctrine of the perseverance of the elect.

25. ἔσθ'·] i. e. οἷός τις (q. d. you know who) is, namely, the Messiah. There is something *graphic* in this use of the pronoun for the appellative; which, though it had been long generally adopted of that great Personage, who was the object of universal expectation, yet in this case it was employed by the lurking adherents of false Christs.

—ἐν ἐρήμῳ.] The very place where (as we find



27 σιτε. Ὡςπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται 13. 21.  
 ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.  
 28 Ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί. Εὐθὺς 24 25  
 29 δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ 25  
 σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ 26  
 30 οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. Καὶ τότε 26 27  
 φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ

from Joseph.) these impostors usually appeared and abode.

— ἐν τοῖς ταμίαις.] This is not to be taken, with most Commentators, as plural for singular; but, as Schleus. and Fritz. rightly observe, the term is to be considered as denoting a *genus*, q. d. He is in the kind of places called ταμίαια (i. e. secret apartments) namely, in one or other of them.

27. ὥςπερ γὰρ ἡ ἀστραπή — οὕτως, &c.] By this exquisite simile is represented the suddenness, the celerity, and, as some think, the conspicuousness of Christ's advent to take vengeance on the Jews. At ἀπὸ ἀνατολῶν (in which expression both Classical and Scriptural writers use the plural) sub. ἡλίου, which is expressed in Soph. (Ed. C. 1245. αἱ μὲν, ἀπ' αὐτοῦ δυσμῶν, αἱ δ' ἀνατέλλοντες.

28. ὅπου γὰρ — ἄετοί.] The connection of this verse with the preceding is variously traced. But the γὰρ must not be too rigorously interpreted; or it may be thought to have reference to a clause omitted. In this figurative language (which seems founded on Job xxxix. 40. οὗ δ' ἂν ὦσι τοῦ ὅπου παραχρῆμα εὐρίσκονται, scil. οἱ ἄετοί, from ver. 27. and was perhaps proverbial) there seems an allusion to the *certainly* as well as suddenness of the destruction. By the *eagles* are meant the *Romans*; and as eagles very rarely feed on dead carcasses, so (the best Commentators are agreed) the bird here meant is the *Vultur percnopterus*, or *γερατὶς*, which was by the ancients referred to the eagle genus. By the πτώμα is meant the *Jewish nation*, as lying, like the fabled Prometheus, a miserable prey to the foes who were tearing out her vitals.

29. εὐθὺς δὲ, &c.] On these and the following verses the opinions of Commentators are much divided. The ancients and early moderns understand the expressions, *literally*; and refer the whole to the awful events which shall precede the final catastrophe of our globe, and the day of judgment; especially as in the next Chap., and other parts of Scripture, the same signs are mentioned as ushering in the last great day. But the connection here (which is even stronger in the parallel places of Mark and Luke) and the assurance contained in them all, "this generation shall not pass away till all be fulfilled," has induced the most eminent modern Commentators to refer the passage to the signs accompanying the destruction of Jerusalem and the Jewish nation. They consider the language as highly figurative, understanding by the darkening of the sun, &c. the ruin of states and great personages. The appearance of the sign of the Son of man they take to denote the subversion of the Jewish state; and the gathering together of his elect they refer to the gathering of the Christian Church out of all nations. "In ancient Hieroglyphic writings (observes Bp. Warburton) the sun, moon, and stars were used to represent states, and empires, kings, queens, and nobility; their eclipse or extinction denoted tem-

porary disasters, or entire overthrow. So, continues he, the Prophets in like manner call kings and empires by the names of the heavenly luminaries. Stars falling from the firmament are employed to denote the destruction of the nobility and other great men; insomuch that, in reality, the prophetic style seems to be a speaking hieroglyphic." See also Whitby and Dodd., who refer to Is. xiii. 10. li. 6. Ez. xxxii. 7. Dan. viii. 10. Esth. viii. 16. Jer. xv. 9. Joel xi. 31. iii. 15. Amos viii. 9. And many examples have been adduced of similar figurative language in the Classical writers. Yet as the expressions admit of explanation according to *each* of the above hypotheses; it may be safer to unite both interpretations; one as the *primary* the other as a *secondary* sense, or by way of allusion.

— οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ ο.] This admits of two explanations, according to the two views just mentioned. If the *former* be adopted, it must be understood of the falling of the heavenly bodies from the apparent concave sphere in which they are fixed; of course producing "darkness which may be felt." According to the *latter*, it will denote, in conjunction with the foregoing phrases, those great *obscurations* of the light of the heavenly bodies which, Josephus tells us, took place during the siege of Jerusalem, and which, we learn from Humboldt, attend earthquakes. Similar expressions are cited from Herodot. vii. 37. Statius x. and other authors. Αἱ δυνάμεις τοῦ οὐρανοῦ is an expression frequent in the Sept. to denote the heavenly bodies. There is no vain repetition, but a strong emphasis intended by the expression of the same thing in other words; or there may be a *hysteron proteron* q. d. "they will be tossed to and fro, and will then fall." Σαλευσθαι is used properly of the tossing to and fro of ships at anchor. See Thucyd. i. 137. where see my note.

30. τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθ.] Wolf, Rosenm., and Kuin. think that τὸ σημεῖον is put pleonastically, since it is omitted by Mark and Luke. But though it might be dispensed with, it adds something to the sense. Some supposed an allusion to the sign from heaven required. See supra xvi. 1. But it should rather seem that τὸ σημεῖον merely means the *visible appearance*: q. d. "then shall be seen the visible appearance of the Son of Man," i. e. then shall the Son of Man visibly appear agreeably to what the Jews understood from the prophecy in Dan. vii. 13., and shall give manifest evidences of his power, by taking vengeance on the Jews. The *secondary* application is obvious.

By αἱ φυλαὶ τῆς γῆς is meant, as the best modern Commentators, and also Chrysost., are agreed, the inhabitants of Judæa; who would have cause enough to lament. See Luke xxiii. 28. There is a reference to Zech. xii. 12. And St. John in the Apoc. i. 7., certainly had in mind these words of our Lord. In ἰσχυμένον ἐπὶ τῶν νεφελῶν we have



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13. 21. τότε κόψονται πᾶσαι αἱ φύλαὶ τῆς γῆς, καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. Καὶ ἀποστέλει τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος 31 φωνῆς μεγάλης· καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.
- 28 29 Ἀπὸ δὲ τῆς σκεπῆς μάθετε τὴν παραβολὴν· ὅτιαν ἤδη ὁ κλάδος 32 αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκσπῇ, γινώσκετε ὅτι ἐγγὺς τὸ
- 29 31 θέρος. Οὕτω καὶ ὑμεῖς, ὅτιαν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι 33
- 30 32 ἐγγὺς ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν· οὐ μὴ παρέλθῃ ἡ γενεὰ 34
- 31 33 αὕτη, ἕως ἂν πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ περιε- 35  
σονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. Περὶ δὲ τῆς ἡμέρας 36

splendid imagery, assimilated to the character of *Hebrew poetry*, to designate majesty of approach.

31. καὶ ἀποστέλει τοὺς ἀγγέλους, &c.] Here again there is much diversity of interpretation; which, however, might have been avoided, had the Commentators considered the *two-fold* application of the whole of this most interesting portion of Scripture; which even those, who elsewhere recognise it before, seem here to forget. The application of the words to the *final* advent of our Lord is too obvious to need pointing out. (Compare, in this view, the sublime description in 1 Cor. xv.) But neither ought the advent of our Lord to the *destruction of Jerusalem* to have been unperceived by any; for in that application the words have great propriety; τοὺς ἀγγέλους denoting (as the best Commentators admit) the preachers of the Gospel, announcing the message of salvation, and gathering those who should accept its offer from every quarter of the globe into one society under Christ, their common head. That God's prophets and ministers, both in the O. and the N. T., are often called his ἀγγελοι, is certain. The words μετὰ σάλπιγγος φωνῆς (where the construction, unperceived by many, is μετὰ μεγάλης φωνῆς σάλπιγγος) are supposed by most Commentators to have a reference to *preaching*, as compared to the sound of a trumpet, as Is. lviii. 1. Jer. vi. 17. Ez. xxxiii. 3—6. Rom. x. 13. But in both the above applications there seems a reference to the method of convoking solemn assemblies among the Jews and Gentiles, namely, by sound of trumpet. The words are therefore, *not*, as Kuin. imagines, introduced merely *ad ornatum*. In ἐπισυνάξουσιν, the ἐπι (which has been misunderstood) has reference to the *place* (heaven), or the *society* into which the faithful followers of Christ are gathered. The words ἐκ τῶν τεσσάρων ἀνέμων are a Hebrew form, denoting "from all quarters of the globe;" for the Jews not only took the *winds* to denote the *cardinal points* of the heavens; but employed them to mark the *regions* which lay in the direction of any of them. The words ἀπ' ἄκρων — αὐτῶν are also an Hebrew form, serving as an emphatic repetition of the same thing; where δέκρων denotes those parts of the world where the earth and heaven (according to the vulgar notion) were supposed to border upon each other. [Comp. supra xiii. 41. 1 Cor. xv. 52. 1 Thess. iv. 16.]

32. ἀπὸ δὲ τῆς σκεπῆς — παραβολὴν.] This is a reply to the inquiry at ver. 3., respecting the *time* of this destruction; which, our Lord intimates, will be as plainly indicated by the signs before mentioned, as the approach of Summer is by the early

buds of the fig-tree. I have, with H. Steph., Matth., Fritz., and Lachm., edited ἐκσπῇ instead of the common reading. It is found in several ancient MSS., confirmed by the Syr. Ital. Vulg. and Ethiopic Versions. Fritz. indicates the origin of the error, and remarks, "Subjectum est τὰ φύλλα, ut ante ὁ κλάδος." As to the propriety, Matth. well observes, "Arbor dicitur φύειν et ἐκσπῇ φύλλα, ὅρους. Homer Il. a. 234. Sed τὰ φύλλα dicuntur etiam ἐκφύεσθαι, ἐκσπῆναι." Bp. Middl. well observes, that the article at τὰ φύ. shews that it is the Nomin. ἐκφ., not the Accus.

—τὸ θέρος,] i. e. rather *Spring* than Summer, by an imitation of the Hebrew; in which language there are no terms to denote Spring and Autumn; the former being included under ῥῖ,

(the Summer), the latter under ἡρῖ (the Winter). The cause of this idiom is generally sought for in the temperature of the East; but as it occurs in the Western languages also, it is probably a vestige of the simplicity and poverty of the primitive speech. The phrase ἐγγὺς ἐπὶ θύραις is formed from two phrases blended together for emphasis, and therefore denotes the closest proximity. Comp. James v. 9. The nominative at ἐστὶν is to be supplied from the preceding context; and therefore can be no other than ὁ Υἱὸς τοῦ ἀνθρώπου, or ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.

34. ἡ γενεὰ αὕτη.] Notwithstanding the dissent of some, the phrase can only mean "this very generation," "the race of men now living."

36. περὶ δὲ τῆς ἡμέρας, &c.] This verse is by many Commentators referred solely to the *final* advent of Christ, the day of judgment, but without sufficient reason; since there is here no closer allusion to the day of judgment than in the preceding verses; and as the verses following undoubtedly relate to the destruction of Jerusalem, so must this, at least primarily. Ἡ ἡμέρα ἐκείνη is used of the destruction of Jerusalem in various passages. This is not found in many MSS. of both the Constant and Alexandrian families, and is cancelled by Matth., Griesb., Kuinpp., Tittm., Vater, and Scholz; but wrongly; for, as Bp. Middleton observes, the article is required by ἐκείνη, which is *understood* from the preceding. It is also confirmed by Matt. xxv. 13. Mark xiii. 32. The Pesch. Syr. Version (though the Editors and Commentators fail to notice it, perhaps because the Latin Version does not shew it) renders so that the Translator must not only have had the article, but having repeated, for he uses the emphatic } to the word corresponding to ἕως, but



- ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, — οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν —  
 37 εἰ μὴ ὁ πατήρ μου μόνος. Ὡςπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως 29  
 38 ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. Ὡςπερ γὰρ ἦσαν ἐν 27  
 ταῖς ἡμεραῖς ταῖς πρὸ τοῦ κατακλισμοῦ τρώγοντες καὶ πίνοντες, γα-  
 μοῦντες καὶ ἐγκαμίζοντες, ἄχρη ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,  
 39 καὶ οὐκ ἔγνωσαν, ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἀπάντας· οὕτως  
 ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.  
 40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς 35  
 41 ἀφίεται. δύο ἀλήθουσιν ἐν τῷ μυλῶνι· μία παραλαμβάνεται, καὶ μία  
 ἀφίεται.  
 42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται. 12.  
 43 Ἐκκίνο δὲ γινώσκετε, ὅτι εἰ ἥδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέ- 39  
 πτης ἔρχεται, ἐρηγόρησεν ἂν, καὶ οὐκ ἂν εἵκασε διορυγῆναι τὴν οἰκίαν  
 44 αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι, ἥ ὥρα οὐ δοκεῖτε, 40  
 45 ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ 42

subjoins the demonstr. pronoun **οἱ** in the fem-  
 inine one, answering to the *masc.* **οὗτος** just be-  
 fore adapted to the *masc.* noun. **ἡ** *μου* is

omitted in several MSS., and is cancelled by  
 Griesb.; but rashly: since it is defended by vii.  
 21. x. 32. seq. xi. 27. xii. 50. xv. 13. xvi. 17., and  
 others adduced by Schulz. It seems to have been  
 omitted for no better reason than *euphony*. It is  
 indeed not found in the text of the Pesch. Syr.

Version; but I suspect that **ἡ** was an error of the  
 Scribes, for **αὐτή**, which will express *my*, while the  
**ἡ**, which usually terminates the word, is regularly

cast off before a pronominal suffix. The *εἰ μὴ* is  
 imperfect, and needs to be supplied, namely from  
 Mark. That the Son should not know the pre-  
 cise time of the destruction of Jerusalem, or of  
 the end of the world, ought not to be drawn by  
 the Unitarians to prove the *mere* humanity of  
 Christ; for the expression has reference solely  
 to his *human* nature; since, though as Son of God,  
 he was omniscient, as Son of man he was  
 not so.

37. *Ὡςπερ δὲ, &c.*] The sense is, "the same  
 shall happen at the advent of Christ, as did in the  
 time of Noah," namely, the calamity shall be sud-  
 den and unexpected. This general sentiment is  
 unfolded in ver. 37 — 41. [*Comp.* Luke xvii. 26.  
 seqq. 1 Pet. iii. 20.] (Kuin.)

38. *τρώγοντες — ἐγκαμίζοντες*] There is no rea-  
 son to put any strong emphasis on the words *τρώ-  
 γοντες* and *πίνοντες*; still less to take *γαμ.* and  
*ἐγκαμ.* of unlawful lusts; and indeed the best  
 Commentators are of opinion, that the words are  
 meant to express no more than the *security* and  
*leisure* with which they pursued the usual employ-  
 ments and amusements of life, when on the brink  
 of destruction. Yet considering the solemn warn-  
 ing subjoined to ver. 35, at Luke xxi. 34, it is im-  
 probable that the antediluvians were guilty of gross  
 sensuality.

39. *οὐκ ἔγνωσαν*] i. e. by a common Hebraism

in γγ', They did not attend or consider, did not  
 make use of their knowledge. This sense is,  
 however, sometimes found in the Classical writ-  
 ters. *Ἦρεν*, "swept away." The Classical writ-  
 ters say *αἶρειν ἐκ μέσου* may be rendered. Thus  
*αἶρειν* answers to the Heb. *נָשָׂא* *necare*, in Job  
 xxxii. 22. 1 Macc. v. 2.

40. *τότε δύο ἔσονται, &c.*] The scope of this  
 and the following verse is not clear. Some take  
 it to denote that the destruction will be as *gene-  
 ral* as it will be unexpected; so that no two  
 persons employed together shall escape. Others,  
 with more reason, suppose it to mean that some  
 of both sexes shall escape, while others shall per-  
 ish; implying a providential distinction.

41. *δύο ἀλήθουσιν.*] The *μύλων* was a hand-mill  
 with two stones turned by two persons, generally  
 females. See my Note on Thucyd. ii. 78.

42. *γρηγορεῖτε*] *Γρηγορεῖν* has two senses: 1. to  
 be wakeful; 2. to be watchful, as here.

Some of the best Commentators, ancient and  
 modern, are agreed that our Lord's discourse as  
 far as regards the destruction of Jerusalem ter-  
 minates at ver. 41., and that what follows, (which  
 is peculiarly applicable to the *final* advent of our  
 Lord) forms, as it were, the *moral* of the prophe-  
 cy, and its practical application to his disciples  
 of *every age*. Many of the above Commentators,  
 too, think that it was spoken at another time, and  
 upon another occasion, since Luke places it (xii.  
 39.) in another connection. But as the portion in  
 question is applicable in both connections, there  
 is no reason why we should not suppose that  
 our Lord employed so solemn a warning *twice*.

43. *φυλακῇ*] for *ῥα*, which is read in some  
 MSS., but by gloss. The sense is, "at what par-  
 ticular time." The warning to vigilance is *pointed*  
 by the use of a familiar allusion quite adapted  
 to the country, and the state of society in Judaea;  
 and therefore also employed by St. Paul, St. Pe-  
 ter, and St. John. [*Comp.* 1 Thess. v. 2. 2 Pet.  
 iii. 10. Rev. iii. 3. and xvi. 15.]

44. *διὰ τοῦτο*] i. e. "because ye are in the same  
 situation as the householder."

45. *τίς ἀρα ἐστὶν*] The Commentators have been  
 perplexed with *τίς*, which some take in the sense  
*qualis* or *quantus*, but others regard as put hypo-  
 thetically, for *εἰ τις*, of which usage they adduce



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12. φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ  
 43 δίδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν 46  
 44 ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσῃ ποιοῦντα οὕτως. Ἀμὴν λέγω ὑμῖν, ὅτι 47  
 45 ἐπὶ πᾶσι τοῖς ἐπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ 48  
 ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζεῖ ὁ κύριός μου  
 ἐλθεῖν· καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, \* ἐσθίῃ δὲ καὶ 49  
 46 \* πίνῃ μετὰ τῶν μεθύοντων· ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν 50  
 ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει 51  
 αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. ἐκεῖ ἔσται  
 ὁ κλανθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

τ Supr. 8, 12.  
 & 13, 42.  
 inf. 25, 30.

XXV. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθέ- 1  
 νοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν 2  
 τοῦ νυμφίου. Πέντε δὲ ᾗσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί. 2

examples. Those, however, are not applicable, because (as Fritz. remarks, in nearly all of them the interrogation is suitable and applicable: and thus the Article will have no force. I agree with him in regarding this (like some of those in the examples adduced) as an interrogation conjoined with exclamation. The sense may be thus expressed: "Who then is that faithful and attentive servant (i. e. I should much wish to know him) whom, &c. This interpretation is confirmed by the authority of Chrys., who observes that the *τίς* is meant to express how rare and valuable such servants are. Τῆς θεραπείας, "household," for τῶν θεραπόντων; abstract for concrete; on which idiom see Matth. Gr. Gr. This idiom is almost confined to words signifying *service*. Ἐν καιρῷ, i. e. as appears from what is said by Casaub. and Le Clerc, *monthly*.

47. πᾶσι — καταστήσει αὐτόν] i. e. from being dispenser, or οἰκόνομος, he will promote him to ἐπίτροπος, treasurer, or steward.

48. ὁ κακὸς δ. ἐκεῖνος] It is not easy to see what ἐκεῖνος has to do here; the *bad* servant not having been yet mentioned: and there is plainly no regular opposition between the two. Fritz. has cancelled the word, as having been introduced from ver. 46. But it is almost impossible that it should have found its way into *all* the MSS.: and yet none countenance the omission. The word must therefore be retained, and explained as it may. And, unless it be a Hellenistic pleonasm, it may serve to strengthen the Article *ὁ*, which may be thought to require it; for, throughout this parable, the Article is subservient to the purpose of *hypothesis*. See Middlet. Gr. A. ch. iii. § 2. And as in such cases the Article was considered by the ancient Grammarians to be used *indistinctly*, so it might seem to need the assistance of ἐκεῖνος, to give it some definiteness.

49. αὐτόν] This word is inserted, from several of the best MSS., Versions and Fathers, by Griesb., Knapp., Tittm., Fritz., and Scholz. All the best Editors from Wets. to Scholz are agreed on the emendation *δοθῇ καὶ πλῆν*, for *δοθῇ* and *πλῆν*; which has the strongest evidence of MSS., Versions, and Fathers, and is required by one of the most certain of critical canons.

51. διχοτομήσει αὐτόν] On the interpretation of *διχοτ.* there has been no little difference of opinion. See *Recess. Synop.* The versions, "will turn him away," or "will confiscate his goods," are alike unauthorized and frigid; nay, inconsis-

ent with the parallel passage of Luke. Most Commentators explain the word *literally*, of the ancient punishment of *being seen asunder*. But as the sufferer seems, in the words following, represented as *surviving* the punishment, this cannot well be admitted. Heumann, Doddr., Rosenm., and Kuin. take *διχοτ.* in a figurative sense, to denote the infliction of a most severe flagellation; by a figure common to most languages ancient and modern. So Hist. Susannæ, v. 55. *σχίσαι ἐς μέσον*. & 39. *πλάσαι ἐς μέσον*. When it is said *τὸ μέρος αὐτοῦ μετὰ τῶν υποκριτῶν θήσει* (by which is meant, "will place him in the same situation with hypocrites") we must understand, "when he survives his punishment;" which many would *not*. There is an allusion to the general treatment of delinquent slaves, whose miseries are well expressed by *κλανθμός καὶ ὁ βρυγμός τῶν ὀδόντων*.

After all, however, the objection, that the sufferer is afterwards mentioned as *alive*, may not be fatal to the *literal* interpretation of *διχοτ.*; for I agree with Fritz., that in the words following *καὶ τὸ μέρος αὐτοῦ θήσει*, the similitude is blended with the thing signified. Yet it is not *necessary* to adopt that interpretation, since the other is equally well founded. Thus, however, is avoided the difficulty which otherwise embarrasses the word *υποκριτῶν*, which the Commentators vainly endeavour to remove by various devices in translation. The sense seems to be, "As he will miserably scourge him, and consign him to the woe-ful abode of incorrigible criminals; so will the Lord consign the wilfully disobedient disciple to the abode of hypocrites;" i. e. (as the Jews universally acknowledged) to *Hell*. In the parallel passage of Luke there is *not* this blending; the τῶν δούλων being applicable to the servant.

XXV. 1. *τὰς ὑποκαταστήσας* &c.] The scope of this parable (to which one very similar is adduced from a Rabbinical tract) and the various circumstances are fully illustrated in *Recess. Synop.* It is meant to intimate the necessity of continued vigilance, constant prayer, and perseverance in every good work; and is especially designed to discourage all trust in a late repentance.

— *τεν.*] Some *certain* number was likely to be used; and from this parable and a passage of a Rabbinical writer cited by Wets., we may infer that ten was a favourite number with the Jews.

2. φρόνιμοι] "prudent, cautious." Δὲ πλῆντε,



3 Αἱτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν  
 4 ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν  
 5 λαμπάδων αὐτῶν. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι, καὶ  
 6 ἐκάθευδον. Μέσης δὲ νυκτὸς κραυγὴ γέγονεν. Ἰδοὺ, ὁ νυμφίος ἔρχε-  
 7 ται! ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ! Τότε ἡγέρθησαν πᾶσαι αἱ  
 8 παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ  
 9 ταῖς φροῖμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπά-  
 10 δες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μή-  
 ποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε [δὲ] μᾶλλον πρὸς τοὺς  
 11 πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, <sup>a</sup> Luke 13. 25.  
 ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γά-  
 12 μους· καὶ ἐκλείσθη ἡ θύρα. Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρ-  
 12 θένοι, λέγουσαι· Κύριε, κύριε, ἀνοιξον ἡμῖν. <sup>b</sup> Οὐ δὲ ἀποκριθεὶς <sup>b</sup> Supr. 7. 23.  
 13 εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. <sup>c</sup> Τηρηγορεῖτε οὖν, ὅτι οὐκ οἶ- <sup>c</sup> Supr. 24. 42.  
 14 δατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, [ἐν ᾗ ὁ Κύριος τοῦ ἀνθρώπου ἔρχεται.] <sup>d</sup> Luke 13. 33, 35.  
 15 Ὡςπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκύλεσε τοὺς ἰδίους δούλους, καὶ <sup>e</sup> Luke 21. 36.  
 16 παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ὃ μὲν ἔδωκε πέντε τά- <sup>f</sup> 1 Cor. 16. 13.  
 λαντα, ὃ δὲ δύο, ὃ δὲ ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπε- <sup>g</sup> 1 Pet. 5. 8.  
 16 δήμησεν εὐθέως. Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο <sup>d</sup> Luke 19. 12.

“the other five.” Such is the force of the Article.

3. αἱτινες μωραὶ] “such as were foolish.” The phraseology is *Hellenistic*, to which Fritz. has without reason taken exception. Αὐτῶν. This is edited by Scholz, from many of the best MSS.

5. ἐνύσταξαν, καὶ ἐκάθευδον] “they nodded, and [then] fell asleep.”

7. ἐκόσμησαν] for κατεσκεύασαν, which is used in the Sept.; though the same Hebrew word כּוּשְׁתִּי is by the Sept. used both for κοσμεῖν and ἐπισκευάζει. The sense is, “put them in order,” “made them fit for use.” I am not, however, aware that the word is elsewhere used with λαμπάδα, and therefore I suspect that it is one of the phrases of *common life*, not found in the Classical writers.

9. μήποτε οὐκ ἀρκέσῃ, &c.] Here there is plainly something to be supplied. Several Commentators, as Rosenm., and Kuin., would supply οὐτω, and take μήποτε in the sense *perhaps*. But the proof is weak, and the sense somewhat lame. It is better, with Erasm., Wolf, and Elsn., to suppose an ellipsis of σκοπεῖτε, or ὁρᾶτε, or (what Fritz. proposes), φροῦμίθετε or εὐταίευν. After all, the best founded ellipsis may be that of the negative particle, or some negative phrase (as in Gen. xx. 11.), which is adopted in E. V. and preferred by Hoogen., and is also supported by Euthym. The negative, i.e. I conceive, omitted *verecundia gratia*; for the ancients attached some sort of *shame* to denying a request.

— πορεύεσθε — ταῦτα.] This seems to have been a common mode of expression, used to those who asked what could not be spared; and, of course, forms an ornamental circumstance. It is amazing that this passage should have been adduced to support the Romish doctrine of *works of supererogation*, since the circumstance, whether regarded as essential, or ornamental, puts a negative on the doctrine. See Chrys. and Euthym. in Recens. Synop. The δὲ before μᾶλλον

is cancelled by Griesb. and Scholz, from several MSS.; but wrongly, since the current of authority runs the other way, and the *usus loquendi* of Scripture is adverse; for Fritz. truly says “ubique N. T. loca hujusmodi etiam δὲ habent, non μᾶλλον solum.” See x. 6, 28. Luke x. 20.

10. αἱ ἑτοιμοὶ] “those who were ready.” This absolute use of ἑτοιμος with *persons* is rare, with *things* not unfrequent.

12. οὐκ οἶδα ὑμᾶς.] The best Commentators are agreed that the sense is, as supr. vii. 23., “I do not recognize you as among those who accompanied me and my spouse;” or, regarding it as a common form of repulsion, “I know nothing about you.”

13. ἐν ᾗ ὁ Κύριος — ἔρχεται.] These words are omitted in several good MSS., most of the Versions, and some Fathers, and are cancelled by Griesb., Fritz., and Scholz. They have certainly the air of an addition to fill up the sense, perhaps from supr. xxiv. 42 & 44.

14. Ὡςπερ γὰρ ἄνθρωπος, &c.] To this parable (which is not the same with the very similar one in Luke xix. 12.) the apodosis is wanting, i. e. “As that person did, so will the Son of Man do;” or rather there is an *anacoluthon*, arising from inattention to the construction. Ἀποδημῶν, “on taking his departure.” Or it may, with Fritz., be taken for ἀποδημεῖν θάλασσαν.

15. κατὰ τὴν ἰδίαν δύναμιν] “according to each one’s particular capacity, and ability to employ the money to advantage.” Thus it seems that masters sometimes (as is still the case in the East, and in Russia) committed to their slaves some capital, to be employed in traffic; for the improvement of which they were to be accountable to them.

16. εἰργάσατο ἐν αὐτοῖς] scil. χρήματα, which is almost always expressed in the Classical writers. This use of ἐν is *Hellenistic*. A Classical writer would have used ἐν. In this use ἐργάσασθαι sig



ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. Ὡσαύτως καὶ ὁ τὰ δύο 17  
ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. Ὁ δὲ τὸ ἐν λαβὼν, ἀπὸ τῶν ὄρνυεν 18  
ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ δὲ 19  
χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δοῦλων ἐκείνων, καὶ συνάγει μετ'  
αὐτῶν λόγον. Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήγγεικε 20  
ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας·  
ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ὁ ἔφη [δὲ] αὐτῷ 21  
ὁ κύριος αὐτοῦ· Ἰὲ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός,  
ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.  
Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε· Κύριε, δύο τάλ- 22  
λαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.  
Ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Ἰὲ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα 23  
ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ  
κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπε· 24  
Κύριε, ἔγνων σε ὅτι σκληρὸς εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπει-  
ρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς, ἀπὸ τῶν 25  
ἐκρύψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ 26  
ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι  
θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; Ἰδε 27

nifies to invest capital, or to *make money*. Ἐποίησεν, "acquired by traffic;" a use chiefly found in the later Greek, the earlier writers employing *κερδήσαι*.

18. ὄρνυεν] scil. *δρυγμα*, which is implied. See Herodot. iv. 71.

21. ἔφη δὲ] The *δὲ* is omitted in many good MSS. and some Versions, and is cancelled by Griesb., Tittm., Fritz., and Scholz. Ἐφ' for *εἰς*, which was used like our *bravo!* and therefore often employed at the public games by the multitude in the expression of applause. At *ἐπὶ ὀλίγα*, sub. *κατασταθεὶς*. The syntax with the *Accus.* (which is rare) occurs also at Heb. ii. 7.

— τὴν χαρὰν.] Some of the best Commentators are of opinion, that in order to keep the story apart from the application, we should here take *χαρ.*, by a metonymy of the adjunct, in the sense *banquet*. It is scarcely necessary, however, to abandon the common interpretation, which, as Chrys. and Euthym. observe, denotes τὴν ἡπασαν μακαριότητα. The *Synchysis* in question is not unusual in the ancient writers.

24. ἔγνων σε δρι.] On this construction, which depends on *attraction*, see Winer's Gr. Gr. p. 186.

— σκληρὸς,] hard-hearted, griping. The expressions following are formulas, probably in common use with agricultural persons, and expressive of the habits of such persons. Though some similar ones are found in the Classical writers, nor are they wanting in our own language. We may render, "reaping where thou hast not sown, and harvesting where thou hast not scattered (namely the seed)." Thus *διασκορπίζειν* signifies to *sow* in Is. xxviii. 29. (Aquila) where the Sept. has *σπείρειν*. So Schleus. and others explain *διασκορπ.* I would, however, prefer to take it of *turning* the corn, to prepare it for *cutting*, which is the meaning of *συνάγων*.

25. φοβηθεὶς] i. e. *fearing* lest, if I should lose the money, thou wouldst severely exact it of me,

by taking away all my substance. (Kuin.) This was evidently a mere excuse; but, as Euthym. observes, the parable puts a *weak* excuse into the mouth of the slothful servant, in order to show that in such a case *no reasonable* apology can be made.

— ἴδε, ἔχεις τὸ σόν.] Formula nihil ultra debere se profitentis. (Grot.) We have a similar one in English. So also xx. 14. *ἀπο τὸ σόν*.

26. πονηρὲ καὶ ὀκνηρῷ] Campb. has here an able note on the distinction between words nearly, but not quite, synonymous, as exemplified in *κακὸς*, *πονηρὸς*, *ἀνομος*, *δδικος*. "Though such words (says he) are some times used promiscuously, yet there is a difference. Thus *ἀδικος* properly signifies *unjust*; *ἀνομος*, lawless, criminal; *κακὸς*, vicious; *πονηρὸς*, malicious. Accordingly, *κακὸς* is opposed to *ἐνδίκτος*, or *δίκαιος*; *πονηρὸς*, to *ἀγαθός*. *Kakia*, is *vice*; *poneria*, malice or malignity. This is the use of the words in the Gospel. Thus the negligent, riotous, debauched servant in ch. xiv. 42. is denominated *κακὸς δούλος*, a vicious servant. Here the bad servant is not debauched, but slothful, and, to defend his sloth, abusive. Thus in xx. 32. the inexorable master is called *πονηρὸς*. A malignant, that is, an envious, eye is *πονηρὸς*, not *κακὸς*, *ἀφθαρτός*. The disposition of the Pharisees is termed *κακία*, and the devil is termed *ὁ πονηρὸς*, not *ὁ κακός*." See more in Tittm. de Syn. N. T.

— ἔφη, &c.] This is said (as Euthym. and Grot. observe) by the figure *Synchysis*: "Be it as you say, that I am, &c. then ought you to have taken the more care not to deprive me of what is really my own. Though it were true, as you say, that I reap where I sow not, and you durst not risk the money in merchandize; you ought to have put it out to the public money-changers to interest; some exertions should have been made." This, however, will not be necessary, if the words are taken *in their proper sense*. I have, therefore, with Griesb. and Fritz., placed the mark of interrogation.



- οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ  
 28 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Ἔρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον,  
 29 καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Ἐγὼ γὰρ ἔχοντι παντὶ δοθή- f Supr. 13, 12.  
 σεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει Mark 4. 25.  
 30 ἀρθθήσεται ἀπ' αὐτοῦ. Ἐ Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ g Supr. 8, 12,  
 σκοῖος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν h 13. 42, & 22.  
 ὀδόντων.  
 31 Ὡς οὖν ἐλθῇ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάν- h Zach. 14. 5.  
 τες οἱ [ἄγιοι] ἄγγελοι μετ' αὐτοῦ· τότε καθίσει ἐπὶ θρόνον δόξης sup. 16. 27.  
 32 αὐτοῦ, καὶ συναρθθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ 1 Thess. 4. 16.  
 ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα 2 Thess. 1. 7.  
 33 ἀπὸ τῶν ἐρίφων· καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ Jude ver. 14.  
 ἐρίφια ἐξ ἐκωνύμων. Rev. 1. 7.  
 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ ἐνλογημένοι i Rm. 14. 10.  
 τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ 2 Cor. 5. 10.  
 Ezech. 20. 38.  
 & 34. 17. 20.

27. βαλεῖν] for διδοῖναι, as in Luke xix. 23., or the more Classical θέσθαι.

— τραπεζίταις.] These discharged not only the offices of our *bankers*, in receiving and giving out money, in taking or giving interest upon it; but also in exchanging coins, and distinguishing genuine from forged money.

— τόκος.] "interest;" for the word only imports what is *produced* by, as we say, turning money, which, indeed, was *originally* the sense of *usury*, i. e. the profit allowed to the lender for the use of borrowed money. But, indeed, if the τόκος were taken in the worst sense that was ever ascribed to *usury*, it would not imply Christ's *approbation*, since the whole (as has been before observed) is said κατὰ συγχώρησιν. Κομίζεσθαι signifies to *carry off*; and it is generally implied that the thing was before in our possession.

28. ἔρατε οὖν, &c.] These words (says Kuin.) merely serve as a *finish* to the picture.

29. τῷ γὰρ ἔχοντι, &c.] On this proverb see Matth. xiii. 12. and Note. We may here paraphrase with Kuin., "When any one does not properly use gifts bestowed, or benefits received, even *these* are taken from him. But to him who rightly employs them, *more* are given, as rewards of his good management." On the μὴ in τοῦ μὴ ἔχοντος it may be observed, that this is used in preference to οὐκ, because a *supposition* is implied (see Herman. Vig. p. 305.); as is the case with participles taken generally, and corresponding to *quoniamque*, or *siquis*, as Matt. ix. 36. John v. 23. Rom. xiv. 3. 1 Cor. vii. 30.

30. ἀχρεῖον.] Literally, "good for nothing, bad." This *metonymy* extends to many other words of similar signification, as ἀχρηστος, ἀξέμφορος, &c. See Rec. Syn.

— σκότος τὸ ἐξώτερον.] Corresponding to the *Tartarus* of the Heathen Mythology. Of the same kind is the expression at 2 Pet. ii. 17. ζόφος τοῦ σκότους.

31. ἔρατε δὲ ἔθνη, &c.] After pressing the warnings intimated in the preceding parables, our Lord now proceeds to advert to the *great day of resurrection* itself in a description which (Doddr. observes) is "one of the noblest instances of the true sublime any where to be found." It represents, 1. the *extent* of the judgment; 2. the *meth-*

ods with which it will be carried on; 3. the *place* and *circumstances*. The imagery is partly derived from the pompous mode of administering justice in the East (see Ps. ix. 5—9. Zach. xiv. 3. Is. vi. 1. lxvi. 1. Dan. vii. 9. 1 Thess. iv. 16.), and partly it is a pastoral metaphor (frequent in Scripture) adverting to the ancient Eastern custom of keeping separate the sheep and the goats. And, besides the respective dispositions of the two animals, as sheep were more valuable than goats, they would, in an allegory wherein the Messiah and those whom he was to guide, are compared to a Shepherd and his sheep, fitly represent the former, the *accepted*, and the latter, the *rejected*.

— ἐπὶ θρόνον δόξης αὐτοῦ.] "upon his glorious throne." The ἄγιοι before ἄγγελοι is omitted in several MSS., and is cancelled by Griesb. and Fritz., as having been introduced from the parallel place of Mark; but is retained by Wets., Matth., and Scholz. The point is doubtful, but the quarter from whence the omission comes is suspicious.

32. πάντα τὰ ἔθνη] i. e. both Jews and Gentiles, both quick and dead.

34. ὁ βασιλεὺς.] So called, the Commentators say, as then exercising the highest act of kingly power. And indeed the kingly and judicial authority were then closely united. But perhaps the term is merely used in accordance with the preceding Regal imagery.

— τοῦ πατρὸς.] Some supply ἐκ; but the Genit. may of itself note the efficient cause; not to say, with Fritz., that οἱ ἐνλογημένοι is in some measure a *noun*.

— ἡτοιμασμένην ὑμῖν, &c.] Similar is the passage of Tobit vi. 17. ἐνι σοὶ αὕτη ἡτοιμασμένη ἦν ἀπὸ τοῦ αἰῶνος.

— ἀπὸ καταβολῆς κόσμου.] This has been thought to countenance the doctrines of *absolute decrees*. But the expression is merely a Hebraism; and it is clear from the context that the true meaning is, that the kingdom of heaven was *all along* prepared for those, who should approve themselves worthy of acceptance by the performance of those good works (a specimen of which is subjoined) which invariably spring from a true faith. The *ἀναγγέλλει* shows the *certainty* of the thing, as *due* by the promise of God.



k Isa. 58. 7.  
Ezech. 18. 7.  
Eccl. 7. 39.  
James 1. 27.

καταβολῆς κόσμου. ἑπέμψα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, 35  
καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με· γυμνός, καὶ 36  
περιεβάλετέ με· ἡσθένησα, καὶ ἐπισκέψασθέ με· ἐν φυλακῇ ἤμην,  
καὶ ἤλθετε πρὸς με. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· 37  
Κύριε, πότε σὲ εἶδομεν πεινῶντα, καὶ ἐδίψημεν; ἢ διψῶντα, καὶ  
ἐποτίσαμεν; πότε δὲ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, 38  
καὶ περιεβάλομεν; πότε δὲ σε εἶδομεν ἡσθενῆ, ἢ ἐν φυλακῇ, καὶ 39  
ἤλθομεν πρὸς σε; Ἐπεὶ οὖν ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν 40  
λέγω ὑμῖν· ἐφ' ὅσον ἐποιήσατε ἐν ταύταις ταῖς ἀδελφαῖς μου ταῖς  
ἐλαχίσταις, ἐμοὶ ἐποιήσατε.

1 Prov. 19. 17.  
Heb. 6. 10.

m Supr. 7. 23.  
Luke 13. 27.  
Psalm 6. 8.

Τότε ἐρεῖ καὶ τοῖς ἐξ ἐκωνύμων· Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατ- 41  
ηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς  
ἀγγέλοις αὐτοῦ. Ἐπέμψα γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδί- 42  
ψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἤμην, καὶ οὐ συνηγάγετέ με· 43  
γυμνός, καὶ οὐ περιεβάλετέ με· ἡσθενῆς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπι-  
σκέψασθέ με. Τότε ἀποκριθήσονται [αὐτῷ] καὶ αὐτοὶ, λέγοντες· 44  
Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ  
ἡσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; Τότε ἀποκριθήσεται 45  
αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν· ἐφ' ὅσον οὐκ ἐποιήσατε ἐν ταύ-  
ταις ταῖς ἐλαχίσταις, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπελειύσονται οὗτοι 46  
εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

n John 5. 29.  
Dan. 12. 2.

MK. LU.

14. 22.

1 1

XXVI. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους 1  
τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ 2  
πάσχα γίνεται· καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταν-

35. *συνηγάγετε*] scil. *εἰς τὸν οἶκον*. The complete phrase occurs in 2 Sam. ii. 27. and Judg. xix. 18. The difference between the Classical and Hellenistic use is this, that in the latter it is used of *one only*, in the former of *more than one*.

36. *γυμνός*.] The term here (like the corresponding one in most languages, ancient and modern) does not denote absolutely *naked*, but "without some of one's garments," or generally *ill clothed*.

—*ἐπισκέψασθε*.] The word signifies 1st, to *look at*, survey; 2d, to *look after*, implying attendance, care, and relief. Thus it is used of both the attendance of a physician, and of a nurse or friend. Ἠλθετε πρὸς με, like the Latin *adire*, implies solace and comfort.

38. *πότε δέ*.] Raphelius observes that the *δέ* is not adversative, but copulative. It is not, however, simply such, but may be rendered *moreover*, or *again*.

40. *ἐμοὶ ἐποιήσατέ*] "ye, as it were, did it unto me, as doing it by my order." Our Lord is pleased to regard what is done to his disciples, whether for good or evil, as done to himself. See Matt. x. 12. and Acts xiv. 4.

41. *αἰώνιον*.] Considering the opinions of the Jews, and indeed of the ancients in general, our Lord's hearers could not fail to understand this word in the usual sense *everlasting*, and not (as some ancient and modern Commentators contend) in that of a very long, but *limited* duration.

And this seems to me one of the strongest arguments against an interpretation which has no solid foundation. The inferences which have been drawn from the use of *δεῖτε* and *πορεύεσθε ἀπ' ἐμοῦ*, and of *ἡτοιμασμένον τῷ διαβόλῳ*, καὶ τοῖς ἀγγέλοις αὐτοῦ, that hell was not originally designed for men, and that they are the authors of their own miseries, are quite unfounded; because *δεῖτε* could not have been used to the rejected, and among the *οἱ ἀγγέλοι τοῦ τοῦ διαβόλου* may be included the incorrigibly bad of every age.

44. *αὐτῷ*.] This is not found in most of the best MSS. and Versions, and some Fathers; nor has it any place in the Ed. Princ. It was cancelled by Beng., Wets., Matth., and Scholz.

XXVI. 2. *γίνεται*.] Said to be for *δύεται*, "is to be celebrated," (a frequent sense of the present tense;) which, however, is not only a Hebraism, but (as Raphelius shows) a Grecism also.

—*πάσχα*] the paschal feast. The word is derived from the Heb. פסח, a *passing by*, from פסח, to pass, pass by. And in the Sept. and the N. T. τὸ πάσχα signifies 1. the *paschal lamb*; 2. the *paschal feast*.

—*καὶ ὁ Υἱός*.] The *καὶ* presents some difficulty, which can only be removed by taking it in *sensu chronico*, for *καὶ τότε*. It is often used for *δεῖτε*, which may admit of being resolved into *καὶ τότε*. That his death was near at hand, our Lord had repeatedly apprised his disciples; but he had not until now told them the exact time.



3 ρωθῆναι. Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ 14. 22.  
πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου 2

4 Καϊάφα· καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ καὶ  
5 ἀποκτείνωσιν. Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται 2  
ἐν τῷ λαῷ.

6 Τοῦ δὲ Ἰησοῦ γενεομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λε- 3  
7 προῦ, προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ  
8 κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. Ἰδόντες δὲ οἱ μαθηταὶ 4  
9 αὐτοῦ, ἠγανάκτησαν, λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη; ἡδύνατο 5  
γὰρ τοῦτο [τὸ μύρον] προαθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς.

10 Γινὺς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί; 6  
11 ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε 7  
12 μεθ' ἐαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε. Βαλοῦσα γὰρ αὕτη τὸ μύρον 8  
13 τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. Ἀμήν 9

3. τότε] i. e. on the second day before the Passover. Οἱ ἀρχιερεῖς—λαοῦ. A periphrasis for τὸ συνέδριον, as that assembly is called in John x. 47, and whose office it was to sit in judgment on false prophets.

—αὐλῇ.] The word signifies, 1. an open enclosure; 2. an area, or court yard, such as was before the vestibule of a large house; 3. an interior court, such as is in the middle of Oriental houses; 4. by synecdoche, an edifice provided with such an αὐλή; and was a name given to the residences of kings or great persons, denoting mansion or palace.

4. δόλῳ.] The Commentators supply ἐν or σὺν. But no ellipsis is necessary, as the Dative form of itself will express the instrument or means.

5. μὴ ἐν τῇ ἑορτῇ] scil. γενέσθω τοῦτο. By ἑορτῇ is meant, not the feast-day, but the whole paschal festival. The three great festivals, indeed, were periods when notorious malefactors were usually executed, for the sake of more public example. This, however, the Sanhedrim would have waived; but having so fair an offer from Judas, they embraced the opportunity.

6. Σίμωνος τοῦ λεπροῦ.] So called by surname, because he had been a leper, and had probably been cured by Christ. So Matthew was called the *Publican*, as having been such. [Comp. John xi. 2; xii. 3.]

7. προσῆλθεν αὐτῷ γυνή, &c.] There has been no little debate on the question, whether the transaction related here and in Mark xiv. 3—9, be the same with that recorded in John xii. 2, or a different one. The reader is therefore referred, on the latter hypothesis, to Lightfoot and Pilkington; on the former, to Doddr., Michaelis, Recens. Synop., Fritz., and especially Townsend Ch. Arr. l. 337, with whom I entirely agree. There is no great weight in the allegations of discrepancies between the two stories; while their points of agreement are so remarkable, that they cannot well be regarded as two different transactions; but have every appearance of being two statements by two different eye-witnesses of the same transaction. It cannot, indeed, be denied, that one or other of the two narratives must be inserted out of the strict chronological order; which, it should seem, there is greater reason to think is observed by John, than by Matthew and Mark.

—ἐν τῷ λαῷ.] This simply denotes a

cruse of ointment, which (as we learn from the writers on Antiquities) was much of the form of our oil-flasks, with a long and narrow neck. The utensil was so called, because it had been first, and was always generally made of a sort of marble called *onyx*, from being of the color of a human nail; and also *alabaster*, not from the Arabic *Bet straton*, as some imagine, but I conceive, from the extreme smoothness, and consequently difficulty of handling articles made of it. Thus the utensil came to be called ἀλάβαστρον, which it is probable was originally an adjective with the ellip. of σκεῦος. Afterwards, however, it came to be manufactured of any materials, as glass, metal, stone, and even wood. In the phrase ἀλάβαστρον μύρου (which is found in Herodot. iii. 20, and Athen. 268), there is the same ellipsis of πλέων.

Mark and John call this μύριον, *nard*, which, as appears from Heyn. on Tibull. ii. 27, was rather an oil than an unguent, and therefore (especially as the term κατέχευεν just after demands this) we may suppose that such is the sense of μύρ. here.

—βαρυτίμου.] A word used by the later Greek writers, equivalent to πολυτίμος, which is used by John, or πολυτελής, used by Mark.

—κατέχευεν ἐπὶ τὴν κεφ.] The Classical construction is κατέχ. κατὰ τινος, or κατέχ. τινος. This was an usual mark of respect from hosts towards their guests, both among Jews and Gentiles.

8. ἀπώλεια.] So φθόρος ἀγγυρίων in Theocr. Id. xv. 13, and ἀπόλλυμι in Theophr. Ch. Eth. xv. and Plutarch i. 869. At εἰς τί sub. ἐστι, or γέγονε, which is expressed in Mark.

9. τὸ μύρον.] The words are wanting in several of the best MSS., besides several Versions and Fathers; and are cancelled by Griesb., Fritz, and Scholz. They seem to have come from the margin, where they were intended to supply a substantive to which τοῦτο might be referred, and were introduced from John xii. 5.

10. τί κόπους παρέχετε.] Παρέχειν is not unfrequently used with an Accus. of a noun, importing labour or exertion; but almost always in the singular, with the exception of πράγμα, which always has the plural.

11. πάντοτε γὰρ, &c.] “The good work which was to be done soon or never, was preferable to that of which the opportunities were continual.” [Comp. supra 18, 20, infra 23, 20. John xii. 8.]

12. πρὸς τὸ ἐνταφιάσαι.] Ἐνταφιάζαν signifies



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14. 22. λέγω ὑμῖν· ὅπου ἂν κληθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
- 10 3 Τότε πορευθεὶς εἰς τῶν δωδیکا, ὁ λεγόμενος Ἰσκαριώτης, 14  
4 πρὸς τοὺς ἀρχιερεῖς, εἶπε· Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παρα- 15  
11 6 δώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια· καὶ ἀπὸ 16  
τότε ἐξήτει εὐκαιρίαν ἵνα αὐτόν παραδῷ.
- 12 7 Τῇ δὲ πρώτῃ τῶν ἁγίων προσέλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγον- 17  
9

to make preparation for burying, by such observances (namely, washing, laying out, anointing, and embalming) as were used previously thereto. The best Commentators, from Grot. downward, are agreed that *πρὸς τὸ* has reference not to the intention of the *woman*, but rather of *Providence*. There *may* be, as some think, simply an ellipse of *ὥστε*, (which is confirmed by the Syriac Version,) i. e. she has done it, *as if* for my burial. For (as Grot. remarks) it is not unfrequent in Hebrew for any one to be said to do a thing for this or that end; which, however, is not really *intended* by him; only his act is consequent upon it *aliunde*: as 1 Kings xvii. 18. Prov. xvii. 19. In either view, the words must be regarded as suggesting the nearness of his death; and (as Grot. says) justifying what had been done by an argument *a pari*: that, had she expended this on his *dead* body, they who used such ointments could not reasonably object to it; and had, therefore, no ground now to do so, as he was so near death and burial.

13. *ἐν ὅλῳ τῷ κόσμῳ*.] This clause is by some, as Kuin. and Fritz., construed with the following word *λαληθήσεται*; but it is usually, and more properly, taken with the *preceding* ἔσται, and is well rendered by Casaub. "in toto, inquam, mundo." So also the Syr. Version. By *εὐγγ.* is meant religion. *Εἰς μνημόσυνον αὐτῆς*, "for her [honourable] remembrance," since *μνήσασθαι*, as well as its kindred terms, is almost always meant for praise.

14. *τότε*.] The sense *may* be "about that time;" for this particle is of very indefinite signification, and is used with considerable latitude. The particle, however, may have reference to ver. 3, and be resumptive, and the narration of the anointing parenthetical. The *τότε* does not at all events, denote (as Kuin. and others imagine) "when they had resolved to apprehend him," but rather "when they were yet unresolved whether to apprehend him *then*, or not."

15. *ἔστησαν αὐτῷ*.] On the interpretation of *ἔστησαν* Commentators are divided. Some ancient and many modern ones explain it "weighed out," i. e. paid; by a reference to the ancient custom of paying the precious metals by *weight*; which continued, or at least the mode of expression, even after the introduction of *coined* money. This signification of *ἐσθάναι* is frequent in the Sept., and in the Classical writers from Homer downward. Others, however, induced by a seeming discrepancy from the accounts of Mark and Luke; the former of whom says *ἐπηγγέλσαντο αὐτῷ ἀργύριον*; the latter *συνθίεντο ἀργύριον* δ., would take it to mean *promised* to give. But that would be exceedingly harsh; and the testimony of the ancient Versions will afford no confirmation, since they rather give the sense *appeared* than *promised*. Nor is the discrepancy in question so material as to *need* being got rid of in so violent a manner. For, without resorting to the arbitrary

supposition of Michaelis and Rosenm., that the money in question was only an *earnest* of more; the term used by Mark, (which means *engaged* to give,) and that used by Luke, (which means *agreed*,) may either of them be said, in such a case, to *imply* immediate payment at the treasury. That the money *was* paid, we find from Matt. xxvii. 3—5.

17. *τῇ δὲ πρώτῃ τῶν ἁγίων*.] We are here brought to the consideration of a question on which Commentators are much divided in opinion; namely, whether our Lord celebrated the Passover before his crucifixion, and if so, at *what time*? There are expressions in the Evangelists which seem, at first sight, contradictory. John appears to differ from the rest respecting the time that the Jews partook of the Passover; and supposes that they did not eat it on the same evening as our Saviour; yet all the Evangelists agree, that the night of the day in which he ate what was called the passover, was *Thursday*. He is also said to command his disciples to prepare the passover, and he tells them he had earnestly desired to eat this Passover with them. Yet we find that on the day after that on which he had thus celebrated it, the Jews would not go into the judgment hall, lest they should be defiled, but that they might eat the passover. Now the law required that all should eat it *on the same day*. The principal solutions which have been propounded of this puzzling question are as follows: 1. *That our Lord did not eat the Passover at all*. Of those who adopt this opinion some contend that it is only a *common supper* that is spoken of; others, that Jesus (like the Jews of the present day) celebrated only a *memorative*, not a *ceremonial* Passover. 2. *That he did eat the Passover, and on the same day with the Jews*. 3. *That he ate it, but not on the same day with the Jews; anticipating it by one day*. Of these solutions, the first, in both its forms, is alike inconsistent with the plain words of Scripture, *ᾧ ἡμέρῃ τῷ πάσχα*, and *ᾧ ἡμέρῃ τῷ πάσχα*. That our Lord did *not* eat the Passover, rests merely on conjecture; and the place, the preparation, and the careful observance of the Paschal feast, alike forbid the notion of a *common*, or of a *memorative* supper. As to the second solution, it is equally inadmissible, since, on that hypothesis (as Mr. Townsend says), "if our Lord ate it the same hour in which the Jews ate theirs, he certainly could not have died that day, as they ate the passover on Friday, about six o'clock in the evening. If he did *not*, he must have been crucified on *Saturday*, the Jewish sabbath, and could not have risen again on the first day of the week, as the Evangelists testify, but on Monday." The third solution (which has been adopted by Scaliger, Casaub., Capell., Grot., Bochart, Hamm., Cudw., Carpov, Kidder, Ernesti, Michaelis, Rosenm., Kuin., Bens., A. Clarke, Townsend, and many other eminent Commentators) has the strongest claims to be preferred;



	18	19	20	21	22	23
18	τες αὐτῶ· Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ὁ δὲ	14.	22.			
	εἶπεν· Τπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἶπατε αὐτῶ· Ὁ	13	10			
	διδάσκαλος λέγει· Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σε ποιῶ τὸ πά-	14.	11			
19	σχα μετὰ τῶν μαθητῶν μου. Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν	15	13			
	αὐτοῖς ὁ Ἰησοῦς· καὶ ἡτοίμασαν τὸ πάσχα.					
20	Ὁψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα. Καὶ ἐσθιόντων	17	14			
21	αὐτῶν, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με. Καὶ	18				
22	λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῶ ἕκαστος αὐτῶν· Μήτι ἐγώ	19	23			
23	εἰμι, κύριε; Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν	20				

since it is most consistent with the language of the Evangelists, and best reconciles any seeming discrepancies. The Passover was to commence on the first full moon in the month Nisan; but, from the inartificial and imperfect mode of calculation by reckoning from the first appearance of the moon's phasis, a doubt might exist as to the day; and this doubt afforded ground, occasionally, for an observance of different days; which, it is said, the Rabbinical writings recognize. And as the Pharisees and Sadducees, and also the *Karæi*, (on whom See Horne's *Introd.*) differed on so many other points, so it is likely that they should on the present. And this disagreement would, it is obvious, make a day's difference in the calculation; which difference would extend throughout the whole month; so that what would to one party be the 14th day, would to the other be the 13th. Of course, the error in this diversity of observance must rest, not with our Lord, but with the Pharisees who differed from the order which he adopted. They might *defer*, but our Lord would not *anticipate* the day ἐν ᾧ ἔδεε θύσθαι τὸ πάσχα. Thus, while Christ celebrated this his last Passover, one day earlier than the Traditionarii, the ruling party among the Jews; yet he might be said equally to observe the ritual command of eating on the 14th of Nisan. See more in *Rec. Syn.* This is not a mere novel notion, but was adopted by Euthym., and probably Chrysostom.

Thus every real difficulty, as far as the subject admits of it, is solved.

18. *τὸν δεῖνα.*] This expression was used both by the Classical and Hellenistic writers (as we say Mr. *Such-a-one*, and the Spaniards *fullano*) in speaking of a person whose name one does not recollect, or think it worth while to mention, but who is well known to the person addressed. Many reasons have been imagined for Jesus's suppressing the name, which has been variously recorded by Ecclesiastical tradition. It was a person who, our Lord knew, would be ready to accommodate him with a room, and with whom he had, no doubt, previously arranged the matter.

— ὁ καιρὸς μου.] Schmid., Rosenm., Kuin., and some others, take *καιρὸς* to denote the *time of keeping the passover*; and the *μου*, they think, refers to the different day on which Jesus, with the *Karæi* and others, kept it, from that of the Pharisees. But though this interpretation may seem countenanced by the words following, yet it presents so frigid a sense, that there is no reason to abandon the usual interpretation, by which *καιρὸς* is explained the time of Christ's passion and death. So Ps. xxi. 15, "my time is in thine hand." Thus the full sense will be, "The time for my departure is near; previous to which it is

necessary that I should celebrate the Passover, which I will do at thy house." This use of *ποιεῖν*, like *facere* in Latin, is found also in the Classical writers.

19. *ἡτοίμασαν τὸ πάσχα.*] This is usually rendered, "they prepared the paschal lamb." But it rather seems to signify, "they made ready for the paschal meal;" with reference to such preliminaries as examining the lamb, slaying, skinning, and roasting it. On the ceremonies with which the Passover was celebrated, see an admirable summary (from Lightfoot) in Horne's *Introd.* iii. 310—312.

20. *ἀνέκειτο.*] Though the Passover was directed to be eaten standing, (*Exod.* xii. 11.) yet the Doctors had introduced the *reclining* posture, (which had been usual at meals from ancient times,) accounting it a symbolical action, typifying that *rest* and freedom to which, at the institution of the rite, they were tending, but had now attained.

22. *μήτι ἐγώ εἰμι*] sub. ὁ παραδώσων σε, omitted through delicacy.

23. ὁ ἐμβάψας, &c.] The Commentators are not agreed whether this was meant to designate the betrayer; or whether it was only a prophetic application of a proverbial saying; indicating that one of his familiar companions would betray him, and not meant to be applied particularly, except by the person himself intended. The latter opinion is preferable. Indeed it is plain, from Mark xiv. 20., that Christ did not mean to particularly designate him, since he says εἷς τῶν δώδεκα ὁ ἐμβ., &c. See also Luke xii. 21. Theophyl. and Grot. are of opinion that Judas reclined near Christ; so that, though there were more dishes on the table, of which every one dipped his bread into the one nearest to him, yet he helped himself from the *same* dish. Thus would Jesus more easily (and without the others hearing) answer the interrogation of Judas by the words "thou hast said;" and thus John would more unobservedly (on asking who the traitor should be) receive the sign from Jesus. The disciples (except John, see John xiii. 26.), it should seem, did not, until Judas's departure, understand who was meant. They only knew, at the time, that *some* one of the twelve, who had been helping himself from the same dish with Jesus, would betray him. It should seem, the question, Is it I? was asked by Judas immediately after he had received the sop from Jesus, and that the question asked by John, *who it should be?* was asked immediately after Jesus had made the public declaration, "One of the twelve, who has been dipping his hand in the same dish, and whose hand is on the same table with me, will betray me."

The custom of several taking food with the



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14. 22. τῷ τρυβλίῳ τὴν χεῖρα, οὕτως με παραδώσει. Ὁ μὲν Τίος τοῦ ἀν- 24  
 21 22 θρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώ-  
 πῳ ἐκείνῳ, δι' οὗ ὁ Τίος τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν  
 αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. Ἀποκριθεὶς δὲ Ἰούδας 25  
 ὁ παραδιδούς αὐτόν, εἶπε· Μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ· Σὺ  
 εἶπας.  
 22 19 Ἰεσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ \* εὐχαριστήσας 26  
 ἔκλαυε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτο

hand from the same dish, has ever been in use in the East.

Ὁ ἐμβάψας should be rendered "he who has dipped" (or rather dived): for we need not suppose, with Dr. Shaw, and some of the Commentators, that this was merely dipping the hand into liquid, like soup; but of diving the hand into a deep dish (like a soup-tureen) in order to transfer the *meat*, already torn up into pieces. So Major Taylor, cited by me in Rec. Syn. "The hearty way in which our friend *dived* his hand into a large dish, and transferred its contents to our plates, formed a contrast to the delicacy of European manners." See also an extract from Jackson's Morocco, in Rec. Syn. Hence it appears that ἐμβάψας is for ἐμβαλὼν, which occurs in a fragment of Anacreon, χεῖρά τ' ἐν τηγάνῳ βαλεῖν. This idiom is so rare, that no example, I believe, has ever been adduced by any Philologist; and I have myself only met with *one*, namely in Philostr. de Sophist. Vitis. xxi. 3., where, speaking of a party of harvest-men sitting at dinner under an oak-tree, and suddenly killed by lightning, he says, οἱ θεορίσται, ἐφ' οὐπὲρ ἕκαστος ἔσχετο πρῶτον, οὕτως ἀπῆλθαν (I conjecture ἀπέθανον). Ὁ μὲν γὰρ κῶλικά ἀναίρουμένος (render, not *sustinens*, but in *manus sumens*: so Hesiod. Theog. 553. χερσὶν δι' ἀρφοστήσαν ἀνέλετο λευκὸν ἄλκιφρον), δ' δὲ πινών, δ' δὲ βαπτών (I conjecture δ' εἰ ἐμβ.), δ' εἰ ἐσθίων, δ' δὲ τι ποῖων (I conj. δ' εἰ δ, τι π.), τὰς ψυχὰς ἀφῆκον.

24. ὑπάγει] "is going." The present tense is used to denote the nearness of the things predicted. There is, too, an euphemism, "is going (unto death)," such as is common to most languages, in words denoting *to depart*; and of which the Commentators adduce examples both from the Sept. and the Classical writers. In the Anthol. Gr. vii. 169., we have the complete phrase εἰς διδὸν ὑπάγω.

— καθὼς γέγραπται π. α.] Namely, in the Ps. xxii. 1 — 3. Is. liiii. 8. Dan. ix. 26. Zach. xii. 10. & xiii. 7. Καλὸν — ἐγεννήθη is a form of expression employed by the antients to express a condition the most miserable; of which examples are adduced by Lightf., Schoettg., Wets., and Kypke. The most apposite is Schemoth R. § 40. p. 135. "He that knoweth the Law, and doeth it not, it were better for him that he had not come into the world."

25. εὖ εἶπας.] A form of full assent, and serious affirmation, found not only in Hebrew, but sometimes in Greek and Latin.

26. Ἰεσθιόντων αὐτῶν.] Some of the best Commentators render, "when they had eaten;" which sense seems to be required by 1 Cor. xi. 25. μετὰ τὸ δεῖναι. But Ἰεσθιόντων scarcely admits of that sense; and the seeming discrepancy may be removed by a mutual accommodation, rendering the former expression "while they were [yet] eating."

(i. e., as Rosenm. translates, towards the end of the supper) and the latter, "as they had just finished the paschal feast."

— τὸν ἄρτον.] Bp. Middleton, on the authority of some MSS., would cancel the τὸν: an alteration which he thinks called for by the absence of the τὸν in the parallel passages of Mark and Luke. But it is more probable that the τὸν was cancelled by those who wished to conform the text of Matthew to that of the other Evangelists; which, however, is not necessary; since, though the sense with the Article is more definite (i. e. *the* loaf, or rather cake, thin and hard, and fitter to be broken than cut), yet it would be intelligible without it. That *two* cakes of unleavened bread were provided for the Passover, all the accounts testify; though as only *one* was broken by our Lord, it is no wonder that in the new ordinance founded on the Jewish rite, only *one* (and that large or small in proportion to the probable number of communicants) should be provided.

— εὐχαριστήσας.] It is not easy to imagine stronger authority of MSS., Versions, Fathers, and early Editions, than that which exists for this reading (instead of the common one εὐχαρίσας), which has been with reason adopted by Wets., Matth., and Scholz. Nevertheless, the common one is retained and defended by Griesb. and Fritz.; whose reasons, however, seem light, when weighed against such predominant external evidence. From the term εὐχαριστήσας, the rite afterwards took its name; especially as the service was a sacrifice of praise and thanksgiving. Indeed it was customary among the Jews never to take food or drink without returning thanks to God the giver, in prayer, by which it became sanctified.

— ἔκλαυε.] Namely, as a type of the breaking of the body of our Redeemer on the cross.

— ἔσται.] All the best Commentators are agreed that the sense of ἔσται is, *represents*, or *signifies*; an idiom common in the Hebrew, which wanting a more distinctive term, made use of the verb substantive; a simple form of speech, yet subsisting in the common language of most nations. See Gen. xl. 12. xli. 26. Dan. vii. 23. viii. 21. 1 Cor. x. 4. Gal. iv. 24. Thus the Jews answered their children, who asked respecting the Passover, what is this? This *is* the body of the lamb which our fathers ate in Egypt. See Bp. Marsh's Lectures, p. 332 — 335. Wets. truly observes, that "while Christ was distributing the bread and wine, the thought could not but arise in the minds of the disciples, What can this mean, and what does it denote? They did not inquire, whether the bread which they saw were *really* bread, or whether another body lay unconspicuously hid in the interstices of the bread, but *what* this action signified? of what it was a *representation* or memorial?"



MK. LU.

27 ἐστὶ τὸ σῶμά μου. Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν 14. 22.  
 28 αὐτοῖς λέγων· Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γὰρ ἐστὶ τὸ αἷμά μου, 23 20  
 τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρ-  
 29 τιῶν. Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῖω ἂν ἄρτι ἐκ τούτου τοῦ γεννῆ- 25 18  
 ματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ'  
 ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

27. τὸ ποτήριον.] Some few MSS. have not the τῆς. But the evidence, both external and internal, for the Article is so strong, that it must be retained. See Bp. Middlet. Hence it should seem that *one* cup only was used; for (as observes Middlet.) "though four cups of wine were to be emptied at different times during the ceremony, a single cup four times filled was all that the occasion required." Which of the four is here meant, Commentators are not agreed. It is generally supposed to have been the *third*, or the *cup of blessing*; which was regarded as the most important of the four. That the wine was mixed with water, all are agreed; and this custom the Romanists still scrupulously retain; though they boldly violate the next injunction, *πίετε ἐξ αὐτοῦ πάντες*, by confining the cup to the Clergy (as if the words were meant for the *Apostles* only), notwithstanding that this view is utterly forbidden by the *reason* subjoined *why all* are to drink of it; and in spite of the strong authority of Antiquity, in the practice of the Church up to a comparatively recent period.

28. τοῦτο γὰρ — διαθήκης.] "For this is my blood, by which the new covenant is ratified." So Luke: τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, "By the administration of this cup I institute a new Religion, to be ratified by my blood." In the *federal* sacrifices of the ancients it was (as Grot. and Hamm. show) usual to receive the blood in a vessel; which was *itself drunk* by the more barbarous nations; but by the more civilized *wine* was substituted for it; to which the *colour* (the wine of the East being red) would contribute: and indeed wine is by poets called the *blood* of the grape. Hence our Lord is by some thought to have had a reference to this.

— ἐκχυνόμενον εἰς ἄφ. ἁμ.] Here (as Grot. remarks) there is a transition from the idea of *federal* to that of *piacular* sacrifices; in which the *victim* was offered up in the place of the *man*, who had deserved death. Ἐκχυν. is, as Grot. remarks, Present for Proximate future, "now being (i. e. to be) shed." Of this examples are frequent. Πῖω is here put for ἐπιπῖω, as in Matt. ix. 36.; and the πολλῶν is equivalent to πάντων, as Matt. xx. 28. See the Note there. Comp. Rom. v. 15. Διαθήκης is to be rendered, not *testament*, but *covenant*.

29. οὐ μὴ πῖω — πατρός μου.] On the sense of these words there is much diversity of opinion, chiefly occasioned by the various senses assigned to ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου, which some think equivalent to ἐν ἀφάρ, the Gospel dispensation; while others refer the words to Christ's mediatorial kingdom; and others, again, his *Millennian* reign. But for the last-mentioned interpretation, there is as little reason or evidence as can well be imagined; and as to the one before (which supposes that our Lord merely intended to announce the abrogation of the Jewish Passover, and the substitution of the Christian Lord's Supper in its place) it is based on a sandy foundation;

for it does not appear that our Lord here had any reference to the discontinuance of the Passover. The truth, I think, may be found in one or other of the first-mentioned interpretations, of which the former (adopted by many recent Expositors), bears a considerable semblance of truth, being very suitable to the context, and supported by the parallel passage of Luke, where the expression is ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, which often denotes the Gospel dispensation. Thus καινὸν will be put adverbially for ἐν καινῷ τρόπῳ, "in a new manner," i. e. a spiritual one, namely at the virtual presence of Christ, at the celebration of the Sacrament. Yet specious as this may appear, there is something unsound in principle; for it is *pressing* too much on the καινόν. Besides, when, we may ask, was it fulfilled? At the commencement of Christ's kingdom after his resurrection, when he ate and drank with his disciples, say the above Commentators, who adduce Luke xxiv. 30, 45. John xxi. 13. Acts i. 4. x. 41. But we do not learn that he drank at all, much less that he drank wine. He merely ate a little of some fish and honey-comb, which his disciples set before him (and that merely to convince them that he was really risen from the dead, and no phantom), and then probably presented the rest to his disciples. And so, indeed, several MSS. and Versions (including the two later Syr. and Vulg.) say in words. It appears, therefore, that this interpretation is untenable; and the *fourth* is alone such as can be safely adopted, by which βασιλ. τοῦ πατρὸς μου is taken for ἐν τῇ βασιλ. τῶν οὐρανῶν supra viii. 11. Luke xiii. 29. The general sense couched under this strong metaphor is, that his departure from them was nigh at hand, and would prevent his again participating in any future solemnity of the kind, unto the end of the world. The καινὸν has a reference to the *spiritual* nature of that kingdom emphatically termed "the kingdom of my Father," even the *new* Jerusalem, that "city not made with hands," "eternal in the heavens." The expression γεννήματος τοῦ ἀμπέλου is a periphrasis for *wine*, occurring not only in the Sept., but (at least with a slight change) in the Classical writers; e. gr. Pind. Nem. ix. 23. ἀμπέλου ναῖς. Anacr. Od. i. 7. γόνος ἀμπέλου. Instead of γεννήματος, many MSS. have ἐπιγεννήματος, which is edited by Matthæi, on the ground of greater propriety, and the general usage of the Scriptural writers; where γέννημα is used of men and animals; ἐπιγέννημα, of the fruits of the earth. He acknowledges, however, that there is, even in the Classical writers, some diversity of reading. I have not ventured to follow the learned Editor here, because I feel doubtful whether a minute propriety like this would be observed, or be even known to those, (like the Evangelists,) writing in a foreign language. Besides, the general character of the MSS. which have ἐπιγενν. is such as rather to strengthen a suspicion that it arose, like thousands of other readings of the same MSS., at emendations.



MK. LU.

14. 22. Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. Τότε λέγει 30  
 26 30 αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἡμέρᾳ ἐν τῇ 31  
 27 ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ δια-  
 28 σκορπισθήσεται τὰ πρόβατα τῆς ποιμένης. Μετὰ δὲ τὸ 32  
 29 ἐγερθῆναι με, προῶν ὑμᾶς εἰς τὴν Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ 33  
 30 Πέτρος εἶπεν αὐτῷ· Ἐν [καὶ] πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ  
 οὐδέποτε σκανδαλισθήσομαι. Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, 34  
 ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.

30. [ὑμνήσαντες] "having sung a hymn;" i. e. either, as some think, one adapted to the rite which Christ had just instituted (so the Christian hymn mentioned at Acts iv. 24) or, as most Commentators suppose, the usual Paschal hymn called κατ' ἐξοχὴν, the *Hallel*, which comprised the 113th and four following Psalms. Whether it was sung, or recited, has been doubted; but from the Rabbinical researches of Buxtorf and Lightf., the former is the more probable.

31. σκανδαλισθήσεσθε] i. e. (as Euthym. explains) σαλευθήσεσθε τὴν εἰς ἐμὲ πίστιν, ἥγουν φέξεσθε, ye shall fall away from, forsake me.

— παράγω — πολὺν] From Zach. xiii. 7., though with a slight, but very unimportant, variation from the Heb. and Sept. It is indeed there said of an evil shepherd; but, as Whitby remarks, our Lord applies the passage to himself rather as an argument *à fortiori* than a prediction. Most recent Commentators (from Grot.) think that this is a proverbial expression, of which they adduce examples. But those will only show that there *was* a similar proverbial expression, not that *this* is such; which is inconsistent with the ὡς γέγραπται, by which is indicated a quotation from the O. T. The true reading in the Sept. is, no doubt, πάταξον (found in many of the best MSS.) But as the terminations ω and ον are very similar (especially in MSS.), so probably παράγω was a frequent, perhaps the common, reading in the time of Christ. This is much better than supposing, with Owen and Randolph, that the *Hebrew* is corrupted; for, although the first person is not inapplicable in the *Evangelist*, yet it is quite unsuitable in the *Prophet*.

32. προῶν ἐμὲ] Here there is a continuation of the pastoral metaphor of the preceding verse; and the force of the figure is clear by bearing in mind the Oriental custom, of the shepherd not following, but *leading* the sheep; which is alluded to in John x. 4. Rosenm. and Kuin. think that the sense of προῶν must not be pressed on, since all that is meant is, "I will see you again in Galilee, expect me in Galilee." There is, however, something lax and precarious in this sort of interpretation; and I prefer supposing, that the sense (which is, as in other predictions of our Lord at this period, briefly and obscurely worded) is as expressed by the following paraphrase (founded on Fritz) "On returning to life, I shall precede you into Galilee;" i. e. I shall first be present in Galilee, where, if you follow me, you will recover your shepherd and leader.

33. ἐν καὶ πάντες] The καὶ is absent from most of the best MSS. and some Versions, and was rejected by Mill and Beng., and cancelled by Wets., Matth., Griesb., Tittm., and Scholz; but restored by Fritz, whose reasons, however, are more specious than solid. After all, there is more reason to suppose it was introduced from

Mark, in a great part of the MSS., than that it should have been accidentally omitted in so many as form the remainder. For no one would ever designedly omit it, since no *Critic* would be ignorant of the sense, even. Whereas some might think that they should *strengthen* the sense by inserting the καὶ, which at all events might make others prefer ἐν καὶ to the καὶ ἐν of Mark; which, however, is more agreeable to propriety. So Hom. Il. v. 316. καὶ ἐν μάλα κατ' ἑσπέρην. Indeed καὶ is occasionally, from various causes, foisted in by scribes or sciolists; inasmuch that I should probably have done right in more decidedly rejecting the καὶ in Thucyd. iii. 27. 3. καὶ ἐν τῇ βλαστήσει.

34. πρὶν ἀλέκτορα φωνῆσαι] The Schol. on Theocrit. says that φωνῆσαι is properly used of the voice of birds. Yet it is perhaps never used, in any Classical writer, of cocks; but φθεῖν, κεκραγῆναι, φθιγγεῖν. As the Rabbinical writers have told us that cocks were forbidden to be kept in Jerusalem, because of the "holy things," it has been objected that Peter could not hear one crow. But (without cutting the knot by resorting to any unusual sense of ἀλέκτωρ, or disallowing the testimony of the Talmud) we may, with Roland, maintain that the cock might crow *outside* of the city; and yet, in the stillness of night, be heard by Peter from the house of Caiaphas, which was situated near the city-wall. But perhaps the best mode of removing the difficulty would be to render, "before cock crowing." So Aristoph. Eccl. 391. ὅτι τὸ δεύτερον Ὁ Ἰερουζὼν ἐφθιγγετο. Whether cocks were kept, or not, in Jerusalem, they, no doubt, were in the vicinity; and this phrase, like the correspondent one in Latin, depends upon general custom. [Comp. John xiii. 36.]

It has been thought a contradiction, that Mark xiv. 30. says, πρὶν ἢ εἰς φωνῆσαι. But there will be none, if it be considered that the heathens reckoned *two* cock-crowings; of which the *second* (about day-break) was the more remarkable, and was that called κατ' Ἠέλιον the cock-crowing. Thus the sense is, "before that time of night, or early morn, which is called the cock-crowing, (namely, the *second* time which bears that name) thou shalt deny me thrice." Mark relates the thing more circumstantially; but there is no real discrepancy between the two accounts. In Mark the expression καὶ ὁ δεύτερος φθιγγετο may be rendered, "and it was cock-crowing-time;" in Luke and John the expression ἐν πρῷ ἀλέκτωρ φωνῆσαι, "it shall not be cock-crowing time." G. Wakefield here well remarks on the *climax* in this verse, and the emphatic nature of the expressions. Our Lord assures his presumptuous disciple, that he will not only *fall off*, and *forsake* his Master, but will *deny* having any knowledge of him; and that not *once* only, but *twice*, and on that very night.



- 35 Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε 14. 22.  
ἀπαρνήσομαι. ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον. 31
- 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, 32  
καὶ λέγει τοῖς μαθηταῖς· Καθίστατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύ-  
37 ξωμαι ἐκεῖ. Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεδεδαίου, 33  
38 ῥξατοῇ λυπεῖσθαι καὶ ἀδημονεῖν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Περι- 34  
λυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε  
39 μετ' ἐμοῦ. Καὶ † προσελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, 35 41  
προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω 36 42

35. κἂν δέῃ με σ. σ. ἀποθανεῖν] A strong form of expression, of such frequent occurrence in the Classical writers, that it may be regarded as almost proverbial. On the use of οὐ μὴ with the Fut. Indic., see Winer's Gr. Gr. p. 160.

— ὁμοίως δέ.] The δέ, which is not found in the textus receptus, is supported by most of the best MSS. and some Versions, Fathers, and early Editions; and it has been restored by Wets., Matth., Griesb., Tittm., Fritz., and Scholz. It is, indeed, required by the *proprietas lingue*.

36. Γεθσημανῆ.] Heb. גֶּת שֶׁמָנִי, "place of oil presses." It was situated at the foot of the Mount of Olives. This is improperly, by some Commentators, supposed to have been the *village* in which the produce of the Mount of Olives was prepared for use; for the term *χωρίον* can only mean a *field* or *close*; as, indeed, is plain from the very *ratio significationis* of the word, which is from *χωρίζω*, cognate with *χωρίζω*, to set apart, take in, or enclose; whence *χωρίς*, *apart*. They were, I imagine, deceived by this *χωρίον* having a name assigned to it. Yet that *fields* had names, we find from 2 Kings xviii. 17. "the fuller's field." 2 Sam. ii. 16. "the field of strong men;" and Acts i. 19. "Aceldama, the field of blood;" and, what is still more to the purpose, Ps. xlix. 11. "call the lands after their own names;" and finally, what is most to the purpose, Thucyd. i. 103. *μάχη ἐν Οἰνοφύτοις*, where the Editors fell into the same error of thinking it to be a *town*. The word *χωρίον* is used in the same sense also at Thucyd. i. 106. and Pausan. i. 29. 2. In fact, we find by Maundrell, that the very close in question Γεθσημ. still remains; and the Missionary Herald for 1824, p. 66., attests that there are still several ancient olive-trees in the place.

37. παραλαβὼν τὸν Πέτρον — Ζεδ.] The same whom he had taken as witnesses of his transfiguration. In *λυπεῖσθαι καὶ ἀδημονεῖν* there is a sort of climax; for the latter is a much stronger term than the former, and signifies to be so overwhelmed, as to become insensible. [Comp. sup. iv. 21. John xii. 27.]

38. ὁ Ἰησοῦς.] This is introduced by Wets., Griesb., Matth., Fritz., and Scholz, from the best MSS., Versions, and Fathers. Περιλυπὸς — μου, for περιλ. ἐμῇ; which is accounted a Hebraism; but it is found in most languages. In περιλυπὸς, the *peri* is intensive, as in the words *περιχαρής*, *περιφροσύνη*, *περιβόη*, and *περιπαλῶς*. It is well observed by the great Valekn., "Postremum illud *περι* est adverbium adverbium Evangeliste, de Jesu, in horto Gethsemani, quando, sub forma hominis, dixit *me* terrens, et precatorum humanorum pondere pressus *peris* operabatur." "Ἐως θανάτου is a not unfrequent addition to the phrase. So

Jonas iv. 9. *λελύπημαι ἕως θανάτου*. See also Ps. cxiv. 3. As to the nature of this *agony* of our Lord in the garden of Gethsemane, much has been written, but nothing certainly determined. To so awfully mysterious a subject we cannot approach too reverently. That this *cup* was not simply *death*, (which some of the antient interpreters understood) we may be very certain. That the agony was occasioned (as some suppose) through the *divine wrath*, by our Redeemer thus bearing the sins of the world, is liable to many objections; as is also the opinion, that our Lord had then a severe spiritual conflict with the great enemy of mankind. The deadly horror was, no doubt, produced by a variety of causes arising from his peculiar situation and circumstances, and which it were presumptuous too minutely to scan. At the same time, however, we may rest assured that our Lord's agony was, in some mysterious way, connected with the offering of himself as a sacrifice for the sins of the world, and the procuring the redemption of mankind.

39. προσελθὼν] Many of the best MSS. have *προσελθὼν*, which is received into the text by Matth. and Scholz, and strenuously defended by them; but on precarious grounds. The common reading has been justly restored by Griesb. and Fritz.; for it is in vain to urge MS. authority in words perpetually confounded, and none are more so than *προ* and *προς* in composition. But even were that waived, and MSS. were in favour of *προς*, yet the testimony of Versions and Fathers, all of them on the side of *προ*, would here turn the scale in favour of the common reading. Besides, *προς* is capable of no tolerable sense, except by a most harsh ellipse.

— εἰ δυνατόν ἐ.] "We are here (says Grot.) to distinguish between what is impossible *per se*, and what is impossible *hoc vel illo pacto*. Now *per se* nothing is impossible with God, except such things as are in themselves inconsistent, or else are repugnant to the Divine nature. The sense, therefore, is, 'if it be consistent with the counsels and methods of thy Providence for the salvation of men.' Thus the words are perfectly reconcilable with those of the parallel passage of Mark iv. 36. *πάντα δυνατὰ σοι*. Similar sentiments are quoted from the Classical writers. In *πασελόφρω* — τὸ ποτήριον there is (as appears from the Classical citations) a figure derived from a cup being carried *past* any one at a feast. So Anacreon, *παρόχεται; μὴ κότεχς*. We may remark the bold figure involved in *ποτήριον*, similar to what occurs in Isaiah li. 17., "who hast drank at the hand of the Lord the cup of his fury; hast drunken the dregs of the cup of trembling;" with which I would compare a very sublime passage of Æschyl. Agam. 1367. *τάδ' ἂν δικαίως ἦν*;



MK. LU.

14. 22. ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.  
 37 43 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ 40  
 λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ'  
 38 46 ἐμοῦ; γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσελθῇτε εἰς πειρασμόν. 41  
 39 Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου 42  
 ἀπελθὼν προσηΐξαστο, λέγων· Παῖτερ μου, εἰ οὐ δύναται τοῦτο τὸ  
 ποτήριον παρῆλθαι ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πῶ, γενηθήτω τὸ θελήμα  
 40 σου. Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ 43  
 αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἄγει αὐτοὺς, ἀπελθὼν πάλιν 44  
 41 προσηΐξαστο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. Τότε ἔρχεται πρὸς τοὺς 45  
 μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύ-  
 εσθε·—ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται  
 42 εἰς χεῖρας ἁμαρτωλῶν.—Ἐγείρεσθε! ἄγωμεν! ἰδοὺ, ἤγγικεν ὁ παρα- 46  
 δίδούς με.  
 43 47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας, εἷς τῶν δώδεκα, ἦλθε, καὶ 47  
 μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων

ἐπερδίκως μὲν οὖν Τισσάνιε κρατῆρ' ἐν δόμοις κακῶν δὲ Πλήσας ἀραίων, αὐτὸς ἐκπίνει μολύν.

40. οὕτως] "itane? sicine!" This, like εἴρα and some other particles, is so used with interrogations, as to denote wonder mixed with censure. Wets. cites Hom. II. β. 23. & Od. ε. 204. From the natural sense of the term, our Lord now passes to the metaphorical, and engrafts upon it an exhortation to Christian watchfulness, on which subject see an excellent Sermon on this text by Dr. South, Vol. vi. 353., where, after observing that, in the Christian warfare, the two great defensives against temptation are *watching* and *prayer*, he remarks, I. that *watching* imports, in the first place, a sense of the greatness of the evil we contend against: 2dly, a diligent survey of the power of the enemy, compared with the weakness and treachery of our own hearts; 3dly, a consideration of the ways by which temptation has prevailed on ourselves or others; 4thly, a continual attention to the danger, in opposition to remissness; 5thly, a constant and severe temperance. II. That *Prayer* is rendered effectual, 1st, by fervency or importunity; 2dly, by constancy or perseverance. III. That *Watching* and *Prayer* must be always united; the first without the last being but *presumption*; the last without the first a *mockery*.

41. εἰσελθῇτε.] Εἰσελθεῖν is here used, like ἐπιπτεῖν in 1 Tim. vi. 9., to denote *fall under, succumb*. Our Lord does not direct them to pray to God that no temptation might befall them; but that they might not be overcome by the temptations in which they must be involved; and to pray for extraordinary spiritual assistance under them.

—τὸ μὲν πνεῦμα—ἀσθενής.] This is meant not as an excuse for their frailty, but as an incentive to greater vigilance, together with prayer.

42. πάλιν ἐκ δευτέρου.] Some would refer πάλιν to ἀπελθὼν, and ἐκ δευτέρου. (scil. χοῖνον) to προσηΐξαστο. But the Classical examples adduced by the Commentators show that the words must be taken together; in which there is not (as some imagine) a pleonasm, but a stronger expression.

43. βεβαρημένοι.] Sub. ἐκνεύ; though the ellipse

is rarely supplied. Βαρύνεσθαι is often used of the heaviness of sleep.

45. καθεύδετε τὸ λοιπόν.] This seems so inconsistent with the subsequent exhortation ἐγείρεσθε! ἄγωμεν! that many Commentators take the sentence interrogatively; q. d. "do ye yet sleep?" But this is doing violence to the construction, and is contrary to the *usus loquendi* (as Fritz. shows); which will not permit τὸ λοιπὸν to be taken in any other sense than "in *ceterum tempus*." It is better with Chrysost., Euthym., Erasm., Beza, Grot., and some recent Commentators (as Schmid. and Fritz.), to suppose a kind of slightly *ironical rebuke*; q. d. ["Since you have thus far failed to watch] sleep on the remainder of the time, and take your rest [if you can]." But, if irony be thought unsuitable to the occasion, (though Campb. pronounces it very natural) we may, with Theophyl., Rosenm., and Kuin., take the imperatives *permissively*, "I no longer desire you to watch;" "you can no longer render me service." I have endeavoured by punctuation, to, in some degree, represent the abruptness of the phraseology. I would further observe, that it is in vain to allege that the foregoing punctuation is required by the words of Luke xxii. 46. καθεύετε. Nothing forbids us to suppose, that the address recorded by Luke took place as well as that mentioned by Matth., that of the former preceding that of the latter.

—ἡ ὥρα.] Scil. τῆς παραδόσεως, as Euthym. rightly supplies. The καὶ following signifies *when*, or *in which*, by what some call a Hebraism; though it is found in Herodot., Thucyd., and others.

—ἁμαρτωλῶν.] i. e. the Romans, as being heathens. Others, less probably, take it of the Jews. It may, however, be understood of both.

47. ξίλων] "lignorum," clubs and such like *tumultuary weapons*. Such, however, would scarcely have been borne by Roman soldiers; though John xviii. 3. speaks of a Roman σπάρα. that expression, however, must be understood in a more general sense of *less than a cohort*. And these might be stationed at some little distance, to aid the civil power, which was *likely* to be accompanied by a considerable mob.



48 καὶ πρεσβυτέρων τοῦ λαοῦ. Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς 14. 22.  
 49 σημεῖον, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ 44  
 εὐθὺς προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν  
 50 αὐτόν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ἧς πᾶρι; Τότε 46  
 προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.  
 51 Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μά- 47 50  
 χαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ  
 52 τὸ ὠτίον. Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν  
 εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ  
 53 ἀπολοῦνται. Ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα  
 54 μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; Πῶς  
 οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι;  
 55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ λησιτὴν 48 52  
 ἐξήλθετε μετὰ μαχαिरῶν καὶ ξύλων, συλλαβεῖν με; Καθ' ἡμέραν πρὸς 49 53  
 ὑμᾶς ἐκαθεξόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

48. φιλήσω.] Agreeably to the customary mode of *salutation* in ancient times, especially in the East; which is still retained in Spain and some parts of Italy and France.

49. κατεφίλησεν.] In the Classical writers the *κατα* is usually *intensive*; but in the Sept. both the simple and compound are used indifferently.

50. Ἐταῖρε.] This is best regarded as a common form of address, though generally implying some degree of contempt, or, as here, reproach.

— ἐφ' ἧς.] Most of the best MSS., together with some Fathers and early Edd., have ἐφ' ὃ, which is edited by Matthæi, Griesb., Tittm., Fritz., and Scholz. It is scarcely possible to determine the true reading, because the signification of *purpose* is expressed both by the *Dative* and the *Accus.* Yet, if the phrase occurred in a *Classical* writer, I should not hesitate to edit ἐφ' ὃ; for I am not aware of any unimpeachable examples of the simple ὃς in this sense used in the *Accus.*, but many of the *Dative*. See my Note on Thucyd. i. 134. ἐφ' ὃ ἔχωμαι. Πᾶρι is wrongly rendered by Erasmus, by a very common error in all translators. I shall fully discuss the point in a note on Josephus Bell. i. 12. 4. The case is different with respect to the compounds ὁστις, ὁσπερ, &c. There *Classical* use employs alone the *Accus.*

51. ἀπέσπασε.] This is Hellenistic Greek for ἔσπασε, or ἑσπάσατο, and occurs elsewhere only in the LXX. Μάχαιραν, or *cultus*, such as travellers in Judæa used to carry for security against the robbers, who infested the country. Ἀφείλε is for ἀπέρεμε; an Alexandrian or Hellenistic use; for except the N. T. and LXX., it has only been adduced from Polygenus. It is, however, found in the Latin *auferre*, and in the common dialect of our own language.

— τὸ ὠτίον.] This certainly signifies the whole ear, and not the *tip* of it (as Grot. thinks); for that is inconsistent with the οὗς in the parallel passages of Luke. Besides, ὠτίον is not unfrequently used in the LXX. for οὗς. And, (as Lobeck on Phryn. p. 211, observes,) the common dialect calls most parts of the body by diminutives, as τὸ μένιν, τὸ θυμάτιον. Rosenm. and

Kuin. remark that the sense of ἀφείλε must not be *pressed on*, since from the language of Luke we may infer that the ear hung by the skin. And certainly such kind of hyperbolic idioms are common in every language. [Comp. John xviii. 10.]

52. πάντες γὰρ — ἀπολοῦνται.] Some ancient and several modern Commentators consider these words as a *prediction* of the destruction of the Jews who took up the sword unjustly against Christ and his disciples. But this, though countenanced by Rev. xiii. 10, is a somewhat harsh interpretation; and\* it seems better to adopt that of Elsn., Campb., Kuin., and Fritz., who consider it as a proverbial saying against repelling force by force, and the exercise of private vengeance; importing that those who shall defend themselves by the sword, will, or may, perish by the sword. Of course, it must be taken with restriction, as it regarded the *disciples*, and be here applied to those who take up the sword against the magistrate. Perhaps, however, a double sense may have been intended, 1st for *caution* (including *admonition*, that swords were not the weapons by which the Messiah's cause was to be defended); and 2dly, by way of *prediction*, which would suggest the best argument for non-resistance. [Comp. Gen. ix. 6. Rev. xiii. 10.]

53. ἢ δοκεῖς, &c.] The connection seems to be this: "Or, [if that argument will not avail, take *this*, that I *need* not thy assistance, for] thinkest thou," &c. The argument in this and the following verse is, that such conduct implied both distrust in Divine Providence, and ignorance of Scripture. The term ἀρτι is very significant, and denotes *even in this crisis*. Καὶ παραστήσει, "and he would bring to my aid." As to the *number* which follows, it is better, (with some of the best Commentators,) not to dwell upon it, much less deduce any inferences from it, since it only denotes a *very great number*.

54. ἔτι.] Supply αἱ λέγουσαι. Or, as this ellipsis is harsh, with Fritz., take ἔτι in the sense *nam*. Thus there should be a mark of interrogation after γραφαί, and a period after γενέσθαι. [Comp. Isa. liii. 7, 8, 10.]



MK. LU.

14. 22. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. 56  
 50 Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.  
 53 54 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιε- 57  
 54 ρέα, ὅπου οἱ γραμματεῖς καὶ οἱ προεβύτριοι συνήχθησαν. Ὁ δὲ Πέ- 58  
 55 τρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως·  
 55 καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. Οἱ δὲ 59  
 56 ἀρχιερεῖς καὶ οἱ προεβύτριοι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρ-  
 τυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως θανατώσωσιν αὐτόν· καὶ οὐχ εὔρον· καὶ, 60  
 57 πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὔρον. Ὑστερον δὲ προσελ-  
 59 θόντες δύο ψευδομαρτυρεῖς εἶπον· Οὗτος ἔφη· Δύναμαι καταλύσαι 61  
 60 τὸν θρόνον τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ 62  
 61 ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί οὗτοί σου  
 καταμαρτυροῦσιν; Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς 63  
 εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς,

56. τοῦτο δὲ — προφητῶν.] Some (as *Erasm.*) ascribe this observation to the *Evangelist*; but others, more properly, (as appears from *Mark* xiv. 49.) attribute it to our Lord. [*Comp.* *John* xviii. 12 & 24.]

57. ἀπάγον πρὸς Κ.] i. e. "after having been first taken to Annas, (as we learn from *John* xviii. 13,) in order, it should seem, to do him honour, and while the Sanhedrim was collecting. Ἀπάγειν is a term appropriate to leading any one to trial or execution. *Kuin.* observes, that πρὸς is often joined with Accusative cases of pronouns and persons, to indicate the place in which the person is whose name follows.

58. τῆς αὐλῆς] the inner court of the palace.

59. ἐζήτουν ψευδομαρτυρίαν.] We are not, I think, warranted in supposing, (as has been generally done,) that they suborned false witnesses. Had they done this, (for which, indeed, there was then no time, in the hurry with which their determination to take Jesus' life was acted on,) they would have tutored their witnesses better than to be rejected even by themselves. But the meaning seems to be, that, though they professed to seek true testimony, yet they readily entertained any whether true or false, that might criminate Jesus. Nay, they studiously sought and encouraged the latter; whilst, on the other hand, all testimony in his favour was (by the Jewish law) rejected; for, though it was permitted to say any thing true or false against false prophets, or persons suspected of idolatry, no man was permitted to appear in their behalf. Dr. Hales, indeed, adduces an extract from Buxtorf's *Talmudic Lexicon*, containing a citation from a Rabbinical writer, admitting, as he thinks, the subornation of false witnesses against Christ, describing the mode, and justifying it on the ground that idolaters and false prophets are to be proved guilty by whatever means. The passage is certainly curious; but Dr. Hales has mistaken, and consequently mis-stated its purport. It only authorizes their being *entraped* into a discovery of their guilt, as Pausanias was by the Ephori (see *Thucyd.* i. 134); not the subornation of false witnesses against them. In short the passage is merely curious as showing a tradition prevalent among the Jews of *unjust dealing* in the present instance. But to return to the words in

question, the best view that can be taken of them is, that the *judgment* of the *Evangelist* is bleoded with his *narrative*; a sort of *synchysis* not unfrequent in ancient writers. So it is well remarked by L. Brugensis; "*Falsum dicit Matthæus; quamvis simularent se querere verum.*" This is plain, too, from the passage of St. Mark, where, instead of ψευδομαρτυρίαν, we have simply μαρτυρίαν. Thus, just after, at οὐχ εὔρον, we must supply μαρτυρίαν (taken from ψευδομαρτυρίαν), by which is to be understood μαρτυρίαν ἱκανήν, or, as Mark expresses it, ἴσην.

60. οὐχ εὔρον.] These words are wanting in some MSS., Versions, and a few Fathers; are rejected by *Campb.* and cancelled by *Griesb.*, but retained by *Fritz.* and *Scholz.* rightly, since internal as well as external evidence is in their favour. As to the authority of the Versions, it is slender in a point of this kind. And we have here not a mere repetition, (as the ancient Critics, who cut the words out, supposed,) but a repetition for emphasis. The *Evangelist* here, and at the next verse, calls them false witnesses, as Calvin justly remarks, "*non qui mendaciam de nihilo confutatum proferunt, sed qui calumniose pervertunt rectè dicta, et ad crimen detorqueunt.*"

61. δύναμαι — αὐτόν.] This was, (as appears, from *Mark* xiv. 58, and *John* ii. 19), in effect a falsity, by the suppression of some words of Christ, with the action which explained them, and adding others. By *this touch* our Lord plainly meant his body. If it could have been proved that Jesus had spoken irreverently of the temple, by predicting its destruction, that would have afforded ground for a charge of blasphemy, which was a capital offence. The High-Priest, however, finding that even this testimony could scarcely afford matter for the charge, artfully changed his ground.

63. Ἐορκίζω σε, &c.] This seems to have been the most solemn form of administering an oath. Ὀρκίζειν and Ἐορκ. are used in the LXX. to express the Heb. עָשָׂה בְּיָדוֹ, "to make to swear, to swear" in, as we say of a witness. The syntax takes an Accus. of the person sworn, (whether witness or criminal) and a Genit. with *acc.* or sometimes an Accus., without a preposition, of the Deity sworn by. As this oath of adjuration brought an obligation, under the curse of the Law,



- 64 εἰ σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ. λέγει αὐτῷ ὁ Ἰησοῦς. Σὺ 14. 22.  
 εἶπας. Πλὴν λέγω ὑμῖν· ἀπ' ἅρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου 62  
 καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ  
 65 οὐρανοῦ. Τότε ὁ ἀρχιερεὺς διεῖρήσῃ τὰ ἱμάτια αὐτοῦ, λέγων, ὅτι 63  
 ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε, νῦν ἡκούσατε τὴν  
 66 βλασφημίαν αὐτοῦ. τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· 64  
 67 Ἔνοχος θανάτου ἐστί. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ 65  
 68 ἐκολάφισαν αὐτόν· οἱ δὲ ἐξόφάπισαν, λέγοντες· Προφῆτευσον ἡμῖν,  
 Χριστέ, τίς ἐστιν ὁ παῖσας σε;  
 69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία 66 68  
 70 παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. Ὁ δὲ 67  
 71 ἡρνήσατο ἐμπροσθεν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. Ἐξεληθόντι 69 68

it imperatively claimed a reply, when the adjuration accompanied an interrogation; and the answer thus returned was regarded as an answer on oath; in which falsity was accounted perjury. Thus our Lord, who had before disdained to reply to an unfounded, and even absurd charge, (especially before judges who had predetermined to find him guilty) now thought himself bound to answer, as an example to others of reverence towards such a solemn form.

—ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ.] Grot. and Whitby remark, that from this and other passages, (as Matt. xvi. 16,) it is clear that the Jews expected their Messiah to be *Son of God*; (interpreting the 2d Psalm as said of him) which title, it is certain, they understood as implying divinity, otherwise the High-Priest could not have declared the assumption of it to be blasphemy. See more in Bp. Blomfield's Dissertation on the knowledge of a Redeemer before the advent of our Lord, p. 115. See Note supra 25.

64. σὺ εἶπας.] 'Ἀπ' ἅρτι is for ἀπὸ τοῦ νῦν, (used by Luke), which, by a slight accommodation, may mean *μετὰ μικρὸν*, as Euthym. here explains. The words following have reference to the sublime imagery descriptive of the Messiah's advent in Dan. vii. 13 & 14. See Matt. xxiv. 30, and Note.

—τῆς δυνάμεως] for τοῦ Θεοῦ; literally, the Power, abstract for concrete, as we say "the Almighty;" (see Heb. i. 3; viii. 1. 1 Pet. iv. 14,) an idiom founded on the Jewish mode of expressing the Deity, הַגְּבוּרָה, Hagburch, equivalent to ὁ δυνατός, i. e. *κατ' ἐξοχήν*. Thus, in Luke xxii. 69, and sometimes in Philo Jud. τοῦ Θεοῦ is added, as it were, to *determine* the sense. Hence the expression is not ill rendered in the

Peshito. Syr. by ܐܢܝܢܐ; though it is wrongly translated by Schaaf *virtutis*. Rather, *minimis* or *Dei*, as in 2 Thess. ii. 4. The advent here most signifies, *primarily* at least, the coming of Christ to take vengeance on the Jews at the destruction of Jerusalem; and secondarily, but chiefly, his coming to judge the world.

65. διεῖρήσῃ τὰ ἱμάτια.] It was a custom among the Jews to express the more violent passions, especially grief and indignation, by rending the garments, either partly, or from top to bottom, but sometimes from bottom to top.

—ἔτι.] Said by the Commentators to be put for *illud*. But it is better to consider it as an

adverb like *idō*. So John xix. 14. ἴδε, ὁ βασιλεὺς.

66. ἔνοχος θανάτου.] Ἔνοχος (derived from the preterite middle of ἐνέχω) is equivalent to *ἐνεχόμενος*, and signifies, 1. "held fast" by, bound to; 2. being subject, or liable to. In this last sense it is used properly with the Dative (as in the LXX., N. T., and the Classical writers. See Matth. Gr. Gr. § 347); but sometimes with the *Genit.*, as in the present passage and Mark iii. 29, and occasionally in the Classical writers; in which syntax there is commonly thought to be an ellipse of *κρίματι*. But it should rather seem that the construction (which occurs also in the Classical writers) is like to that of Plato. Apolog. p. 83. τιμᾶται μοι ὁ ἀνὴρ θανάτου.

67. ἐνέπτυσαν—αὐτοῦ.] A mode of expressing the deepest contempt and abhorrence, common both to ancient and modern times. On this and the other marks of contumely accumulated on the head of our Redeemer, see Horne's *Introd.* iii. 161, sqq.

—ἐκολάφισαν.] Between *κολαφίζω* and *ῥαπίζω* there is the same difference in signification, as in our *thump* and *slap*. [*Comp.* infra xxvii. 20 Isa. i. 6.]

68. προφῆτευσον ἡμῖν, &c.] To understand this, it is proper to bear in mind, (what we learn from Mark and Luke,) that Christ was blindfolded when these words were pronounced; in which there was a taunt on his arrogating the title of Messiah, and a play on the double sense of *προφητεῖν*, which (as also *μαντεύεσθαι*) is often used in a sense corresponding to our *divine*, or *guess*.

69. ἔξω] i. e. without the place where Jesus was examined by the council, which was the *vestibule*, called by Matthew *πύλων*, by Mark *πύλαιον*.

—παιδίσκη.) The word properly signifies a *girl*; but, as in our own language, it is often in later Greek, used to denote a *maid servant*. She is by John xviii. 17. styled ἡ θυρωρὸς. And, indeed, the office of porter, though among the Greeks and Romans it was confined to *men*, was among the Jews generally exercised by *women*. *Kai σὺ, &c.* may be rendered, "Thou too wert one of the party with Jesus;" for εἶναι μετὰ τινος often denotes to be on any one's side.

70. οὐκ οἶδα τί λέγεις.] A form expressive of strong denial. So Soph. Aj. 270. οὐ κατόιδ' ὅπως λέγεις. For reconciliations of the minute *seeming*



MK. LU.

14. 22. δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ  
 70 οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου· καὶ πάλιν ἰρηναῖο μεθ' 72  
 59 ὅρατον, ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσελθόντες οἱ 73  
 ἐσιτώτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ  
 71 60 λαλιά σου δηλὸν σε ποιεῖ. Τότε ἤρξατο † καταναθεματίζειν καὶ ὁμνύ- 74  
 72 61 ειν, ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ ἐνθῆως ἀλέκτωρ ἐφώνησε. Καὶ 75  
 ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ ἐρηκότος αὐτῷ, ὅτι πρὶν  
 ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλανσε  
 πικρῶς.

a Mark 15. 1.  
 Luke 22. 66.  
 4. 28. 1.  
 John 15. 28.

XXVII. <sup>a</sup> ἩΡΩΔΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ 1  
 ἀρχιερεῖς καὶ οἱ προεβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶ-  
 σαι αὐτόν· καὶ δῆσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτόν 2  
 Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

Τότε ἰδὼν Ἰουδᾶς ὁ παραδιδὼς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς 3  
 ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς προεβυτέροις,  
 λέγων· Ἥμαρτον παραδὼς αἷμα ἄθῳον. Οἱ δὲ εἶπον· Τί πρὸς 4

discrepancies in various parts of the narrative, see Recens. Synop., Grot., Mackn., and Kuin.

72. *ἔτι οὐκ οἶδα.*] "Orti, like the Hebrew particles *וְ* and *כִּי*, after verbs of *swearing* and *affirming*, denotes *profecto*, *ἤ μὴν*, *ὅντως*. Thus 1 Kings i. 30, where the Sept. has *ὅτι*, and Gen. xxii. 17; xlii. 16, where in the Sept. for *וְ* is *ἤ μὴν*. But in Gen. xviii. 16, the Sept. expresses *כִּי* by *ὅτι*; and Sym. by *ὄντως*. In Gen. xlv. 23, the Hebrew *כִּי* is rendered by the Sept. *ὅτι*. (Kuin.) It should rather seem that there is an ellipsis of *λέγων*, which is implied in *ἰρηναῖο*.

73. *ἡ λαλιά σου δηλὸν σε ποιεῖ.*] "thy talk, or dialect, bewrayeth thee." *Καταφανῶς* would have been a more definite term, as in Thucyd. viii. 87. *καταφανῶς δὲ μάλιστα καὶ ἦν εἰπε πρόσφασιν*. Different provinces of the same country have usually their distinct idioms, accent, &c., which in the remoter parts are more strongly marked. That this was the case with Galilee, we learn from the Rabbinical writers, who tell us that the speech of the Galileans was broad and rustic.

74. *καταναθεματίζειν.*] Nearly all the best, and by far the greater part of the MSS., have *καταθεματίζειν*, which was preferred by Mill. Beng., and Wets., and has been adopted by Matth., Griesb., Tittm., and Scholz. But it is not easy to see how *καταθεματίζειν* can be reconciled to analogy, or yield any sense suitable to the context; for it can only mean *deponere*, or possibly be synonymous with *καταθεματίζειν*. It is, besides, destitute of any authority beyond the present passage, except that of the Ecclesiastical writers, who plainly took it from their MSS. of the N. T. And as *ἀν* might easily slip out, or be lost, by an inattention to a mark of abbreviation, the authority of MSS. has far less weight than the *usus linguae*. I have, therefore, thought proper, with Vater and Fritz., to retain the common reading.

XXVII. 1. *πρωῖας δὲ γεν.*] The meeting of the Sanhedrim could not be held till the morning, since the courts of the Temple were never opened by night: nor, if they had been then held,

could judgment have been pronounced; for among the Jews justice was required to be administered in the *day time*, and in public.

2. *ἔδσαντες.*] This word is, on account of John xviii. 12. (whence it appears that Christ had been bound *before*) by most Commentators supposed to be put for *δέδεμνον*. That, however, is too violent a way of removing the discrepancy. It is better, with Elsn. and Fritz., to suppose that our Lord's bonds had been removed during examination, and were now again put on him.

—*ἡγεμόνι.*] So he is sometimes styled by Josephus also; though, properly speaking, Pilate was only an *ἐπίτροπος*, or procurator, as Joseph. and Philo. often call him. He is styled *ἡγεμὼν*, because he (as was not unusual in the *lesser provinces*) had entrusted to him the *authority* of *ἡγεμὼν*, as if *President*, (which included the administration of justice, and the power of life and death); in subordination, however, to the *President* of Syria.

3. *μεταμεληθεὶς.*] On this is chiefly founded the opinion of some of the ancient Fathers, as well as many eminent modern Commentators, (as Whitby, Rosenm., Kuin., and A. Clarke), that Judas was partly induced to betray his Master by the expectation that, as Messiah, he could not suffer death; but would no doubt deliver himself from their hands, in some such way as he had done aforetime. But the language of our Lord (see supra xxvi. 24. and John xvii. 12.), and of Peter, Acts i. 25., forbids us to suppose that his repentance was sincere, or ought but the remorse of an upbraiding conscience. Indeed, we have every reason to suppose that, as he was originally actuated solely by *avarice*, so was he now possessed wholly with *despair*. He could not bear the stings of remorse sharpened as they would be by the contempt and abhorrence of all good men, whether Christ's disciples, or not; for it is acutely remarked by Elsn., "apud improbos conscientia vigilare non solet, nisi eorum res sit conclamata." — *ἀντιτρεφῆς*] returned. An Hellenistic use of the word.

4. *αἷμα δθῶον*] "an innocent person." A signification found in the LXX. and Philo, p. 839. *οὗτ' αἷματος δθῶου προσήγατο*. The word *δθῶος*



- 5 ἡμᾶς; σὺ ὄψει. Καὶ εἶπας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ  
 6 ἀπελθὼν ἀπήγγατο. <sup>b</sup> Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον· <sup>b</sup> Acts 1. 18.  
 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι.  
 7 Συμβούλιον δὲ λαβόντες ἡγόρευσαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμῆως,  
 8 εἰς ταφὴν τοῖς ξένοις. <sup>c</sup> Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος <sup>c</sup> Acts 1. 19.  
 9 ἕως τῆς σήμερον. <sup>d</sup> Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφή- <sup>d</sup> Zach. 11. 12.

properly, and always in the Classical writers, signifies *impunitus*, the not being liable to punishment. Αἷμα δθ. is in Hellenistic Greek often (as here) taken to denote an innocent person; αἷμα thus exactly corresponding to the expression σὰρξ καὶ αἷμα. So it occurs in the Sept. and Philo Jud. There is in ἀθῶν also a deviation from Classical usage, by which (as Matthæi observes) the word has alone the sense *cui non nocetur, qui non læditur*. Yet the Hellenistic usage is not only defensible, but more agreeable to the primary signification of the word, which has, with reason, been supposed to be *impunitus*, and the not being liable to θωή, or punishment. Τί πρὸς ἡμᾶς; Sub. τοῦτ' ἔστι.

—σὺ ὄψει,] 'thou wilt, or ought to see to that; be that thy care.' A Latinism from *tu videris*, for which the Greek Classical writers used σοὶ μέλει, or employed the *Imperative*.

5. ἀπελθὼν ἀπήγγατο.] The plain import of the words would seem to be, "he went and hanged himself;" for many examples of the phrase have been adduced both from the LXX. and the Classical writers. And this sense is supported by the ancient Versions. Since, however, it has been thought inconsistent with the account given by Peter (Acts i. 18.) of the death of Judas, many methods of interpretation have been devised, to reconcile this discrepancy. See Recens. Synop. I am still of opinion that there is nothing to authorize us to desert the common signification of ἀπαγγεῖλαι (wherein the *reflected* sense is to be noticed, on which see Thucyd. iii. 81. and my Note there), nor any reason to suppose but that Judas *hanged* himself. It is very probable that he selected that mode of suicide, since it was frequent; and of the expression itself, ἀπελθὼν ἀπήγγατο, &c. several examples have been adduced. And, as we shall see further on, it involves no real discrepancy with St. Luke's account. Whereas the other interpretations are (as I have shown in Recens. Synop.) open to many objections. Thus even that which assigns the sense "was suffocated," (literally, suffocated himself), introduces a signification which cannot with certainty be established; for though in Herod. ii. 131. ἡ παῖς ἀπύχαστο ἐπὶ ἀχρεὺς *may*, with Perizon., be rendered "was suffocated with grief" (an effect of mental agony which is known to sometimes occur), yet it seems far better to render the expression, with the Editors in general, "hanged herself;" a sense occurring also at vii. 232. of the same writer: λήγειν — ἄλλον ἀγγεῖλον — ὡς ἡλιμωρο, ἀπαγγεῖλαι. Besides, the context, and the use of the expression ἀπελθὼν, point to an *action*, not to any thing of so *passive* a nature as *dying of grief*. The best mode of reconciling the apparent discrepancy is, to suppose (with Casaub., Raphael., Krebs., Kuinoel., Schleun., and Fritz.) that after he had suspended himself, the rope breaking, or giving way (from the noose slipping, or otherwise), he fell down headlong, and burst asunder, so that his bowels protruded.

Thus in a Rabbinical writer cited by Wets. on Acts i. 18. *quidam de tecto in plateam decidit, et ruptus est venter, et viscera ejus effluerunt*. Πονηὴς in the passage of Acts may be taken, like our *headlong*, simply of falling down from a high place, as in the examples adduced in Recens. Synop. And this view is confirmed by the expression, which *implies* falling from on high. Thus, according to the above Commentators, the narration in the Gospel is completely reconciled with that in the Acts, by supposing that in the former is recorded the *kind of death by which* Judas sought destruction; and in the latter, that by which *he made his final exit*; and which, at least, was the *event* or result of the other.

6. κορβανᾶν,] The word is Syriac, and signifies 1st, *something offered, an offering*; and, by use, *an offering to the sacred treasury*: 2dly, the place, or *treasury* itself, which consisted of chests placed in the Court of the Women.

7. τὸν ἀγρὸν τοῦ κεραμῆως,] The Article τοῦ expresses a *particular* field known by that name; so called from having been occupied by a potter: no doubt to dig clay for his wares. Thus several villages in England have the prefix, *Potter*: probably from part of the ground having been formerly occupied for potteries; for example, Pottersbury, in Northamptonshire. So the field at Athens, appropriated as a cemetery for those who fell in the service of the country, was called Ceramicus, from having been formerly used for brick-making. This, of course, would make a field unfit for *tillage*; though good enough for a burying ground. And thus the smallness of the price may be accounted for.

—τοῖς ξένοις,] It is debated by the Commentators whether by these we are to understand *foreign Jews*, sojourning at Jerusalem for religious or other purposes, or *Gentile foreigners*. The latter, for the reasons which I have assigned in Recens. Synop., is by far the most probable.

9. τὸ ῥηθὲν διὰ Ἰερ. ] The following passage is not found in *Jeremiah*; but something very like it, and, as it seems, the very prophecy, occurs in *Zach. xi. 13*; which has induced some to suppose a corruption of the names, arising from MS. abbreviations. Other less probable opinions may be seen in Recens. Synop. The best solution of the difficulty is to suppose, either that Matthew simply wrote διὰ τοῦ προφήτου, omitting, as he often does, the *name* of the prophet (and indeed Ἰερ. is omitted in a few MS. and several of the ancient Versions); or, since Mede and Bp. Kidder have shown it to be highly probable that *Jeremiah* wrote the Chapter from which these words are taken, as well as the two former, to suppose that the Evangelist wrote from that opinion. The mode adopted by Griesb., Paulus, and Fritz., which supposes an *error of memory* on the part of the Evangelist, for Ζαχαρίας, would remove all difficulty. But it proceeds upon an objectionable principle. To return, however, to the words before us, every grammatical machine has been



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15. 23. του λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τειτιμημένου, ὃν ἐτιμήσαντο ἀπὸ νῦν Ἰσραήλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κα- 10  
ραμέως· καθὰ συνέταξέ μοι Κύριος.
- 2 3 Ὁ δὲ Ἰησοῦς ἔστιν ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπερώτησεν αὐτὸν 11  
ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς
- 3 2 ἔφη αὐτῷ· Σὺ λέγεις. Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρ- 12  
χιτέρων καὶ τῶν προθυτῶν οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ ὁ 13  
Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; Καὶ οὐκ ἀπε- 14  
κρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα· ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.
- 6 Κατὰ δὲ ἑσπρὴν εἰσθαι ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, 15  
ὃν ἤθελον. εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. 16  
8 Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς, ὁ Πιλάτος· Τίνα θέλτε ἀπολύ- 17  
σω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; Ἦιδε γάρ, 18  
10 ὅτι διὰ ρηθόρον παρίδωκαν αὐτόν. Καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ 19  
βήματος, ἀπέστειλε πρὸς αὐτόν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδὲν σοὶ

put in motion to reconcile them with those of the Hebrew and Sept., but all in vain. Much trouble, however, might have been spared, had it been considered, that we have not a citation, but an application of the words of the prophecy or vision; which was, no doubt, intended to pre-signify the train of events recorded by the Evangelists. So little other application has it, that the Jews themselves have always referred the words to the Messiah.

As to the *mode* in which the words in question are to be taken, there is no reason to abandon the common interpretation, confirmed by Euthym., according to which *τινὲς* must be supplied at ἀπὸ νῦν Ἰ. It indeed involves a somewhat harsh ellipse, but not so harsh as the method Fritz. has adopted in its place, namely, to take the words of Judas. Besides, that makes *ὃν ἐτιμήσαντο* a most offensive pleonasm. Whereas, according to the common interpretation, the words *ὃν ἐτιμήσαντο* — Ἰσρ. are exegetical of the preceding. It is well observed by Vater, “latet *τινὲς* in v. ἀπὸ, ut alibi in v. *ἔκ*. Conf. Matth. xiii. 24.” There may seem some difficulty in *καθὰ* — *κύριος*; the best way of removing which is to suppose, that these words (corresponding to *לְפָנַי יְהוָה אֵלֵי* of the Hebrew) are left by the Evangelist unaccommodated. Campb. and others would take *ἐλαβον* as the first person, and read *ἔδωκα*. Thus we might render, “I took the thirty shekels (the price of him that was valued, whom they valued), from the sons of Israel (and they gave them for the potter’s field), as the Lord appointed me.” But this is destitute of manuscript authority, and does such violence to the words, that no dependence can be placed on the sense thus extorted. With respect to *καθὰ τειτιμημένου*, the best Commentators regard it as taken, *per metalepsin*, in the sense purchased, referring to Thucyd. i. 33. *πρὸ πολλῶν χρημάτων* — *ἐτιμήσαντο*. But perhaps *τιμήσθαι* may here be used in the sense to have a price set on one’s head. Now when it is said that the Priests agreed with Judas for 30 pieces of silver, it is implied that they offered him that sum; which, indeed, might be expected from his inquiry, What will ye give me? — *καθὰ*] an adverb formed from *κατ’* [*καί* + *τα*] ἄ.

11. *εὖ εἰ ὁ βασιλεὺς τῶν Ἰ.*] i. e. “dost thou claim to be king of the Jews?” To this the *εὖ λέγεις* following is a form of solemn asseveration. See Note on xxvi. 64. Pricæus compares the *dicti* of Plautus. Hence may be seen the true force of our affirmatives *aye* and *yes*, which are both derived from the old French *ayez*. The sense therefore is, “You say right, (I am a king).” From John xviii. 36. it appears that this declaration was made after our Lord had said that his kingdom was not of this world, i. e. not temporal. On the order of the events recorded in this and the following verses, see Euthym. and Kuinoel (cited and translated in Rec. Syn.) who have skillfully adjusted the harmony, and illustrated the connection and mutual bearing of the circumstances. [Comp. John xviii. 33. 37. 1 Tim. vi. 13.]

14. *οὐδὲ ἓν.*] A stronger expression than *οὐδὲν*.

15. *κατὰ εἰς ἑσπρὴν, &c.*] The Commentators are not agreed whether by *καθ’ ἑσπρὴν* we are to understand “at least time,” or, “at the paschal feast.” The latter opinion is thought to be proved by John xviii. 39. And though that passage be not decisive, yet, according to propriety of language, this would seem to be the best founded opinion. See Muddlet. There will be little difficulty in supposing, that as *ἑσπρὴ* would of itself, without addition, most readily suggest the idea of the paschal feast, so *καθ’ ἑσπρὴν* would mean at the paschal feast. Indeed, I find *καθ’ ἑσπρὴν* used precisely in this way in Joseph. B. 7. i. 11. 5. and *ἑσπράσης ἑσπρῆς* Antiq. xiv. 11. 5. Whether the custom here mentioned was *old*, or *new*, has been debated; but has, with some certainty, been proved to be the latter. It was probably derived either from their neighbours the Syrians, or from the Greeks and Romans; the former of whom had such a custom at their Thesmophoriæ, the latter at their Lectisteria.

16. *ἐσσημειον.*] Ἐσσημειον signifies, 1. *signatus*, bearing a stamp; 2. *notabilis*, in a good sense; 3. *notabilis*, in a bad sense, as in the Latin *famosus*.

19. *καθὰ βήματος.*] See Recens. Synop. or Horne’s Introd. vol. iii. p. 131. Μηδὲν σοὶ — *καί* + *τα* + *σοὶ*. Sub.



καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' 15. 23.  
 20 αὐτόν. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα 11  
 21 αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ 12 20  
 ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν ;  
 22 οἱ δὲ εἶπον· Βαραββᾶν. Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω  
 Ἰησοῦν τὸν λεγόμενον Χριστόν ; λέγουσιν αὐτῷ πάντες· Σταυρωθή-  
 23 τω. Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν ; οἱ δὲ περισσῶς  
 24 ἔκραζον, λέγοντες· Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφε- 14 21  
 λεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας  
 ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου  
 25 τούτου· ὑμεῖς ὀφείθετε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα  
 26 αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν ! Τότε ἀπέλυσεν αὐτοῖς τὸν 15 25  
 Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.  
 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ 16

γενέσθω. On the nature of the idiom see Note on Matt. viii. 20.

—κατ' ὄναρ.] It has been much debated whether this dream was natural, or supernatural. The latter view is maintained by the Fathers and the earlier Commentators ; the former, by most of the recent Interpreters. And, indeed, we may so well account for the thing from natural causes, (especially as History has recorded many similar cases) that we are not required — perhaps scarcely warranted, to call in the supernatural. Πολλὰ, much ; as often with verbs signifying to suffer. So Athen. p. 7. B. πολλὰ κακοπαθήσας. Σήμερον may mean, as Commentators explain, "[early] this morning." And morning dreams were supposed to be most veracious and ominous.

21. [Comp. Acts iii. 14.]

23. τί γὰρ κακὸν ἐπ.] The γὰρ is not, as some imagine, redundant ; but has reference to a clause omitted, expressing, or implying a refusal of the punishment demanded, q. d. "Not so, or why so, for, &c." See Middlet, Grot., and Krebs. That this is not a Hebraism, (as some have thought) is evident from the Classical examples which have been adduced by Krebs.

24. ὅτι οὐδὲν ὠφελεῖ] "se nihil proficere," that he is doing no good, effecting nothing.

—ἀπενίψατο τὰς χεῖρας.] A symbolical action, to express being guiltless of the thing ; washing the hands being probably a usual mode, among the Jews, of any one's solemnly attesting his innocence of any particular crime ; and, doubtless, founded on the precept of Deut. xxi. 6 & 7, where, in case of murder of which the perpetrator is unknown, the elders of the nearest town are commanded to wash their hands, in testimony of their innocence, over the victim which was sacrificed for expiation of the crime. So also Ps. xvi. 6. "I will wash my hands in [testimony of my] innocence." It has, indeed, been disputed among Commentators, whether Pilate here followed Jewish or Gentile custom. But, considering the purpose of the action, — namely, to testify his innocence to the people, the former is the more probable. Besides, there has never been any proof adduced that such a custom subsisted among the Gentiles. For the Gentile custom to which Commentators appeal, was only that of washing the hands, not to attest innocence, but to expiate crime, though involuntary ; one being for expiation, the

other for attestation. It is not, indeed, impossible that the use of this symbolical action existed among the Gentiles (though it is strange that no allusion to it should have been found) ; but if so, it was probably rather (according to the import of the phrase with us) to express that "one will have no participation in any thing, nor be answerable for the blame incurred thereby. It is plain, however, from Pilate's words, and the answer made to them by the people, that more than this was meant ; namely, to solemnly attest his innocence, and to cast on them the guilt of the crime. And as Pilate had lived long enough in Judæa to become thoroughly acquainted with Jewish customs, and would be more likely to adopt a Jewish form, for the satisfaction of the Jewish people, no doubt can well be entertained but that the action was done according to Jewish, not Gentile custom.

—ἀπὸ τοῦ αἵμ.] The ἀπὸ is added by Hebraism ; on which see Fritz.

—δικαίου is here (as supra ver. 19.) taken by Casaub., Le Clerc, Campb., and others, in a forensic sense, i. e. innocent of the crime laid to his charge. But perhaps the forensic and ordinary senses are combined ; q. d. this innocent man and just person. To the latter Pilate bore testimony in a despatch sent to the Emperor Tiberius. Ὑμεῖς ὀφείθετε, "you must look to that ;" q. d. "you must take the blame."

25. τὸ αἷμα — ἡμᾶς] scil. ἐλθέτω, as it is finely rendered by Juvencus, "Nos, nos, cruor iste sequatur, Et genus in nostrum scelus hoc, et culpa redundet !" Elsn. and Wets. have proved that it was usual among the Greeks for witnesses, on whose testimony any were put to death, to devote themselves, and even their children, to curses, if they bore false testimony. The antiquity of the custom is plain from 2 Kings ii. 37. Similar forms of imprecation are adduced both from the Rabbinical and the Classical writers.

26. φραγελλώσας.] A word derived from the Latin flagellare. The flagella were so sharp, that they are termed by Horace *Horribilia*. Scourging either with flagella (as in the case of slaves), or, (as in that of free persons) with rods, was among the Romans a prelude to capital punishment ; and it was in use by the Greeks in the earliest ages.

27. τὸ πραιτώριον] The word here denotes, not



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15. 23. *πρωτοῖον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπείραν. Καὶ ἐκδύσαντες* 28  
 17 *αὐτὸν, περιέθηκαν αὐτῷ χλαμίδα κοκκίνη. καὶ πλέξαντες στέφανον* 29  
 18 *ἐξ ἁκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν*  
 19 *δεξιὰν αὐτοῦ· καὶ χονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ,*  
 20 *λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων! Καὶ ἐμπτύσαντες εἰς* 30  
 21 *αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔνυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ*  
 22 *ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμίδα, καὶ ἐνέδυσαν αὐτὸν*  
 23 *τὰ ἱμάτια αὐτοῦ· καὶ ἀνήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. Ἰξερχόμενοι* 32  
 24 *δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν,*  
 25 *ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.*
- 26 33 *ΚΑΙ ἔλθοντες εἰς τόπον λεγόμενον Γολγοθᾶ, \* ὃ ἐστὶ, [\* λεγόμενον,] 33*

that part of the camp so called, but a magnificent edifice in the upper part of Jerusalem, which had formerly been Herod's Palace, and was afterwards the abode of the Roman Procurators when they sojourned at Jerusalem; for their residence was at Cæsarea.

28. *χλαμίδα*] This was a kind of round cloak, confined on the right shoulder by a clasp, so as to cover the left side of the body, and worn over the other garments. It was used alike by officers and privates; but, of course, with a difference in texture and dyeing. What is here called *κοκκίνη* is by Mark denominated *πορφύρεα*, and by John *πορφυροῦν*. Yet there is no real discrepancy; for though the colours are, properly speaking, different, yet *πορφυροῦς* denoted sometimes a bright red; and hence the words *κοκκίνη* and *πορφύρεα* were sometimes interchanged. The robe here mentioned was, no doubt, a cast-off *sagum* of some general officer.

29. *στέφανον ἐξ ἁκανθῶν.*] There has been no little debate as to the nature and materials of this crown; some contending that as this, like all the rest of what was done by the soldiers, was merely in mockery of Jesus' regal pretensions, there could be no motive to cruelty: and they propose to take the word *ἁκανθῶν* as the Genit. plural not of *ἁκανθα* but of *ἁκανθος*, i. e. the bear's foot, which is rather a smooth than a thorny plant, and would be more convenient to plait. Those, on the other hand, who defend the common version, reply that both *ἁκανθα* and *ἁκανθίνος* often occur in the N. T. and Sept., and always in the sense *thorn* and *thorny*; and that the ancient versions all confirm that version, as well as some ancient Fathers, as Tertullian and Clem. Alexandrinus. It should seem that the latter interpretation is the best founded. Indeed there is (as I observed in Recons. Synop.) the highest probability opposed to mere conjecture. There is, however, great reason to think (with Theophyl. and Budæus) that the crown was not of mere *thorns*, but of some prickly shrub (probably *acacia*), as in a kindred passage cited by Wets.: "in capite coronam subto exstitit, ex asperis herbis," especially since those fit to make a fillet are such. So also Pliny Hist. xxi. 10. vilissimam coronam, *spineolam*. Finally, Heaych. cited by Wets.: "Ἐφύγον κακὸν, εὖρον ἀμύνον. Νόμος ἦν Ἀθήνησιν ἀμφιβελλεῖν παῖδα ἀκάνθῃς, μετὰ ὀρνέων στεφάνων, στέφισθαι.

— *χαῖρε, ὁ βασιλ.*] A usual salutation to Emperors, as *Cæsar, ave!* In ὁ βασιλ., the Nominative is put for the vocative, as Mark ix. 25. and Luke viii. 54. See Winer's Gr. Gr. § 22. 2.

30. [*Comp. Isai. 50. 6. sup. 26. 67.*]

31. *ἀνήγαγον.*] A usual term for *leading away* a criminal to execution.

32. *Ἰξερχόμενοι*] "as they were going out [of the city];" for executions were, both among the Jews and Gentiles, conducted outside of the cities.

— *ἄνθρωπον κ.*] This use of *ἄνθρωπος* with nouns of *country, business, or office* (see Matth. Gr. Gr. § 430. 7.), is thought to be pleonastic, but is in reality only a vestige of the wordiness of antique phraseology. *ἠγγάρευσαν*, "compelled;" literally, *impressed*, which implies compulsion (see Note on Matth. v. 41.); though it was customary for the criminal *himself* to carry his cross, which was of the form of a T, and was denominated *σταυρός*, from *σταῖω*, cognate with *stare* to *be*, namely in the ground, as our *stake* comes from the past participle of *to stick*. About the middle of it was fixed a piece of wood, on which the crucified person sat, or rather rode; and into which he sometimes, in bravado, leaped. For the height of the cross was (contrary to the common opinion) such as to admit of this, being only such as to raise the feet of the crucified person a yard from the ground. The hands were fastened to the cross-piece with nails, but the feet were only tied to the post with ropes. Crucifixion can be traced back to as early a period as the age of Semiramis; and was a punishment chiefly inflicted on slaves, or free persons convicted of the most heinous crimes. That the corpses were left as a prey to ravenous birds, appears from Artemidorus iv. 49.

33. *Γολγοθᾶ.*] From the Chaldee *gol-goltha*, the second *l* being omitted, for euphony, as in *Babel* for *Balbel*. The place in question was a sort of *knoll*, and so called from being strewn with the skulls of executed malefactors, like the *Cædas* at Sparta, on which see my note on Thucyd. i. 134. [*Comp. John vii. 17.*]

Instead of the common reading *δε*, *δ* is found in many of the best MSS., some ancient Versions, and early Edd., and is edited by Beng., Matth., Griesb., Knapp, Tittm., Fritz., and Scholz; with reason; for *δ* deserves the preference, as being the more difficult reading. The common reading *λεγόμενος*, just after, can only be defended by the precarious principle of *Homologation*. Hence, some MSS. change its place, several omit it, and Fritz. cancels it. But it is better to *heal* than to *amputate*; and I doubt not but that *λεγόμενος* is the true reading; which is found in not a few MSS., and is confirmed by the readings *μεθιμνηνόμενον*, and *καλούμενον*, and also by the Syriac, Arabic, Persian, and Ethiopic Versions, which must have read



- 34 κρανίου τόπος, ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ 15. 23  
 35 γευσάμενος οὐκ ἤθελε πιεῖν. Σταυρώσαντες δὲ αὐτὸν, διμεμερίσαντο τὰ 23 34  
 ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· [ἵνα πληρωθῇ τὸ ῥηθὲν  
 ὑπὸ τοῦ προφήτου· Διμεμερίσαντο τὰ ἱμάτιά μου  
 ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.]  
 36 καὶ καθήμενοι, ἐτήρουν αὐτὸν ἐκεῖ. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφα- 25  
 37 λῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ 26  
 38 Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. Τότε σταυροῦνται σὺν αὐτῷ δύο 27  
 λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐναντίων.  
 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς 29 35  
 40 αὐτῶν καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις  
 οἰκοδομῶν, σῶσον σεαυτὸν. εἰ Τίς εἶ τοῦ Θεοῦ, καταδέηθι ἀπὸ τοῦ 30  
 41 σταυροῦ. Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες, μετὰ τῶν γραμμα- 31  
 42 τέων καὶ πρεσβυτέρων, ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται  
 σῶσαι. εἰ βασιλεὺς Ἰσραὴλ ἐστὶ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ  
 43 πιστεύσομεν ἐπ' αὐτῷ. Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐ- 32

λεγόμενον, ὁ μεθερμηνεύμενον. Λεγόμενος arose from the vicious reading ὅς preceding. Render "which word is (i. e. signifies) when interpreted, *Skull-piece*." This sense of λέγεσθαι is found also in John xi. 16. 'Ραββουνί· ὃ λέγεται διδάσκαλε. Thus in a kindred passage of Matth. i. 23. ὃ ἐστὶ, μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός. See also Mark v. 41. xv. 22. & 34. John i. 42. Acts iv. 36. In short, the thing is so certain, that I have ventured to edit λεγόμενον.

34. ὄξος—μεμικμ.] Mark xv. 23. mentions a potion administered to Christ, but he calls it ἐμνησιμὸν οἶνον. Now in order to remove the discrepancy, the best Commentators suppose that it was the same *drink* under different names; since ὄξος is used to denote wine (especially the poorer kinds); and χολή, though properly signifying *wormwood*, yet sometimes in the Sept. denotes *any bitter infusion*. Others are of opinion, that the potions mentioned by the two Evangelists were *distinct mixtures*; the vinegar mingled with gall being, they think, offered in derision; and the myrrhed wine, the *medicated cup* usually administered to criminals about to suffer a painful death. The former interpretation, however, seems to be preferable; and it is confirmed by the ancient *gloss* which has crept into many of the best MSS., and all the best of the ancient Versions, οἶνον. [Comp. Ps. lxi. 22.]

35. ἵνα πληρωθῇ—κλῆρον.] These words are found in comparatively few MSS., have no place in the ancient Versions, and several Fathers, nor the Edit. Princ. They have been cancelled by every Editor of note from Wets. to Scholz. [Comp. Ps. xlii. 19. John xix. 23.]

37. αἰτίαν αὐτοῦ.] Namely, the τίτλον, or *inscriptio* of his crime, his crimination, the crime laid to his charge. This was engraven on a metal plate, in black characters on a white ground. The striking discrepancy in the words of this inscription may very well have arisen from the language in which it was written.

39. ὁδοιποροῦντες i. e. "highway robbers," with which, and banditti of all sorts, Judæa then swarmed; an evil which has been ascribed to various causes—excessive population (arising

from frequency of divorce), misplaced lenity towards offenders, the impatience of the Jews under the Roman yoke, and the crafty policy of the governors in encouraging such offenders. [Comp. Is. liii. 12.]

39. κινοῦντες τὰς κεφαλὰς.] A mark of derision common to all the nations of antiquity, and here a fulfilment of prophecy. See Ps. xxii. 7.

40. ὁ καταλὼν, &c.] The ὁ refers to Σὺ understood; and καταλὼν and οἰκοδομῶν signify *populizer*, "who undertook to destroy." See Glass Phil. [Comp. supra xxvi. 61. John ii. 19.]

41. καὶ πρεσβυτέρων.] Many of the best MSS. add καὶ Φαρισαίων, which is adopted by Wets., Matth., Fritz., and Scholz.

42. ἄλλους—σῶσαι.] Beza, Beng., Pearce, and some others, would take the words *interrogatively*; which makes them, they think, more cuttingly sarcastic. But this does violence to the contour of the passage, and destroys the antithesis, which, as Fritz remarks, is strengthened by the Asyndeton. In further confirmation, I have in Recens. Syn. adduced the following apt examples. Aristid. iii. 430. B. (of Palamedes) πάσας τὰς ἄλλας εὐρίσκων μηχανὰς, μὴν οὐχ εὖρεν, ὅπως σωθῆσεται. Æschyl. Prom. V. 482—5. κακὸς δ' ἱατρὸς ὅς τις, εἰς νόσον Περσῶν ἀθυμεῖ, καὶ σεαντὸν οὐκ ἔχεις Εὐρεῖν ὅποιοις φαρμάκοις λίσσιμος. [Comp. Wisd. ii. 18.]

—βασιλεὺς, &c.] We may remark the *distinctive* taunts of the Jews and the Romans; the former of whom adverted to Jesus's claim to be *King of Israel* (i. e. Messiah); the latter, to his assuming the title of *King of the Jews*, which, however, many of the Romans understood as equivalent to Messiah. The *ἐπ'* is inserted by almost every Editor from Wets. to Scholz, on the authority of nearly all the best MSS., and several Versions and Fathers.

43. πέποιθεν ἐπὶ τὸν Θεόν.] The Commentators are at a loss to know what the railers here allude to; perhaps, they think, to his declaration at Matth. xxvi. 53. But that was delivered *aside* to his disciples. There is rather a reference to that *fearlessness* with which Jesus yielded himself to the soldiers sent to apprehend him; and which might



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15. 23. τὸν, εἰ θελεῖ αὐτόν. εἶπε γάρ· "Οὐ Θεοῦ εἰμι Πίος. Τὸ δ' αὐτὸ 44  
 39 καὶ οἱ λησταὶ οἱ συστανρωθέντες αὐτῷ ὠνείδιζον \* αὐτόν.  
 33 44 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας 45  
 34 ἐννάτης. Περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησαν ὁ Ἰησοῦς φωνῇ μεγάλῃ, 46  
 λέγων· Ἥλι, Ἥλι, λαμὰ σαβαζθαὶ; τοῦτ' ἔστι· Θεὶ μου, Θεὶ μου,

very well be thought to imply confidence in the Divine aid for deliverance. The rulers, however, in this taunt unwittingly fulfilled a remarkable prophecy of the Messiah, Ps. xlvii. 8.

—εἰ θελεῖ αὐτόν.] *Θελεῖν* here, after the manner of the Heb. *יִצְחַק*, denotes to *delight in*.

44. οἱ λησταὶ — αὐτόν.] Or rather *one* of them, as is stated in the more exact account of Luke. This trifling discrepancy may, however, be removed; not, indeed, by supposing an *enallage*, nor by introducing the figure *Amplification*, which cannot here apply, but by supposing that the Evangelist speaks *generally*. See Winer Gr. 21. *Ἀὐτόν* (for the common reading *αὐτῷ*) is found in almost all the best MSS., and is adopted by Wets., Griesb., Matth., Vater, Tittm., Fritz., and Scholz.

45. σκότος — πᾶσαν τὴν γῆν.] There are here two points, which have occasioned no small perplexity to the Commentators; 1. the *darkness* here recorded; and 2. the *distance* to which it extended. On the former subject, they are not agreed as to the *nature* of the darkness, and its *cause*. The recent Commentators in general seek to account for it in the ordinary course of nature; while the antient, and most modern ones regard it as preternatural. That it could not be produced by a total eclipse of the sun is certain; for that can only happen at a *change* of the moon; whereas it was now *full moon*. Besides, a total eclipse never continues beyond a quarter of an hour. Some ascribe it to a mist arising from sulphureous vapours, such as precede or accompany earthquakes. This, the naturalists tell us, may extend to a semi-diameter of ten miles from any spot. Those who adopt this view of the subject appeal to the words of ver. 51. καὶ ἡ γῆ ἐσέλαθη, &c. But can such a haze as that be *all* that is here meant? Taking the whole of the circumstances into the account, it should seem that both the darkness and the earthquake may be regarded as *preternatural*; something in the manner of a portentous natural meteoric phenomenon described by Ebn Batuta, in his travels, who mentions a certain spot as being "enveloped by a dense black cloud so close to the earth, that it might be almost touched with the hand." The darkness, which, it may be observed, is not said to have been *total* (nor, indeed, from the circumstances which are recorded as accompanying it, *could* it be such), was *probably* (for who shall dare to go beyond conjecture) produced (as Elsnor supposes) by a preternatural accumulation of the densest clouds, enveloping the whole atmosphere; such as that mentioned at Exod. x. 21—3., brought preternaturally, at the stretching forth of the hand of Moses, over the whole land of Egypt, except that portion occupied by the children of Israel, and which was meant to portend the calamities that should soon overwhelm the Jewish nation.

But to turn to the *second* question: the *extent* of this darkness. Most of the antient interpreters regard it as extending over the *whole earth*; though some of them, as Origen, and the most

eminent modern ones, confine it to *Judæa*; while those who hold the hypothesis of a thick *haze*, such as precedes earthquakes, necessarily to the *vicinity of Jerusalem*. The *second* is, I apprehend, the true view. For, 1st, there is nothing in the words of the original that compels us to suppose *universality*; and it is more natural to take the expression of *Judæa*, the place of the transactions recorded. So, in a kindred passage of Luke iv. 25., ἐγένετο λυγρὸς ἐπὶ πᾶσαν τὴν γῆν. The Fathers, indeed, and some modern Commentators (especially Grot.) allege, in proof of its universality, passages of Phlegon, Thallus, and Dionys. the Areopagite. But they are not agreed on the nature of *Phlegon's* testimony; indeed, *nothing* which they ascribe to him has any direct bearing on this event. As to the passage adduced from *Thallus*, cited by Jul. Africanus, who mentions a darkness over all the world, and an earthquake which overturned many houses in *Judæa* and elsewhere; there is no reason to think that Thallus lived *before* Christ; and as the more *ancient* Fathers quote him for other matters, but never for *this*, no weight can be attached to the passage in question. As to the story told of Dionys. the Areopagite, it is entitled to still *less* attention, since Dr. Lardner has proved that all the writings attributed to him are spurious. Besides, there was surely (if we may venture to pronounce on the inscrutable purposes of Almighty Providence) a peculiar propriety in the darkness being *confined to Judæa*;—as indicating the wrath of God on that country for the enormity then perpetrating; and presenting an apt emblem of the spiritual darkness in which that benighted region was involved. Finally, by adopting this view, and not needlessly exaggerating the intensity of the obscuration, we are enabled satisfactorily to account for the silence of the Pagan Historians, and even Josephus, without supposing in the latter a wilful suppression of truth. Indeed, that writer has passed by other occurrences which we should as little think he would omit as this.

46. Ἥλι — σαβαζθαὶ.] This is, with the exception of *εὐβ.* (which is Syro Chaldaic), taken from Ps. xxii. 1. Mark writes Ἑβραῖ and Λατῖν, making it all Syro Chaldaic, which was the dialect then prevalent in *Judæa*, and, no doubt, used by our Lord. It is of more consequence to consider the *purpose* for which the words were pronounced. They must not be allowed to express (what some have ventured to ascribe to them) *impatience*, *fault-findingness*, and *despair*. We are not, however, to preclude this by giving them, as some do, a very different sense to that which would otherwise be ascribed to them. It is better to suppose that, by citing the *verse*, and applying it to himself, our Lord meant to turn the attention of his disciples to the *whole Psalm*; and to signify to them that he was now *accomplishing* what is there *predicted* of the Messiah. It has indeed been thought by some, that the words are too expressive of extreme mental suffering to admit of such an explanation. They would regard them as "the natural effusions of



- 47 ἵνατί με ἐγκατέλιπες; Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες, ἔλεγον· 15. 23. MK. LU.
- 48 Ὅτι Ἡλίαν φωνεῖ οὗτος. καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν 35 36
- 49 σπόγγον, πλήσας τε ὄξους καὶ περιθελὶς καλάμῳ, ἐπότιζεν αὐτόν. οἱ
- δὲ λοιποὶ ἔλεγον· Ἄφες, ἴδωμεν εἰ ἔρχεται Ἡλίας σῶσαι αὐτόν.
- 50 Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ, ἄφηκε τὸ πνεῦμα. 37 46
- 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν 38
- 52 ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ
- μνημεῖα ἀνεόχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἀγίων
- 53 ἠγέρθη, καὶ ἐξεληθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ,
- εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

mental torture, scarce conscious of the complaints it uttered." But this is not a sufficiently reverent view. In short, *no* interpretation must be admitted which implies any expression of querulosity, or distrust in the favour and support of God. Moreover, on a subject so awfully mysterious as this, and that of the agony in the garden, it is better to abstain from all prying speculation, and learn, in the words of the Philosopher, *σφροδνῆν ἐν τῇ σοφίᾳ*.

47. Ἡλίαν φωνεῖ.] These were not, as some imagine, Roman soldiers; for *they* could know nothing about Elias. The best Commentators are of opinion that they were Hellenistic Jews, who either mistook Christ's words, or intentionally and maliciously perverted them, in derision of his claim to be the Messiah, and with reference to a common opinion, that Elias would return to life at the coming of the Messiah, and prepare the way for his kingdom.

48. καὶ εὐθέως—ἐπότιζεν αὐτόν.] Namely, in consequence of what Jesus had just before said (as recorded by John xix. 28.) διψῶ.

—καλάμῳ.] Some render *reed*; Campb. *stick*. But I prefer, with Markl. "*a stalk*;" a not unfrequent, and perhaps the primary, sense of the word. Thus Matthew and John will be reconciled; for the *βασάνῳ* of the latter is equivalent to *καλάμῳ βεσώπου*. The stalk of the hyssop is, in the East, so long, that it might easily reach our Lord on the cross; especially since it was by no means so high as is commonly supposed. Περιθελὶς may be rendered, "winding, or fastening it round." With *πλήσας ὄξους*, I would compare the Schol. on Aristoph. *σπόγγους πεπληρωμένους μελιτος*. [Comp. Ps. lxi. 22.]

49. ἄφες, ἴδωμεν.] Sub. *ἴνα*. This use of *ἄφες* and *ἄφετε* is not pleonaastic (as some imagine), but hortatory, like *our come*!

50. κράζας φωνῇ μεγάλῃ.] Gruner (a German Physician, author of a learned Tract to prove the death of Christ real, and not, as some sceptics have pronounced, a mere *syncope*) and Kuin. take this to indicate a loud *outcry* from pain; as in the case of persons oppressed with an excessive congestion of blood about the heart—the precursor of suffocation. But that does not here apply; for this was not a mere *outcry* but an *exclamation* in words, (as is clear from Luke xxiii. 46. and John xix. 30.) namely, *τετίλειται—κατίρ*. This sense of *κραῖν* is frequent in Scripture, especially as used of exclamations in precatory addresses to God. See Rom. viii. 15. Gal. iv. 6. James v. 4.

—ἀφῆκε τὸ πνεῦμα.] Many ancient and some modern Commentators suppose something *preternatural* in Christ's death, as being the effect of his *volition*. But there is nothing in the words of

Scripture to countenance such an opinion; though our Saviour's volition must be *supposed* to accompany his offering himself for the sins of the world. The term is no other than such as is frequently used, both in the Sept. and the Classical writers, of *expiration*, either with *πνεῦμα* or *ψυχὴν*. From the comparative shortness of time during which our Lord survived his crucifixion, some Commentators have supposed an especial interposition of the Deity. But it may very well be accounted for from natural causes, as is shown by Gruner, in the above-mentioned Tract de morte Christi verâ, from which copious extracts may be seen in Recens. Synop.

51. καταπέτασμα τοῦ ναοῦ.] This expression designates the *interior* of the two veils, which separated the Holy of Holies from the Sanctuary; and which is called by that name in the Sept., Philo, and Josephus. On the form and materials of this veil, see the authors referred to in Recens. Synop. From a most interesting passage of Pausan. v. 12, 12, which I have there adduced, it appears, that exactly *such* a veil (of woollen, richly embroidered, and in colour purple) was used at the Temple of Diana at Ephesus, and that of Jupiter at Olympia. It reached from the roof to the ground, and was drawn up and down by ropes.

At *εἰς δύο* there is the common ellipse of *μέρη*. This *rending* of the veil, must, like all the other occurrences of this awful scene, be regarded as preternatural. For, though some recent Interpreters ascribe it to the earthquake just after recorded, certain it is, that no earthquake could rend a veil of 60 feet long, so exceedingly thick as, from its size and purpose, it must have been. Besides, the earthquake is plainly *distinguished* from the rending of the veil. It was, beyond doubt, supernatural; and on the symbolical intent of it see Recens. Synop.

—καὶ ἡ γῆ ἐσεισθη.] This also must be regarded as preternatural; for though an earthquake be not of itself such, yet when we consider the circumstances which accompanied the one here described, we cannot but regard it as produced by the *direct* agency of the Author of nature, and, therefore, so far preternatural.

Of this earthquake vestiges still remain, in *immense fissures*, which attest the violence of the rending, and show the significance and propriety of the words καὶ αἱ πέτραι ἐσχίσθησαν. [Comp. xxvi. 31; 2 Chron. iii. 14.]

52. καὶ τὰ μνημεῖα ἀνεόχθησαν.] An effect not unfrequently attributed to earthquakes in the ancient writers. See Recens. Synop. In τῶν κεκοιμημένων there is not, as some imagine, an Hebraism, for the idiom occurs in the Classical writers.

53. καὶ ἐξεληθόντες—εἰσῆλθον, &c.] In this nar-



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15. 23. Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες 54  
39 47 τὸν σεισμόν καὶ τὰ γινόμενα, ἐφοβήθησαν φοῦδρα, λέγοντες· Ἀληθῶς  
Θεοῦ Πίος ἦν οὗτος.
- 40 49 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες 56  
ἤκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακοινοῦσαι αὐτῷ· ἐν αἷς 56  
ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ,  
καὶ ἡ μήτηρ τῶν νύων Ζεβεδαίου.
- 42 Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας 57  
43 50 52 τοῦτομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ. Οὗτος προσελ- 58  
θὼν τῷ Πιλάτῳ, ῥήσαστο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευ-  
46 53 σεν ἀποδοθῆναι τὸ σῶμα. καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐντίλιξεν 59  
αὐτὸ σινδόνι καθαρῇ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, 60  
ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκλύσας λίθον μέγαν τῇ θύρᾳ

rative there are *three* points which demand our attention. 1. *Who* were the οἱ ἐκκοιμημένοι. 2. What was the *purpose* of their being raised from the dead. 3. What was the *time* at which it took place. They were *holy persons*, whether Jews, (as old Simeon), or such as had *lately* died in the faith of Christ. They must have been persons *not long dead*, or they would not have been recognised by their contemporaries. The *purpose* is, with most probability, supposed to have been, to show that the power of the grave was destroyed, by *life* and *immortality* being brought to light by the Gospel; and thus a pledge given of the general resurrection. As to the *time*—that will depend on whether the phrase μετὰ τὴν ἔγερσιν αὐτοῦ be taken with the *preceding*, or the *following* words; on which Interpreters, ancient and modern, are divided in opinion. The *former* method seems the best founded. We need not, however, suppose, with some who adopt this view, that the resurrection in question was *gradual*, begun at the rending open of the graves, and *accomplished* after the resurrection of Christ. That would be too hypothetical; nor is it required by the declaration of the Apostle at Col. i. 18, and I Cor. xv. 20, that "Jesus was the first born from the dead, and the first fruits of them that slept." It is better to suppose (with some ancient, and a few modern Commentators), that the words are inserted somewhat out of place, and perhaps belong to *ἡγέρθη*. As to the hypothesis of the sceptical school in Germany, that the verses are spurious, it is destroyed by the *fact*, that the words are found in *all* the MSS. and Versions, and are so alluded to by the early Fathers as to show their existence in *their* time: and interpolation at an *earlier* period was next to impossible.

54. ἀληθῶς—εὖτος.] I have proved at large in Recens. Synop. that Θεὸς Ὑδὸς cannot mean, as Grot., Markl., Campb. Rosenm., and Kuin. maintain, "an innocent and just man," or a son of a God, (i. e. a demigod); but *the* Son of God, the Messiah. The soldiers could not but know Jesus's pretensions to be such; and the import of the phrase must have been familiar to them. And seeing the awful and preternatural circumstances which accompanied his death, it was natural that they should exclaim, *some* of them. This was truly an innocent and just person; and *others*. This was truly the personage he affirmed himself to be—the Son of God.

57. ἀπὸ Ἀρ.] scil. ὧν. This sense of ἀπὸ (for which ἐκ is sometimes used) corresponds to the Latin *ex*, the Welsh *ap*, and our *of*. The riches and honourable station of Joseph are mentioned, to show the fulfilment of Isa. lxi. 9. The best Commentators are agreed that Joseph was one of the Sanhedrim; for βουλευτὴς may be taken *improprie* for ἀρχων.

—ἐμαθήτευσεν.] for μαθητὴς ἐν. Of this intransitive sense examples are adduced by Wets. and Kypke from Plutarch and Jamblichus.

58. ῥήσαστο τὸ σῶμα.] Though the bodies of crucified persons were not *interred* by the Romans, yet they were generally given, on application, to their friends for burial. This would be more especially done in Judæa; because the custom of the country (founded on the Scriptural command, Deut. xxi. 23) required the bodies to be buried before sun-set; and particularly in the present case, on account of the approaching festival.

59. ἐντίλιξεν—σινδόνι.] Similar language is found in Herodot. ii. 86. in his account of embalment. The σινδὼν was a *web*, or wrapper of fine linen, which was used for the same purposes as our *sheets*; (see Thucyd. ii. 49, and my Note there), and also employed to roll around a corpse, previously to interment or embalming, being then secured by linen bandages. The word is derived by some from Sidon, where this linen was made. But it was chiefly manufactured in *Egypt*, and is therefore best derived from a similar word in the Coptic. Though I suspect that it *there* had its name (as in the case of our *nankeen* and *muslin*, so denominated from Nanking and Masulipatam) from the article being originally brought from *Sind*, (i. e. Hindoostan), by that trade which, from a period anterior to all history, subsisted between Egypt and the East.

60. ἐν τῷ καινῷ αὐτοῦ μν.] These *two* circumstances are mentioned, to show the *honour* paid to our Lord by Joseph (as Dio says Augustus buried Agrippa in his *own tomb*), and to preclude any cavil of the Pharisees; as if the corpse had been resuscitated by touching the bones of some prophet; see 2 Kings xiii. 21. On the general evidence for the reality of the resurrection, see Horne's Introd. [Camp. Isa. lxi. 9.]

—τῇ πέτρᾳ.] The Article here is very significant, and has reference to the rockiness of the country; on which we have the testimony of



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61 τοῦ μνημείου, ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνῇ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.	15.	23
	47	55
62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ		
63 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες· Κύριε, ἐμνήσθη-		
μεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρο-		
64 μαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας·		
μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ [νυκτὸς] κλέψωσιν αὐτὸν, καὶ		
εἰπωσὶ τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔστιαι ἡ ἐσχάτη		
65 πλάνη χειρῶν τῆς πρώτης. Ἐφη δὲ αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστω-		
66 διαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἡσφαλί-		
σαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.	16.	24.
1 XXVIII. ὉΨΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάταν, ἡλθε Μαρία ἡ Μαγδαληνῇ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.	1	1

Strabo and Josephus, confirmed by modern travellers.

—προσκυλίας λ.] The Commentators remark, that it was an Oriental custom thus to guard the entrances of caves, and also of subterranean sepulchres. This was, however, not confined to the East, but extended to the West; as appears from the Classical passages adduced by Grot. and by myself in Recens. Synoptica; whence it appears that in the early ages stones were generally used in the place of doors to caves or vaults. The stone panelled doors which close many of the Egyptian monuments, were an invention midway between the *block of stone* of the primitive times, and the *wooden door* of after ages.

62. τὴν παρασκευὴν.] Παρασκευὴ denoted the *day preceding any sabbath or festival*, as being that on which the *preparation* for its celebration was to be made. See Horne's Introduct.

—συνήχθησαν πρὸς Π.] “convenerunt ad Pilatum.” There is a *significatio prægriens* for, they went to and assembled at, i. e. they went in a body to.

63. πλάνος.] This word, like the Latin *planus*, signified properly a *vagabond*, and, from the adjunct, a *cheat*, *impostor*, &c. Μετὰ τρεῖς ἡμέρας, i. e. within three days, equivalent to the third day. See Note on Matt. xvi. 21. That the Jews so understood it, is plain from the next verse. “A most amazing instance of God’s providence (observes Markland) to make Jesus’ greatest enemies bear witness, that before his death he had foretold his resurrection within three days.” To which of the prophecies (whether that at Matt. xiii. 40, or at Matt. xxvi. 61,) they alluded, is not clear. Certain it is, however, that our Lord’s declaration, that he should rise from the dead, was publicly known.

64. καὶ ἔστιαι ἡ ἐσχάτη πλάνη, &c.] A proverbial saying, importing that it would be worse if the whole people should acknowledge him as Messiah, and thus rise up in rebellion. Νυκτὸς after αὐτοῦ is wanting in most of the best MSS., Versions, and some Fathers, and is cancelled by Griesb., Fritz., and Scholz. Yet it is defended by xxviii. 13.

65. ἔχετε κουστωδίας.] The Commentators are not agreed whether ἔχετε should be taken in the Indicative, or in the Imperative. Either method is admissible; but as no example has been adduced of such a sense of ἔχειν as *to take*, though

found in the corresponding term of modern languages; and especially as the sense thus yielded is not so suitable to what follows, the *former* method (which is confirmed by some ancient and the best modern Commentators) seems preferable. Render, “ye have a guard;” namely, that stationed in the Castle of Antonia, and which was meant to quell any tumult in the city.

—ὡς οἴδατε.] The sense of this expression too is controverted; but the best rendering seems to be that of Grot. Schleus., Rosenm., Kuinoel, Fritz., and others, “quantum potestis.” In fact, there is an ellipsis of ἀσφαλιστάτα, to be supplied from ἀσφαλίσασθε. The literal sense is, “as safely as ye know how,” i. e. as ye are able.

66. σφραγίσαντες.] A mode of security in use from the earliest times; (as we find from Daniel vi. 17.), when it supplied the place of locks. See the Classical citations adduced by Wets. and myself in Rec. Synop. In the present case, the sealing material (no doubt with Pilate’s seal) is supposed to have been affixed to the two ends of a cord or band brought round the stone. Μετὰ τῆς κουστωδίας may either (by such a transposition as that supra ver. 53,) be referred (with Raphel., Kypke, and Kuin.) to ἡσφαλίσαντο τὸν τάφον; or rather the words may be taken (with Fritz.) as a *brachylogia* for μετὰ τοῦ προσθεῖναι τὴν κουστωδίαν, “together with (a setting of) the guard,” i. e. at this same time that they set the guard.

XXVIII. 1. ὁψὲ δὲ σαββ.] This must, with Krebs, Wahl., Tittm., Kuin., and Fritz., be explained, “after the sabbath,” i. e. as Mark more clearly expresses it διαγενομένου τοῦ σαββάτου, which must determine the sense here. Of this signification the Commentators adduce examples from Philostr., Plut., Ælian, and Xenophon.

—τῇ ἐπιφωσκούσῃ.] An elliptical expression for ἅμα τῇ ἡμέρᾳ ἐπιφ. The complete one occurs in Herodot. iii. 36, and ix. 44. The word is said by Casaub. to be used properly of the first appearing of the heavenly bodies. It may be paralleled by our verb to *daen*. Μίαν is for πρώτῃν, by an idiom often found in the Sept., and derived from the Hebrew, though it exists, more or less, in most languages. On the evidence for our Lord’s resurrection the reader is referred, for a general view of the subject and the arguments establishing the credibility thereof, to Horne’s



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16. 24. Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γάρ Κυρίου καταβάς ἐξ 2 οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔδυμα αὐ- 3 τοῦ λευκὸν ὥσπερ χιών. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τη- 4 ροῦντες, καὶ ἐγένοντο ὥσπερ νεκροί. Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς 5 γυναῖξιν· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμέ- 6 ρον ζητεῖτε. Οὐκ ἔστιν ὧδε· ἠγέρθη γάρ, καθὼς εἶπε. δεῦτε ἰδετε τὸν 7 τόπον ὅπου ἐκεῖτο ὁ Κύριος. Καὶ ταχὺ πορευθεῖσαι εἰπατε τοῖς 8 μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἰπον ὑμῖν. Καὶ 9 ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. Ὡς δὲ ἐπορεύοντο ἀπαγ- 9 γεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας,

Introduct. vol. i. p. 239. 260. For a *harmony* of the various narratives, to Mr. West and Dr. Townsend, and especially to Mr. Townsend (Chron. Arr.), and Mr. Greswell. On the important point of the *change of the Sabbath* from the seventh to the first day of the week, which arose out of our Lord's resurrection on the latter, the reader is referred to Horne's Introduct. to a pamphlet of Dr. Millar of Armagh, and especially to an elaborate Sermon with Notes by Professor Lee of Cambridge, 1833. From which works it appears, that there is sufficient warrant in Scripture for the change of the Sabbath, without recurring to the Romish doctrine of *independent tradition*; and also that there is great reason to think the Patriarchal Sabbath coincided with our *Sunday*; also that, as it was thrown back to *Saturday*, in order to commemorate the Jewish Exodus; so that the *return* to the original Sabbath, when the purpose for which the new one had been appointed was answered, was just as reasonable as its former change. In short, to use the words of Professor Lee, *ubi supra*, "As the original sabbath had been sacred from the beginning, and had lost nothing of its primitive sanctions by having been accommodated to the times of the egress; and, as that system had come to an end, that day would now necessarily recur, by virtue of the precept which at first sanctified and set it apart. There would, consequently, be no necessity for any new commandment, in the New Testament, again to sanction it for the future observance of the Church." Nay, Professor Lee is further of opinion (and gives good reasons for supposing) that the heathens took this day, with its observances, from the Patriarchs; and that, as nothing ever occurred which could have induced the heathens to interrupt the recurrence of this as the *seventh* day, its observance must have come down to us from times as ancient as those under which the first appointment of a sabbath was kept.

2. καὶ ἰδοὺ σεισμὸς, &c.] I have in Recens. Synop. shown that the interpretation of *σεισμὸς* propounded by some Interpreters (namely, a *tempest* or *whirlwind*) cannot be admitted still less that of "trembling" or "fear." Not merely absurd, but irrelevant, is the interpretation of *ἄγγελος* by the Sceptical School of Theologians in Germany, by which it is made to mean, not a

person, but a *thing*; i. e. lightning or flames, which often accompany earthquakes.

3. ἰδέα] form, figure, or appearance; a signification frequent in the best Classical writers.

—λευκὸν ὥσπερ χιών.] A simile of frequent occurrence in writers of every nation. "Whiteness (says Grot.) having ever been a symbol of purity and sanctity." See Dan. vii. 9. Apoc. iii. 4; vi. 11; vii. 9 and 13. Hence among all the nations of antiquity, it was customary for those who were celebrating divine worship to be clothed in white. But to this whiteness of garment there was, in these *angels*, superadded an undefinable and peculiar splendour, something like what is attributed to Christ in the transfiguration. (xvii. 2.) So Luke says they were *ἐν ἰσθμοῖσιν ἀστραπτέαις*, a sign of celestial glory, such as Herod presumptuously affected. See Acts xii. 22.

4. ἀπὸ τοῦ φόβου.] Ἀπὸ here denotes the *origin* and cause of the fear; an idiom common to both Greek and Latin. Ἐγένοντο ὡς νεκροί is an hyperbolical phrase common to all ages and all languages.

6. τόπον.] The word here denotes the cavity, or *cell*, hollowed out in the vault; and in which was deposited the corpse. [Comp. supra xii. 40, xvi. 21. xvii. 23.]

8. μνημεῖον.] The *μνημεῖον*, or *monumentum*, amongst the Greeks and Romans, and perhaps the Jews, consisted of the cave, קבר, קבר, and קבר, τὸ ἐπαύριον, a small inclosure in the same ground around it. This whole *monumentum* was also itself situated in a larger space of ground, outside of the inclosure, called by the Romans *tutela monumenti*; and here corresponding to the cultivated garden.

—μετὰ φόβου καὶ χαρᾶς.] The phraseology (with which Wets. compares several passages from the Classical writers) strongly expresses the mingled sensations of *fear* (or rather *awe*) at the appearance of the angel, and *joy* at the good news he announced.

9. χαίρειτε.] This is wrongly rendered by Cambr. "rejoice." It is a common form of salutation. So the Syriac renders, "Pax vobis!" Our *Heb.* best represents the sense; since *shalom*, in the language of our ancestors, denoted health, prosperity, and good of every kind.

—ἐκράτησαν πόδας] i. e. in the manner of sup-



- 10 καὶ προσεκύνησαν αὐτῷ. <sup>a</sup> Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖ- <sup>a John 20. 17.</sup>  
<sup>Acts 1. 3.</sup> σθε· ὑπάγετε, ἀπαγγέilate τοῖς ἀδελφοῖς μου, ἵνα ἀέλθωσιν εἰς τὴν  
Γαλιλαίαν· καὶ ἐκεῖ με ὄψονται.
- 11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν  
12 πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συνα-  
χθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ  
13 ἔδωκαν τοῖς στρατιώταις, λέγοντες· Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ  
14 νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. Καὶ ἐὰν ἀκουσθῇ  
τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους  
15 ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν.  
Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.
- 16 <sup>b</sup> Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, [εἰς τὸ <sup>b Supr. 26. 32.</sup>  
17 ὄρος] οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. Καὶ ἰδόντες αὐτὸν προσεκύνησαν

pliants; who used to prostrate themselves, and embrace the feet of those from whom they sought protection. Brug., Lightf., and Rosenm., take it to mean "kissed his feet;" a custom also prevalent in the East, from whence it afterwards passed to the West. But the words will not admit such a sense. And, indeed, the deep awe which inspired their adoration (on which see Note on Matt. ii. 2,) seems to have scarcely permitted an action rather importing affection than any more reverential feeling.

10. καὶ ἐκεῖ με ὄψονται] i. e., as Fritz. says, καὶ ἀπαγγ. ὅτι ἐκεῖ με ὄψονται.

12. ἀργύρια ἱκανὰ] ἱκ. for πολλά; which use is frequent when the word occurs with nouns signifying many. The Commentators regard ἀργ. as plural for singular. In fact, ἀργύριον denotes 1. silver in bullion; 2. silver coined; in which sense it is chiefly used in the singular; 3. silver coins; but chiefly the stater, tetradrachma, or shekel; in which sense it is generally used in the plural, mostly accompanied with numerals, or words that imply number, as many, few, &c. 4. In the plural it denotes money, as here.

13. ἔκλεψαν αὐτὸν] "took him away clandestinely." In this sense κλέπτω occurs in 2 Sam. xix. 41. Several examples from the Classical writers are adduced by the Commentators, but not any quite apposite. One, however, exists in Thucyd. vii. 85.

14. ἐπὶ τοῦ ἡγεμόνος.] Here ἐπὶ is not for ὑπὸ, as some maintain; but is used in the sense *apud, coram*, as the Syr. takes it, with the approbation of Grot. and Fritz.

— πείσομεν αὐτὸν] "we will appease (his wrath), conciliate his pardon and favour; namely, by entreaties or gifts." There is, however, no ellipse of χρήμασι, as some recent English Commentators suppose. The means of persuasion are left to be imagined. Ἀμερίμους ποιήσομεν is a phrase corresponding to the Latin *indemnem vel securum præstare*, (scil. a malo), to make one safe and sure [from harm].

15. ὁ λόγος οὗτος] i. e. this story, about the stealing of the body, which was put into the mouths of the soldiers. That it was studiously disseminated by the Jews, we learn from a passage of Justin Martyr cited by the Commentators; indeed, traces of it are found in the Rabbinical writings.

16. εἰς τὸ ὄρος οὗ, &c.] Since neither by himself, in his prophetic declaration at Matt. xvi. 32,

nor in his promise, supra v. 10, nor by the angel, v. 4, is any mountain specified as the place of meeting between Christ and his disciples, it is argued by Whitby, Mackn., and other English Commentators, that the words οὗ ἐτάξαντο must be referred, not to ὄρος, but to Γαλιλαίαν. This, however, would be doing such violence to the construction, that it cannot be admitted. At the same time, there is little doubt that the Apostles did assemble for that purpose on a mountain (for the same reason that our Lord chose mountains for prayer, &c.); and probability and ecclesiastical tradition concur in pointing out Tabor as the place. Are we, then, to suppose that there is, in the passage before us, a reference to a particular spot of meeting, which, nevertheless, has not been mentioned by the Evangelist, where one might have expected it, supra v. 10? Had Kuin. and Fritz. thought so, they would, no doubt, have imputed it to the "hasty negligence with which," they say, "the Evangelist speeds to the conclusion of his Gospel." But far be such irreverence from serious believers! Besides, neither do the other Evangelists, who have supplied what St. Matthew here omits, make mention of this circumstance; which yet would not be likely to be omitted. And it is scarcely probable that our Lord would appoint the place, and not fix the time: since any long continuance in so wild and desert a place as Mount Tabor, must have been very inconvenient to the disciples. I cannot help suspecting, that the words εἰς τὸ ὄρος (which ought to be rendered, not "into a mountain," but "unto the mountain,") are not genuine. They are not found in six MSS., and therefore I have thought proper to place them within brackets. They seem to have arisen from a marginal remark of those who were well aware of the Ecclesiastical tradition, that this transaction took place at Mount Tabor; whence it seems others afterwards introduced them into the text, as thinking them required by the *ov*, and as serving to make the thing more definite. By their removal the difficulty in question will vanish; since the *ov* will thus refer to Γαλιλαίαν just before, and the reference to v. 9 will be more distinct; vv. 11—15 being, as Dr. A. Clarke saw, in some measure parenthetical. The *ov* is thus used for *ol*, whither, as at Luke x. 1. ἀπέστειλεν αὐτοὺς εἰς πᾶσαν πόλιν — *ov* ἐμellen αὐτοὺς ἰσχυροῦσθαι, and xxiv. 28. ἡγγισαν εἰς τὴν κώμην, *ov* ἵκοντο αὐτοὺς. 1 Cor. xvi. 6.

The above Commentators are of opinion, that



c Supr. 11. 27. αὐτῶν· οἱ δὲ ἐδίδασκον. <sup>c</sup> Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, 18  
 John 3. 35. & 13. 3. & 17. 2. λέγων· Ἰδοὺθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. <sup>d</sup> Πορευ- 19  
 Heb. 1. 2. & 2. 6. θέντες [οὗν] μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ  
 d Mark 16. 15. Luke 24. 47.

although the Evangelist does not mention more than the *Eleven*, yet that we may suppose there were many more witnesses; namely, the *Seventy* and other recently converted disciples, so that the number may coincide with the 500 mentioned by St. Paul, 1 Cor. xv. 6. But thus what is said v. 19. πορευθέντες μαθητ. π. τ. ἔ. would have to be referred to the *whole*; which cannot be meant. Besides, St. Paul there expressly *distinguishes* the appearance to the *Apostles* (the Twelve or Eleven) from that to the 500 (meaning the disciples at large).

17. οἱ δὲ ἐδίδασκαν.] There has been some difficulty raised both as to the *construction*, and the *persons* meant by οἱ δὲ. As to the former, there can be no doubt but that the οἱ δὲ is rightly taken, by some ancient and several of the best modern Commentators, for *τινὲς δὲ*; of which many examples are adduced. But the latter difficulty is not so easily removed. To resort to conjectural alteration, with Beza, is to cut the knot. To take ἐδίδασκαν, with Grot., Doddr., and Fritz., as a pluperfect, ("had doubted,") is harsh, and too much like a device for the nonce. In Recens. Syn. and the first Edition of this work, I gave the preference to the interpretation of Whitby, West, Owen, and Kuin., who refer the words to the *seventy disciples*, some of whom might have scruples remaining, and who would probably attend together with the Eleven. But I am now persuaded that that view is inadmissible; not so much because it has no countenance from St. Matthew, as because it is contradicted by the express words of St. Paul. Nor are we compelled to take the οἱ δὲ of *one only*, Thomas; for we may suppose, that although he alone *expressed* his doubts, yet there might be at least one more besides, who felt distrust, doubting the *bodily* presence of the Lord. The construction is elliptical. for καὶ ἰδόντες αὐτὸν, οἱ μὲν προσεκύνησαν αὐτὸν, οἱ δὲ ἔδ., or οἱ δὲ *τινὲς*. So Thucyd. vi. 15. οἱ μὲν πλείστοι στρατεύειν παρήνουν, οἱ δὲ *τινὲς* καὶ ἀντέλεγον.

Διστάζων properly signifies to stand *in dubio*, not knowing or determining which road to take. The metaphor may be illustrated from the following elegant passage of Eurip. Orest. 625. διπλῆς μεριμνῆς διπλήτους λὼν δόδος.

18. Ἰδοὺ μοι πᾶσα ἔξ.] "all power of every kind," the highest authority (δόξα προαῖνιος, John xvii. 5. and 24.) These words have been by some so explained as to derogate from the *Divinity* of Christ. But, when properly understood, they will by no means lead to any such conclusion. It is justly argued by Whitby and Medo, that as in his *Divine* nature our Lord doubtless had this power from all eternity, so, if this declaration be supposed to be made with respect to his *Divine* nature, it must be understood of him as being *God of God*, deriving his being and essence by an eternal generation from the Father. But he was also perfect *man*, as well as perfect *God*; and therefore the words may have been spoken in reference to his state of *humiliation*, now about to terminate in glory at the right hand of God; before which time he could not *exercise* this power, though he had before received it. In short, such unlimited power could neither be received nor exercised by any Being less than *God*. Christ therefore is *God*.

— πορευθ. οὖν μαθητ., &c.] The connexion here is ably traced by Bp. Beveridge, thus, — "I have now all power, &c. conferred upon me; *by virtue of which* therefore I empower and commission *you* to enlarge, settle, and govern the Church which I have founded." Thus we have here that great commission granted by Christ to his Apostles and their successors, with respect to all nations (both Jews and Gentiles) embracing three particulars, μαθητεύειν, βαπτίζειν, and διδάσκειν, i. e. 1. to discipline them, or convert them to the faith; 2. to initiate them into the Church by baptism; 3. to instruct them when baptized in the doctrines and duties of a Christian life. From the present passage we may infer three things, 1. the necessity of baptism; 2. the lawfulness of *Infant* baptism; 3. the doctrine of the *Trinity*: since we are baptized in (or unto) the Father, Son, and Holy Ghost, without any mention of difference, distinction, or superiority. And with respect to the *second* point, "no argument can," as Dr. Doddridge says, "be drawn from these words to the prejudice of infant baptism," because, though especially *adapted to adults*, as necessarily forming the bulk of the first converts; yet it need not be thought to exclude *infants*, who cannot be expected to have faith in order to be baptized. And this inference would necessarily be drawn by the Jews, since they were accustomed to see infants baptized; and would naturally conclude, that as no alteration was announced, the *mode* of admission into covenant remained the same. The *propriety* of infant baptism may be inferred from the analogy which the rite bears to *circumcision*, and the baptism of *proselytes*, which included their *children* as well as themselves. There is precisely the same reason why the children of *Christians* should be admitted from their infancy into the Christian covenant, as why the infants of Jewish parents should be admitted into the Mosaic Covenant. Infants being as capable of covenanting in the one case as in the other. And if God did not consider their *age* any objection against even *circumcision*, or the baptism of the children of Jewish proselytes; we have no reason to urge it as an objection against being received to Christian baptism. In short, it may be confidently pronounced, that Infant Baptism has subsisted from the times of the Apostles to the present day. Timothy was brought up a Christian ἀπὸ βρέφους, as multitudes of others must, when whole families were baptized. So also Justin Martyr, Apol. i. says that there were then many of both sexes, 60 or 70 years of age, αἱ ἑκ π. αἰδων ἑταροεπισκευαὶ πρὸ Χριστοῦ, ἀγνοοῦσι δὲ μυστήρια. And certain it is, that in Tertullian's day, the practice was general. In fact, had infant baptism *not* subsisted in the time of the Apostles, what, (as Wets. observes) would have been done with the infants or male children of Christians? Were they to be *circumcised*? certainly not. Were they then to be brought up in neither Judaism nor Christianity, but with their minds a *tabula rasa*? certainly not. "Bring them up," says St. Paul, "in the fear and nurture of the *Lord*." Otherwise they would have been in a worse condition than if their parents had never been Christians. And though nothing is said in Scripture to *enjoin* infant baptism, it was not ne-



20 ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες  
αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλαμην ὑμῖν. Καὶ ἰδού, ἐγὼ μεθ'  
ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

cessary that it should be expressly enjoined ; just as neither the age nor sex of those admitted to the Lord's Supper is mentioned or prescribed. On the other hand, there was a good reason why that should *not* be done ; namely, lest superstitious persons should stick at the *bark* only of the doctrines, and give their chief attention to what is *ceremonial*, to the neglect of what is *essential*." See more in Wets., who also well observes, that whatever may be thought of *other* passages, certainly in *this*, which contains the institution of baptism, a *mild and liberal* exposition of μαθητεύειν is to be preferred to a rigid interpretation. Such, indeed, as there is no doubt was adopted by the *Apostles*. On this subject see more in the able Notes of Lightf. and Whitby, and especially an elaborate annotation of Wets. translated and given entire in Rec. Syn. The reader is also referred to an able pamphlet by the learned and candid Professor Stuart (of America), on the Mode of Baptism, who after having at large considered the subject of *sprinkling* as compared with *immersion*, and proved that the former is equally as proper as the latter, as sufficiently expressing the same intention, concludes with the following remark on *Infant Baptism*. "I have only to say

that I believe in both the propriety and expediency of the rite thus administered ; and therefore accede to it *ex animo*. Commands, or plain and certain examples, in the New Testament relative to it, I do not find. Nor, with my views of it, do I need them. If the subject had respect to what is *fundamental*, or *essential*, in Christianity, then I must find either the one or the other, in order to justify adopting or practising it. But as the case now is, the *general analogy* of the ancient dispensation ; the *enlargement* of privilege under the Gospel ; the silence of the New Testament on the subject of receiving children into a special relation to the church, by the baptismal rite, which shows, at least, that there was no dispute in early ages relative to this matter ; the certainty that in Tertullian's day the practice was general ; all these considerations put together — united with the conviction that baptism is *symbol* and *dedication*, and may be so in the case of infants as well as adults ; and that it brings parents and children into a peculiar relation to the church, and under peculiarly recognized obligation — serve to satisfy me fully, that the practice may be, and should be continued."



# ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΕΥΑΓΓΕΛΙΟΝ.

Ι. ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ τοῦ Θεοῦ ὡς γέ- 1  
γραπται ἐν [Παύλῳ] \* ἰῶ \* προφήτῃ· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν 2

C. I. The writer of this Gospel is almost universally admitted to have been John, surnamed Mark, who was sister's son to Barnabas, and son of Mary, a pious woman, at whose house the first Christians usually assembled at Jerusalem. This is, indeed, denied by Grotius, and, after him, by Dr. Burton; but the objections of the former have been overruled by Fritz. And as to what is urged by the latter, that "if the Evangelist died, as we are told by Eusebius, in the 8th year of Nero (i. e. A. D. 61 or 62), he could not be mentioned in the 2d Epistle to Timothy, which was not written till, at the earliest, A. D. 64;" we are surely not authorized to reject, on so slender a ground, what is founded in high probability, supported by the earliest Ecclesiastical tradition, on a point where it could scarcely fail to preserve the truth. It is more reasonable to suppose, either that Euseb. was *misinformed* as to the exact date; or rather that there is some mistake of the scribes in the figure. Probably for H we should read Π (13).

Mark was no. an Apostle, nor probably one of the Seventy disciples, especially as St. Peter (1 Pet. v. 13.), calls him his *son* [namely, in the faith], i. e. his convert. For the outlines of the Evangelist's history traced from the N. T. and the early Ecclesiastical writers, the reader is referred to Mr. Horne's Introduction. The time when this Gospel was written is much disputed, and cannot be fixed with certainty; but it is with most probability fixed at A. D. 66 or 67, and a little after the time when St. Luke published his Gospel: certainly not till after the death of St. Peter, and probably St. Paul. This matter is, however, closely connected with another question, of far greater importance, — whether, in writing his Gospel, Mark made use of the Gospel of Matthew? On this the opinions of the learned are at the antipodes: some maintaining that Mark's Gospel is only an abridgement of Matthew's; others, that Mark made no use of that Gospel — nay, was totally unacquainted with it:

indeed, that the Gospels were *all* of them formed without knowledge of, and independently of each other. Now here, if ever, "in medio tutissimus ibis." The instances of verbal coincidence are so striking (nearly the whole of the Gospel being found in Matthew) as to forbid the *latter* supposition. And as to the *former*, it may, with equal confidence, be maintained, that this Gospel is *not* a mere abridgement of St. Matthew's, since it differs from it (as we shall see) in many important respects. The question whether St. Mark made use of St. Luke's Gospel, is of more difficult determination. Dr. Hales thinks that Griesbach has, by an elaborate process, furnished strong internal evidence of the priority of Luke's Gospel to Mark's. In using these Gospels, Dr. Hales thinks that Mark in general rather adopted the *language* of Matthew, but the *order* of Luke; yet neither *implicitly*. Besides, he is more circumstantial and correct than either of them in the relation of joint facts. Now, Dr. Hales argues, had Luke followed Mark (as is the common opinion), it is not credible that he would have omitted *all* those; since even John has used *some*. And this priority of Luke to Mark is not only maintained by many eminent moderns, but confirmed by the authority of Clemens Alex., who attests that Gospels, with the *genealogies*, were first written, and by Julian, who mentions them in the order — *Matthew, Luke, Mark, and John*. We can, as Dr. Hales observes, account *thus* for the order in which they at present stand. "From the time that the notion prevailed that Mark's Gospel was an abridgement of St. Matthew's, it was natural to place it *next* to St. Matthew's." This (I would add) might take place even on the opinion that Mark *chiefly* followed Matthew. Thus, also, when Tertullian ranges the Gospels of Matthew, John, Luke, and Mark, he classifies them into *original*, and, in some degree, *compilatory* compositions. To advert to a yet more important subject — it may be thought surprising, that persons of acknowledged ability should have adopted opinions so diametrically



ἄγγελόν μου πρό προσώπου σου, ὅς κατασκευάσει  
 τὴν ὁδόν σου [ἔμπροσθέν σου,] Φωνὴ βοῶντος ἐν

opposite to each other, as to the *origin*, or sources, and *nature* of the Gospels. But the truth is, that the existence of such striking *verbal coincidences* between Matthew, Mark, and Luke, when coupled with the remarkable *variations*, and almost *discrepancies* in their respective accounts, presents a most perplexing phenomenon. Hence men of talent have set themselves to devise such *hypotheses*, as to the origin of the Gospels, as may satisfactorily *account* for these phenomena; and, as might be expected, they have, to a certain *degree*, met with success. Of the many that have been propounded, *four alone* deserve any attention. 1. That *one* or *two* of the three Gospels were taken from the *third*. 2. That *all three* were derived from some *original document*, Greek or Hebrew, common to all three. 3. That they were derived from *detached narratives* of parts of the history of Christ, communicated by the Apostles to the first converts. 4. That they were derived from *oral tradition*. Now as to the *traditional hypothesis*, suffice it to say that, besides proceeding on a wholly gratuitous *assumption* (as to the existence of *verbal Gospels*), and taking for granted other things (as to the *length of time* which elapsed before a Gospel was committed to writing, &c. &c.) it only brings upon us new and *real difficulties* in the place of *alleged ones* (especially as to the *uniformity* of such tradition), and is utterly inconsistent with the striking *verbal coincidences* found in the Gospels. As to the *documentary hypothesis*, even in its most modified and least objectionable form (No. 3.), it is liable to the same objections as No. 2., of *complexity* and *artificialness*; and that fatal one, the *silence of all Ecclesiastical antiquity* as to the existence of any such primary document, or documentary narratives. In short, of all these three hypotheses, (namely 2, 3, 4) we may truly say, that, while they are such as by no means to command our credence, they detract not a little from the *authority* of the first three Gospels as inspired compositions. Whatever may be the *modifications* with which either the *documentary* or the *traditional hypotheses* be brought forward — whatever may be the *refinements* resorted to — they are insufficient to elude the plain inference, implied in each and all, that the Evangelists are scarcely to be regarded as *regular*, much less as *inspired historians*. There is, indeed, the less excuse for resorting to these hypotheses, since it is wholly *unnecessary* so to do; as will appear from an examination of the *first-mentioned hypothesis*, which has been held, with various modifications, by many of the most eminent Theologians and Commentators, ancient and modern. Even to this view, indeed, objections may, and have been made, which are thus summed up by Mr. Horne, Vol. I. 494 & 496: "1. The Evangelists could have no *motive* for copying from each other. 2. It does not appear that any of the ancient Christian writers had a suspicion that either of the first three Evangelists had seen the other Gospels before he wrote his own. 3. It is not suitable to the character of any of the Evangelists, that they should abridge or transcribe another historian. 4. It is evident, from the nature and design of the first three Gospels, that the Evangelists had not seen any *authentic* written history of Jesus Christ. 5. All the first three Evangelists

have several things peculiar to themselves; which show that they did not borrow from each other, and that they were all well acquainted with the things of which they undertook to write a history." On a close examination, however, of these objections, some, it is conceived, will be found groundless, others to proceed from *misapprehension*, or *taking for granted* what has not, and cannot be *proved*: in short, that all put together have not weight enough to decide even a doubtful case. That there should have been such various *modifications* of the hypothesis now under consideration, is no proof, as the objectors to it allege; that it is wholly unfounded. *Extremes have in all ages produced extremes*. From the strong verbal coincidences between this Gospel and that of St. Matthew, many, from the time of Augustine downwards, have regarded Mark as a mere epitomizer of Matthew. Now this is at variance with the universal testimony of early antiquity, and is forbidden by the *alterations* in the order of time and the arrangement of facts, and the *addition* of much matter not found in Matthew. The strong coincidences may serve to prove that he often *followed* Matthew; but his frequent *deviations* from Matthew show that he was by no means an abridger. But, on the other hand, that the *succeeding Evangelists* did not see each the Gospel of his predecessor, is, as Dr. Hales observes, "a *negative* which cannot be *proved*. Whereas the *affirmative* is highly probable, from the intimate connection and correspondence between them, and appears to be sufficiently established from *internal evidence*." Upon the whole, there seems no good reason to reject the first-mentioned hypothesis; which will, I apprehend, have only to be *duly modified*, and properly *limited*, to free it from all reasonable objection. The state of the evidence as to the verbal coincidences is, as we have seen, such as to utterly *exclude* the notion (otherwise improbable) that the Evangelists who followed the *first* did not know, much less make use of, their predecessors' works. The case seems to have been this: 1. That the Gospels of Matthew and Luke were original and independent narratives (except that Luke probably made some use of the Hebrew original of St. Matthew). 2. That Mark's Gospel appeared after those two; and that the Evangelist freely used the matter contained in one or the other, according as it suited his purpose, and was agreeable to his plan. 3. That such parts as are not found in Matthew or Luke, were either derived from St. Peter (under whose sanction and direction he wrote), or at least from the testimony of "eye-witnesses, and ministers of the word." As to the *discrepancies* (which, however, have been much exaggerated) between his Gospel and that of St. Matthew, they will (as Dr. Hales observes) "not prove that he could not have known of it, or used the Gospel; but only that he felt himself authorized to claim the character of an original historian; which, considering his many advantages for arriving at the truth, and the countenance and direction of St. Peter, he might well do." This view, while it satisfactorily accounts for the verbal coincidences, cannot, when properly understood, be justly thought to derogate from the credit of St. Mark's Gospel, as a Canonical work, or one written under Divine inspiration. See Dr. Hales' judicious remarks on the



MT. LU.

3. 3. τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποι-  
 3 4 εἴτε τὰς τρίβους αὐτοῦ· ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ 4

inspiration of the Evangelists. Vol. iii. pp. 26 — 30. To advert to the *purpose* of this Gospel, "A brief and plain account (to use the words of the same writer) of the grounds of the Christian religion was, even after the Gospels of Matthew and Luke, wanted for plain and unlettered persons. And this Mark, under the sanction and with the occasional assistance of St. Peter, undertook to draw up, at the request (as we learn from early Ecclesiastical writers) of the Christian converts of Rome, who had attended on St. Peter's preaching. In compliance with their request, Mark most judiciously selected, and sometimes *enlarged*, the more important parts of Matthew and Luke, and adapted them to his peculiar purpose; which was to give a *succinct* history of our Lord's ministry, commencing from the preaching of the Baptist to his *Ascension*, and concluding with the preaching of the Apostles every where throughout the world. Hence we are enabled to account for his *omission* of certain portions of their Gospels either entirely or partially; on the same principle that *John* coming after him, omits *considerably more*, so as to form a *distinct* Gospel, which may be considered as a *supplement* to the *rest* [See, however, *Intr.* to St. John's Gospel. Ed.], with only the insertion of so much matter common to the former, as to connect his Gospel with theirs."

There are indeed not wanting those who, strenuously contending for the Gospels being formed independently of each other, are of opinion that these coincidences in the writings of the Evangelists may be sufficiently accounted for without having recourse to the supposition that the later Gospels were, in some degree, formed on the preceding ones. According to this view, the verbal coincidences are ascribed to the *uncommon attention* with which Christ's sayings were treasured up in the memories of his hearers, and the supernatural aid promised to "bring all things to their remembrance, whatever he had said unto them." (John xiv. 26.) See Bp. Gleig and Archdeacon Nares cited by Mr. Horne. But this, it should seem, is ascribing more to *memory* than, even under the most favourable circumstances, can be safely done. At all events, it is not well judged to bring in the principle of strict *verbal inspiration*, in direct opposition to the strongest internal evidence of one Gospel, at least, being partly formed from the other two. There is nothing, it is apprehended, in the above view derogatory of the true claims of either Evangelist; especially of Luke, as will appear from his own preface to his Gospel; on which see the Notes *in loco*. Inspiration, as far as it was *needed*, was, we may believe, so far granted; and to suppose it to have proceeded *beyond* that, is to run counter to the usual course of God's operations, whether in the *natural* or the *moral* world, in which a beautiful *economy* is observable. The Deity, we may be assured, adapts both the ordinary and the extraordinary dispensations of his Providence to the actual circumstances of the moral world in different places, ages, or countries.

The *authenticity* of this Gospel (which, indeed, has scarcely been disputed) is established on an unbroken chain of testimony, commencing from the time even of St. Clement, in the first century, down to the 4th century. As to the *date* of this

Gospel and St. Luke's, it appears, from Irenæus, that neither was published till after the death of St. Peter and St. Paul. Hence we cannot assign an *earlier* date than 65 to either of the Gospels, nor a *later* one than 68 (both being confessedly written before the destruction of Jerusalem), and probably Luke's Gospel and Acts were published in 66, and Mark's Gospel in 67.

I take this opportunity of offering some farther remarks on the state of the evidence, as concerns the date of publication of St. Matthew's Greek Gospel. On a more mature consideration of the various arguments advanced in favour of an *early*, and those of a *later* date, I must confess that the evidence for the *latter* seems to preponderate. That of *antiquity* is stronger for it; and the complete silence of the writers of the Apostolical Epistles as to any *written* Gospels, tends to the same conclusion. A late period, too, was, as Dr. Hales observes, the fittest of all; for whilst the eye-witnesses and ministers of the word were executing their commission of "discipling all nations, by *preaching* the Gospel every where," they had scarcely *leisure* for *writing*. But when they were "*finishing* their course," in order to supply the place of their *oral* instructions, after their decease, *writing* became necessary. This induced Peter to write his Epistles to the Jewish converts, Paul his Epistles to the Hebrews, James and John their general Epistles, and likewise the Evangelists their Gospels. The marvellous difference of opinion as to the date of Matthew's Gospel, has been chiefly occasioned by the conflicting testimonies of Irenæus, as quoted by Eusebius v. 8., and of Eusebius himself, in his *Ecc. Hist.* iii. 24. and his *Chronicon*. Yet the discrepancy may be reconciled, by supposing that the time mentioned by Eusebius, namely the 3d year of the reign of Caligula (i. e. some time in A. D. 40.), is to be understood of the *Hebrew*, not the *Greek* Gospel. This, indeed, is plain from that writer's own words; where he says that, having spread the Gospel *by word of mouth*, the Evangelist, on leaving Judæa to go and preach Christianity to the Gentiles, left his countrymen his Gospel for their information, written *κατὰ γλῶσσαν*, which last circumstance Mr. Horne, iv. 257. (or his authorities) omits to state, in noticing this passage. And as to what is said by Irenæus, cited by Euseb. *Ecc. Hist.* v. 8. as quoted in English by Mr. Horne, namely, that Matthew put forth a Gospel among the Hebrews, while Peter and Paul were preaching Christianity at Rome; there would seem to be no difficulty in supposing, as Mr. Horne *does*, in order to reconcile this discrepancy, that the words of Irenæus are to be understood of St. Matthew's *Greek* Gospel; and thereby, its date will pretty nearly be fixed. But then, in the *translation*, literal as it professes to be, which Mr. Horne (or the authors by him followed) gives of the passage, there is again (through inadvertence) a passing over of the important words *κατὰ τὴν ἑβραϊκὴν διαλέκτον*. Now this would seem to put an end to the *reconciliation* of the discrepancy between Irenæus and Eusebius, and oblige us to suppose that Irenæus was *mis-informed* which, considering his opportunities of gaining the necessary information, is by no means probable. It may rather be suspected that the words are *corrupt* (as, indeed, they have long



5 ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Καὶ 3. 3.  
ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται. 5

been acknowledged to be); and the best way, I would suggest, to emend them is simply by reading γραφή for γραφήν, and for εὐαγγελίου, reading εὐαγγέλιον: point the passage thus: ὁ μὲν δὲ Ματθ. ἐν τοῖς Ἑβραίοις, τῇ ἰδίᾳ αὐτῶν διαλέκτῳ, καὶ γραφῇ, (in their own tongue, and in writing, as opposed to preaching,) ἐξήνεγκεν εὐαγγέλιον, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων, καὶ θεμελιούντων τὴν ἐκκλησίαν. These emendations are indispensable to make any tolerable sense, and are confirmed by the words of Eusebius, v. 24. in a passage entirely founded on this of Irenæus (of which see a citation in the Introduction to St. Matthew). But if we understand the words, as we must, of St. Matthew's *Hebrew* Gospel, we are compelled to assign to it a much later period than probability, or the words of Eusebius himself in his *Chronicon* will justify. For which reason I cannot help suspecting that there yet remains some corruption; for Peter was very little at Rome, and certainly not till A. D. 63, a short time before his martyrdom. Instead of Ῥώμη, the true reading, I apprehend, is ῥίμη, the words being often confounded. See my Note on Thucyd. ii. 81. The sense will then be, "with zeal and ardour." So in Eurip. Rhes. 64. χρῆσθαι τ' εὐτρυχεῖ ῥύμη θεοῦ. Thus there will no longer be any discrepancy; for the labours of St. Peter and St. Paul in evangelizing and founding the Christian Church commenced (even in the case of St. Paul) as early as the year 40 or 41. Of course, the passage has no bearing, as it has been supposed, on the date of the publication of the *Greek* Gospel. Nor do I know of any passage that has, in any writer of sufficient antiquity to deserve credit. It was probably published about A. D. 60, a little before the Epistle of St. James, and meant for the same persons.

In conclusion, to advert to the *style* of the present Gospel, it is well adapted to the purpose of the writer, being plain, simple, and concise; though not wanting in energy. And however it may occasionally be deficient in the *linguæ proprietates* of exact composition, and contain many Hebraisms, and even Latinisms, yet its *authenticity* is thereby the more strongly confirmed; it being plainly the work of a Jew, chiefly conversant with the Syro-Chaldeæ, and who had learnt his Greek chiefly from the Septuagint and the Alexandrian writers. As to the *persons* for whom this Gospel was intended, the truth here, as often, will be found to lie *in medio*. It should seem to have been written chiefly, though not exclusively, for the Gentile converts, especially of the West.

V. 1. ἀρχὴ τοῦ εὐαγγελίου — Θεοῦ.] In this Gospel we encounter a difficulty at the very threshold; for the Commentators are by no means agreed on the *construction* of the first four verses, and consequently differ as to their sense. Some (as Estlin., Theophyl., Grot., and others) place a comma after Θεοῦ, and lay down the sense as follows: "The beginning of the Gospel of Jesus the Messiah, thus happened, as it was written in the prophet." But thus (as Fritz. remarks) the Article would be required at ἀρχῆς, a particle (γὰρ, or the like) at ἐλύετο, and ὅπως and a verb would have to be supplied. It is better with Le Clerc, Wets., Beza, Campb., Rosenm., and Kuin., to regard verse 1. as a separate sentence, forming

a kind of *title* to the work. "It was not unusual (says Campb.) with authors to prefix a short sentence, to serve both as a title to the book, and to signify that the beginning immediately followed. So Hosea i. 1." In this view they quote the commencing sentence of the History of Herodotus, to which I have, in Recens. Synop., added the Proems of Thucyd., Procop., Ocell., Luc., Timæus, and some other writers. Thus the ὅς, which may be rendered *sicut*, refers to verse 4, as the *completion* of the prophecies mentioned. It is, however, not necessary (with Kuin. and others) to supply ἥδε ἐστὶ ἀρχῇ, since (as Fritz. observes) the pronoun is never required in a *title*, because the very *situation* of the title prefixed to a book, shows it to *belong* to the book to which it is prefixed. For the same reason the Article is not wanted at ἀρχῇ. After all, however, there is something weak in the proofs supporting this mode of interpretation; for not one of the passages cited from the beginnings of the Historians above mentioned and Hosea are quite to the purpose. And as to the customs (to which Campb. appeals), of scribes placing *incipit* at the beginning, and *explicit* at the end of their transcripts, it is nothing to the purpose. I would therefore adopt the mode of taking the passage proposed by Erasm., Zeger, Markland, and Fritz. To this interpretation there is nothing to object on the score of *grammatical propriety*; and though this suspension of the sense is somewhat awkward, yet the style of the Evangelist is occasionally rough and harsh. The *sense* thus arising is excellent; for that from the preaching of John arose the commencement of the Gospel, is certain from Luke xvi. 16. See also Note on Luke ii. 2.

2. ἐν Ἑσάτῃ τ. πο.] This is the reading of several of the best MSS., and all the most important of the ancient Versions, and it is preferred by some of the most eminent Commentators, and is edited by Griesb., Knapp, Tittm., and Scholz. the superior weight of MS. authority for the common reading ἐν τοῖς προφήταις being overbalanced by critical reasons. Yet even thus the passage may be considered as not quite emended. There is surely as great reason to think that Ἑσάτῃ came from the margin, as there is to suppose τοῖς προφήταις to have arisen *ex emendatione*. It is not found in some ancient MSS. and the Syr., Pers., Goth., Vulg., and Ital. Versions; and is cancelled by Fritz.; rightly, I think; for, as Dr. Mill remarked, there is every reason to think, that the original reading was ἐν τῷ προφήτῃ, from which the other two arose — namely, from those who took upon themselves to supply, in two different ways, what seemed to them a deficiency.

The first passage is taken from Malachi iii. 1., the second from Is. xl. 3. The neglect of the *formula citationis*, before the second passage, is agreeable to a not unfrequent custom of Jewish writers, on which Fritz. refers to Surenh. βιβλ. καταλλ. p. 45.

—ἐμπροσθὶν σοῦ] These words are omitted in a few ancient MSS., some Versions, and Origen and Victor, and are cancelled by Griesb., Fritz., and Scholz., who suppose them to have been introduced from Matth. xl. 10. and Luke vii. 27. Fritz. sees no reason why they should have been cancelled, if they had been written by the Evan-



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3. 3. καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ἐπ' αὐτοῦ, ἐξομολογού-  
 4 μνοι τὰς ἁμαρτίας αὐτῶν. Ἦν δὲ Ἰωάννης ἐνδιδιδμένος τρίχας καμή- 6  
 λου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφίν αὐτοῦ, καὶ ἐσθίων ἀκρίδας  
 11 16 καὶ μέλι ἄγριον. Καὶ ἐκήρυσσε λέγων· Ἐρχεται ὁ ἰσχυρότερός μου 7  
 ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημά-  
 των αὐτοῦ. Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει 8  
 13 ὑμᾶς ἐν Πνεύματι ἁγίῳ. Καὶ ἐγένετο ἐν ταύταις ταῖς ἡμέραις, ἦλθεν 9  
 21 Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ἐπὶ Ἰωάννου εἰς  
 22 τὸν Ἰορδάνην. Καὶ εὐθὺς ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομέ- 10  
 22 νους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα † ὥσει περιστερὰν καταβαῖνον ἐπ'  
 17 αὐτόν· καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ Τεῖός μου 11  
 4. 4. ὁ ἀγαπητός, ἐν † ᾧ εὐδόκησα. Καὶ εὐθὺς τὸ Πνεῦμα αὐτόν 12  
 1 1 ἐκβάλλει εἰς τὴν ἔρημον. Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαρά- 13  
 2 2 κοντα, πειραζόμενος ἐπὶ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ  
 11 οἱ ἄγγελοι διηκόνουν αὐτῷ.

gest. But as the number of MSS. in which they are omitted is very small, we may suppose them to have been omitted *propter homœoteleuton*. [*Comp.* John i. 15, 23]

5. καὶ ὁ 1.] The καὶ is not a mere *copula*, but the sense is, as Fritz. remarks, "and (what is remarkable)." Griesbach's alteration *ἐκπορεύετο* is alike unnecessary, and devoid of authority; and the changing the place of πάντες, and putting it after Ἰησοῦς, is even less defensible. That position is only found in six MSS. and some Versions; which, however, are no great authority on points which respect the *order* of words. Besides, the reading in question would be (as Fritz. has shown) inadmissible, from its yielding a sense not at all satisfactory. The meaning is, that *very many* (of them) were baptized, &c. So Matth. x. 22. ἔσσεσθε μισούμενοι ὑπὸ πάντων.

7. οὐκ εἰμὶ ἱκανός] Literally, "I am unfit."

—κτῖδας.] This expresses the *posture* in which the action was done. And, indeed, as the sandals were fastened to the foot by very complicated straps, they could not be loosed without some trouble. This was therefore esteemed a menial office, and was usually committed to slaves. John i. 27. has λῦσαι — τοῦ υποδήματος.

8. [*Comp.* Acts i. 5. ii. 4. xi. 16. xix. 4.]

9. καὶ ἐγένετο — ἦλθεν] A construction frequent in the Gospels, and derived from the Hebrew. See Genes. xiv. 1. & 2. Most Commentators supply *ἐν*. But it is justly observed by Fritz., that the construction may be considered as *bimembris*; wherein the first member is *explained* by the second; which is added *per asyndeton*, and may, in translation, be introduced by *nampe*. The more usual form of the idiom is when the *ἐγένετο* is followed by a *καὶ*.

—ἐν ταύταις ταῖς ἡμέραις.] Namely, when John was preaching in the desert the baptism of repentance. Τῆς Γαλιλαίας is added to Nazareth, to determine its situation, since it was an obscure place. *Εἰς* is *not* here for *ἐν*, as most Commentators imagine, who adduce examples which are quite inapposite. The sense of ἐβαπτ. *εἰς* is, "was dipped," or *plunged into*. Or we may suppose, that, as in the phrase *λολεσθαι εἰς βαλάντιον*, there is a *verbi gratia* proposition, for "to be washed (by being plunged) into a bath;" so the sense

here may be, "He underwent the rite of baptism (by being plunged) into the water." [*Comp.* John i. 32.]

10. εὐθὺς] Lightf. and Wets. remarks on the very frequent, and sometimes unnecessary, use of *εὐθὺς* and *εὐθὺς* by Mark. But, as Fritz. observes, they are never used unnecessarily; though they may seem to be so, by being construed with the wrong word; for they are often, as here, put *per hyperbaton*. Thus here *εὐθὺς* must be construed with *ἦλθεν*, which must, with the best Commentators, be referred to *Jesus*, not *John*, with others.

—σχιζόμενος] Elsn. and Wets. adduce numerous passages in which mention is made of the heavens being *cleared* with *lightning*. But it is truly remarked by Fritz., that they are all dissimilar; for (to use his own words) "*hic cælum dehiscit, ut divinus spiritus, relicto domicillio, ad Jesum desuper possit allabi.*" So Matth. iii. 16. ἀναψέχθησαν οἱ οὐρανοί.

—ὥσει] Many MSS., and indeed most of the ancient ones, have *ὥς*, which is edited by Griesb., Fritz., and Scholz, who think that the common reading was derived from the other Gospels. There is not, however, sufficient authority to warrant any change. The expression *does* not define the *form of appearance* (though it was, as we learn from Luke iii. 22., in a *beaming* form); but the *manner of its descent*, namely, like the *rapid gliding* of a dove.

11. ἡ εἰς] Several antient MSS., and almost all the Versions have *ἡ εἰς*, which is confirmed by Luke iii. 22., and is edited by Griesb. and Fritz. This *may* be the true reading; but there is not sufficient authority to warrant any change, especially since *internal evidence* is, I apprehend, against *εἰς*. For *εἰ* was more likely to be changed into the more *obscure* *εἰς* than the contrary. [*Comp.* *infra* ix. 7. Ps. ii. 7. Is. xli. 1. Matt. iii. 17. xvii. 5. 2 Pet. i. 17.]

12. ἐκβάλλει] This is not well rendered by Grot. and others, "discedere jubet," or "emit sine vi." For the word must here be taken of the strong and efficacious (though not overpowering) influence of the Holy Ghost.

13. καὶ ἦν μετὰ τῶν θηρίων.] These words describe the *scene* of the temptation, which was one of the



- 14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν 4. 4  
 15 Γαλιλαίαν, κηρύσσωσαν τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, καὶ λέ- 12  
 γων· "Οτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ·  
 μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. 17  
 16 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ 18  
 Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ † βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ·  
 17 ἦσαν γὰρ ἀλιεῖς. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, 19  
 18 καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. Καὶ εὐθέως ἀφέντες 20  
 19 τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν ὀλίγον, 21  
 εἶδε Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,  
 20 καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. Καὶ εὐθέως ἐκά- 22  
 λεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ  
 μετὰ τῶν μισθιωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ. 7  
 21 Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάβδουσιν 31  
 22 εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε. Καὶ ἐξεπλήρουντο ἐπὶ τῇ δι- 29 32  
 δαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς  
 23 οἱ γραμματεῖς. Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύ- 33  
 24 ματι ἀκαθάρτῳ, καὶ ἀνέκραξε, λέγων· Ἔα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ 34  
 Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἄγιος τοῦ

wildest parts of the desert; like that in Virg. *Æn.* iii. 646. (cited by Wets.) *Quam vitam in silvis inter deserta ferarum Lustra domosque traho.*

14. [Comp. John iv. 43.]

15. *πεπλήρωται*] "adest, ἤδη." Time is said *πληροῦσθαι*, partly when it is *gone*, partly when any definite period *approaches*. So John vii. 8. Luke xxi. 24. Wets. compares Joseph. *Ant.* vi. 4. 1. *Ἐξέδεχτο τὸν καιρὸν γενέσθαι*· πληρωθέντος δὲ αὐτοῦ κ. τ. λ. Acts vii. 23, 30. "The time here spoken of (says Campb.) is that which, according to the predictions of the Prophets, was to intervene between their days, or between any period assigned by them, and the appearance of the Messiah. This had been revealed to Daniel, as consisting of what, in prophetic language, is denominated seventy weeks, that is (every week being seven years), 490 years; reckoning from the order issued to rebuild the Temple at Jerusalem. However much the Jews misunderstood many of the other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the N. T., as well as from the other accounts of that period still extant, it is evident that an expectation of this great deliverer was then general among them."

—*μετανοεῖτε.*] See Note on Matt. iii. 2. *Πιστεύετε ἐν τῷ εὐαγγελίῳ.* The distinction made by some Commentators between *πιστεῖν ἐν τῷ εὐαγγ.* and *πιστ. τῷ εὐαγγ.* is unfounded. The only difference is, that the former is the Hellenistic, the latter the Classical form. The sense here is, "be brought to a true faith in the Gospel."

16. *βάλλοντας*] Most of the antient MSS. have *ἀμφίβληστρον*, which is edited by Griesb., Fritz., and Schulz. But as no example has been adduced of the compound in this phrase (where the *ἀμφί* is rendered by Fritz. *huc illuc*), there seems no sufficient authority to alter the common reading;

and probably the *ἀμφί* originated in a mere error of the scribes, from the word following.

19. *καταρτίζοντας*] *Καταρτίζειν* signifies, 1. to restore to its former state what has been disarranged or broken: 2. to repair; and it is used of ships, nets, walls, &c. &c. *Καὶ αὐτοὺς.* This expression is (as Fritz. thinks) used, because James and John were employed on the same *kind* of business; namely, what was connected with fishing.

21. *τοῖς σάβδουσιν*] This clause, as some imagine, alludes to our Lord's custom of attending the Synagogue every Sabbath day. But it should rather, with some ancient and most modern Commentators, be taken of one particular Sabbath, *the next Sabbath*, as is plain from the *εὐθέως*, and what follows. On this use of *τὰ σάββατα* (which Fritz. thinks originated from the Chaldee singular form in emphasis *שבת*), see Schleus. *Lex.*

22. *ὡς ἐξουσίαν ἔχων*] See Note on Matt. vii. 28.

23. *ἐν πνεύματι ἀκαθάρτῳ*] Some take the *ἐν* for *σιν*; but for this there is no sufficient authority. Others, more properly, render, "in the power of an unclean spirit," or, "occupied by an unclean spirit," "having an unclean spirit," as Luke says. The man must have had lucid intervals, or he would not have been admitted to the Synagogue. His disorder seems to have been epilepsy brought on by Dæmoniacal agency.

24. *Ἔα*] An interjection derived from the Imperative of *ἔαν*, and signifying, *let us alone!* It expresses indignation, or extreme surprise. *Τί ἡμῖν καὶ σοὶ*, scil. *κοινῶν*, which is sometimes supplied in the Classical writers. [Comp. Matt. 8, 29.]

—*ἦλθες ἀπολέσαι ἡμᾶς*] The Commentators are not agreed whether this clause should be taken interrogatively, or declaratively. The recent Editors mostly prefer the latter mode. But there is more point and spirit, and perhaps more propriety, in the former. By *ἀπολέσαι* is *not* meant (as most of the Commentators imagine) *βασανίσαι*,



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8. 4. Θεοῦ. Καὶ ἐπειμήσεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώσθῃ, καὶ ἔξελθε 25  
 35 ἐξ αὐτοῦ. Καὶ σπαράζαν αὐτὸν τὸ πνεῦμα τὸ ἀκαθάρτον, καὶ κράζαν 26  
 36 φωνῇ μεγάλῃ, ἔξῃλθεν ἐξ αὐτοῦ. Καὶ ἐθαμβήθησαν πάντες, ὥστε 27  
 συζητεῖν πρὸς αὐτοὺς, λέγοντες· Τί ἐστὶ τοῦτο; τίς ἡ διδαχὴ ἡ  
 καινὴ αὕτη; ὅτι καὶ ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις  
 37 ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ! Ἐξῃλθε δὲ ἡ ἀκοὴ αὐτοῦ εἰς 28  
 εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
- 14 38 Καὶ εἰθέως ἐκ τῆς συναγωγῆς ἔξελθόντες, ἦλθον εἰς τὴν οἰκίαν 29  
 Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. Ἦ δὲ πειθερὰ 30  
 Σίμωνος κατέκειτο πυρέσσουσα· καὶ εἰθέως λέγουσιν αὐτῷ περὶ  
 39 αὐτῆς. Καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· 31  
 15 40 καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εἰθέως, καὶ διεκόνει αὐτοῖς. Ὁφείας δὲ 32  
 16 γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς  
 ἔχοντας, καὶ τοὺς δαιμονιζομένους· καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν 33  
 πρὸς τὴν θύραν. Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις 34  
 41 νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε· καὶ οὐκ ἤγεε λαλεῖν τὰ δαιμόνια,  
 ὅτι ᾔδεισαν αὐτόν.
- 42 Καὶ πρωΐ, ἔννυχον ἔλαν, ἀνωπιάς ἔξῃλθε, καὶ ἀπῆλθεν εἰς ἔρημον 35  
 τόπον, κακεῖ προσήχετο. Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ 36  
 μετ' αὐτοῦ. καὶ εὐρόντες αὐτόν, λέγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσι 37

the term used by Matthew; but rather, as Euthym. explains (in a popular sense), "to destroy our power," by expelling us from earth; so *σπαρᾶσαι* expresses the final end of them, namely, being consigned to hell torments. By *ἡμᾶς*, is evidently meant his colleagues. Ὁ ἅγιος τοῦ Θεοῦ signifies, by the force of the Article, the Messiah, as being such *κατ' ἔξοχόν*.

26. *σπαράζων*] *Σπαράσσειν* properly signifies to tear, to lacerate; but here and in Luke xix. 39., it signifies to bring on violent convulsions and spasms, such as accompany epilepsy, and which are sometimes called *σπαραγμοί*, though usually *σπασμοί* by the Greek Medical writers.

27. *πρὸς αὐτοὺς*] for *πρὸς ἀλλήλους*, *inter se*.

— *τί ἐστι — αὕτη*] Chrys. and Euthym., of the ancients, and Maldon. and Fritz., of the moderns, have alone seen the true scope of this clause; which expresses not so much *interrogation* as *admiration*. The whole may be rendered thus: "What is this? of what sort is this new (i. e. extraordinary) mode of teaching? for [the teacher] gives his order authoritatively to the unclean spirits, and they obey him!" Of this sense of *νέος*, examples are found in Acts xvii. 19. and Thucyd. v. 50. *Κατ' ἑξοχάν* imports self-derived and independent authority, supposed to be opposed to that of the Jewish *exorcists*.

28. *τὴν περίχωρον τῆς Γ.*] The Commentators are not agreed whether this denotes "the country round about Galilee," or, "the region of Galilee." If the former method be adopted, the sense must be, as Beza represents it, "not only throughout Galilee itself, but the circumjacent regions." But this is at variance with the parallel passage of Luke iv. 37. *εἰς πάντα τόπον τοῦ περιχώρου*, and it would require *καὶ τὴν περίχ.* Thus the latter interpretation is preferable. Render "the surrounding country of Galilee." This signification

is often found in the Sept., and also the N. T., as Matt. xiv. 35. *ἀπέσταλται ἐκ ἐλάν τῆς περιχώρου ἐλάνην*. See also Mark vi. 55. Luke iii. 3. & iv. 37.

30. *κατέκειτο*] *Κατακείσθαι*, like the Latin *jacere*, is a term appropriate to one who is confined by sickness. Ἦγειρεν κρατήσας τ. χ. must be considered in the same light as the *ἔλατο τῆς χειρὸς αὐτῆς*, namely, as an instance of Christ accompanying his words (Be thou healed, or the like) by a corresponding action, either simply touching the hand, or raising the person from his couch, as symbolical of recovery. Inasmuch that *ἔγειρεν* sometimes denotes to heal. In Matth. viii. 15. *καὶ ἔγειρεν*, there is a *signif. pragm.*, the sense being, "she rose up well."

32. *ὅτε ἔνυ ὁ ἥλιος*] They waited till that time (which was the end of the Sabbath) before they would bring their sick; since even to seek medical assistance, in the day, unless in extreme danger, was thought a breach of the Sabbath.

34. *πολλοὺς*] Matth. says, *πάντας*. But the one term is not inconsistent with the other. Jesus healed many, even all who were brought to him. [Comp. Acts xvi. 17, 18.]

— *οὐκ ἔφη — αὐτοῖς*] scil. *οὐκ ἔλατο αὐτοῖς*, as is expressed in many MSS. and in Luke iv. 41. The sense is, "He would not suffer them to speak, because they knew, and would address him as Messiah;" a title to which our Lord as yet made no public claim, lest he should excite tumult among the people. Ἐφη is a form of later Grecism for ἔφη.

36. *κατεδίωξαν*] This word not only signifies *persecut.*, but *insequi*. See Hos. ii. 7. It here implies the ardent desire which Simon had of finding and accompanying his Master.

— *ζητοῦσι αὐτόν*] The Ed. Pr. and very many MSS. have *ἐκζητοῦσι*, which was edited by Griesb.,



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38 σε. Καὶ λέγει αὐτοῖς· Ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ 8. 4.		
39 ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα. Καὶ ἦν κηρύσσων ἐν ταῖς 43		
συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων. 44 5.		
40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν 2 12		
41 αὐτὸν, καὶ λέγων αὐτῷ· Ὅτι, ἔαν θέλῃς, δύνασαι με καθαρίσαι. Ὁ 3 13		
δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει 42		
αὐτῷ· Θέλω, καθαρίσθητι! Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν 43		
ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. Καὶ ἐμβριμησάμενος αὐτῷ, 44		
εὐθέως ἐξέβαλεν αὐτὸν, καὶ λέγει αὐτῷ· Ὅρα μηδενὶ μηδὲν εἴπῃς· 4 14		
ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθα- 45		
ρισμοῦ σου ἃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. Ὁ δὲ ἐξελθὼν, 15		
ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν 16		
δύνασθαι φανερωῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις 17		
ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν. 18		
1 II. Καὶ * εἰσῆλθε πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη 19		
2 οὗ εἰς οἶκόν ἐστι. Καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι 9.		
3 χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ 2 13		
ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσάρων. 14		
4 Καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ, διὰ τὸν ὄχλον, ἀπευτέγασαν τὴν 19		

Matth., Fritz., and Scholz. But there seems no sufficient reason for change. *External* evidence is greatly in favour of the received reading; and internal scarcely less so: for it should seem that the ancient Critics changed the position, in order that the sentence might have a better termination. It is far less likely (considering the *sigmatism* which prevails in even the best writers) that they should have made the alteration for the sake of *euphony*.

38. τὰς ἐχομένας] "neighbouring." This signification of the word thus arises. "Ἐχέσθαι τινος signifies properly to hold oneself by any thing; then, to adhere to it; keep close to it; to be close to it, be near it, be neighbouring.

—κωμοπόλεις] is a rare word, and occurs elsewhere only in Strabo, Ptolemy, J. Malela, and Isidore; and signifies a place between a city and a village, i. e. a country town, such as Joseph. Bell. i. 3. 2. says there were many in Galilee. These were mostly, though not always, unwalled, and may be supposed, like those cities of the early ages described by Thucyd. i. 5., as being κατὰ κόμης οἰκουμένης.

For ἐκεῖ I have edited καὶ ἐκεῖ, with Griesb., Fritz., and Scholz, from very many MSS. and many early editions: not merely, however, on account of MS. authority, but because the καὶ is *emphatical*; and wherever it is so, no crasis can be admitted. "Ἐξελέλυθα is a stronger term than ἐλθὼν, and signifies, "I am come forth (as a teacher)."

39. ἐν ταῖς συν.] Griesb., Knapp., Tittm., Vat., and Scholz, edit εἰς τὰς συναγωγὰς, from a few MSS. as being the more difficult reading. But the Critical reason preferring such, has its exceptions: one of which is when (as here) it introduces what is *contra linguæ consuetudinem*. For the use of εἰς for ἐν will not here apply. There is little doubt but that the εἰς was a mere error of the scribes (arising from the εἰς just after); which

would afterwards cause the noun to be accommodated to it in case. Fritz. sees this matter in the true light, and has restored the common reading, which, indeed, the ancient Versions all support.

43. ἐμβριμησάμενος] "having given him a strict charge." See on Matt. ix. 30. "Ἐξέβαλεν α. for ἀπέλυσε, despatched him quickly.

44. See Levit. xiv. 2.

45. κηρ. π. καὶ διαφ.] Here the latter term διαφ. (which occurs in the Classics) is intended to strengthen the former. The sense is, "to publicly proclaim and divulge the thing." Δόγον is used as at Matt. iv. 8, and elsewhere in Hebraism, since רַב־רַב is so employed.

II. 1. δι' ἡμερῶν.] Euthym. and Theoph. rightly take this for διελθουσῶν ἡμερῶν τινῶν, "after some days had intervened." This sense of διὰ (mostly in *composition*) occurs both in the N. T. and the Sept., and in the best Classical writers. For πάλιν εἰσῆλθεν we have εἰσῆλθε πάλιν in many MSS., with the Syr. and other ancient Versions, some Fathers, and the Edit. Princ. It is rightly edited by Matth., Fritz., and Scholz.

—εἰς οἶκον] domi, at home, namely, in the house in which he sojourned. This is regarded as an example of the use of εἰς for ἐν. But there seems to be rather a blending of two forms of expression, namely, "He has gone to his house and is in it."

2. ὥστε μηκέτι χωρεῖν, &c.] Τὰ πρὸς θύραν for τὸ πρόθυρον, the vestibule. The sense of the passage is, "So that there was no longer place for them in the vestibule [much less the house itself]."

—τὸν λόγον.] Used κατ' ἐξοχὴν for τὸν λόγον τοῦ Θεοῦ, or τῆς βασιλείας, the doctrine of the Gospel.

3. αἰρόμενον ὑπὸ τεσσ.] "carried by four persons;" namely, on a litter." Φέροντες, bringing. The construction is, καὶ ἔρχ. (scil. ἄνθρωποι φέροντες πρὸς αὐτόν; namely, to be healed) παραλυτικὸν αἰρόμενον ὑπὸ τ.; namely, as we learn from Matt and Luke, on a litter carried by them.



MT. LU.

9. 5. στήλην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ πα-  
 20 ραλυτικὸς κατέκειτο. Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ β  
 3 21 παραλυτικῷ· Τέκνον, ἀφείωνταί σοι αἱ ἁμαρτίαι σου. Ἦσαν δὲ τινες  
 τῶν Γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις  
 αὐτῶν· Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφίναί 7  
 4 22 ἁμαρτίας, εἰ μὴ εἷς ὁ Θεός; Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ 8  
 πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς·  
 5 23 τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; Τί ἐστὶν εὐκοπώτερον, 9  
 εἰπεῖν τῷ παραλυτικῷ· Ἀφείωνταί \* σου αἱ ἁμαρτίαι, ἢ εἰπεῖν·  
 6 24 \* Ἔγειρε [καὶ] ἄρῃ σου τὸν κράββατον, καὶ περιπάτει; Ἴνα δὲ 10  
 εἰδῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου \* ἐπὶ τῆς γῆς ἀφίναί

4. ἀπεισέλασαν τὴν στήλην, &c.] In the interpretation of this passage there are some difficulties; which have appeared to many Commentators so formidable, that they have endeavoured to remove them by resorting to various methods, almost all of them (as I have shown in Recens. Synop.) at variance with the meaning of the terms ἀπεισέλασαν, στήλην, and ἐξορύξαντες. The interpretation of Lightl., Whithy, Kuin., and Winer is the least liable to objection; which supposes that the bearers brought the paralytic to the flat roof of the house by the stairs on the outside, or along the top from an adjoining house; and then forced open the trap-door which led downwards, to the *βρεφόν*. But that *forcing open the trap-door* has nothing to countenance it; nay, (as Fritz. remarks,) the words ἀπεισέλασαν τὴν στήλην ὅπου ἦν can only mean that the bearers tore off the tiles in the very place under which they knew Jesus to be. We may suppose that, not able to approach Jesus in the room where he was, (probably an upper room,) they ascended to the flat roof by the outer stairs, and having uncovered the roofing, (whether tiles or thatching), and dug through the lath and plaster, about the place where they understood Jesus to be, they let the couch down through the orifice. No other method could have effectually attained the object; namely, of bringing the litter to Jesus without having to pass through the crowd.

Ἐξορ. has here a *significatio prægnaans*, i. e. digging through and scooping out.

—χαλῶσι] “let, or lower [down].” So Acts ix. 25. χαλῶσαντες αὐτὸν ἐν σπυρίδι. and xxvii. 17. 2 Cor. xi. 33. Jerem. xxxviii. 6. The word does not in this sense occur in the best Classical writers.

5. σοί.] Griesb., Tittm., and Fritz. edit σοῦ, omitting the σοῦ following, from some MSS., confirmed as they think, by ver. 9. But those MSS. are too few to have much weight; and ver. 9. can have none; for supposing σοῦ there to be the true reading, yet what is so likely as that when a formula, such as ἀφείωνταί σοι αἱ ἁμαρτίαι σου, is not employed directly, but put hypothetically, that it should be *shortened*.

6. οὐρῶ.] This is omitted in some MSS., and is cancelled by Fritz. But it must be retained, as being very significant. The sense is, “Why, or how, does that man [dare to] so speak blasphemies?”

7. εἰ μὴ εἷς ὁ Θεός.] Some point εἰ μὴ εἷς, ὁ Θεός, in the sense, “but one—that is God.” And they adduce as examples Matt. ix. 17. and Mark x. 18. But in those passages the common punctuation and interpretation adopted in this passage,

by which εἷς is taken in the sense *only* (answering to the use of the Heb. *אֶחָד* in Exod. xxxiii. 5. Judg. xxi.) is even more required than in the present; and in all of these it is confirmed by the ancient Versions. Besides, it is here required by the parallel passage of Luke. [Comp. Job xiv. 4. Isa. xliii. 25.]

8. τῷ πνεύματι αὐτοῦ.] Some ancient and early modern Commentators take this to designate Christ's divine nature, which consequently imparted omniscience. Others interpret it, “by the Spirit,” i. e. the Holy Spirit, which, as man, our Lord had received. But of these two interpretations the former is destitute of proof; and the latter is negatived by the *αὐτοῦ* added. *Preferable* is a third, supported by the most recent Commentators, as Rosenm., Kuin., and Fritz., “in his mind,” i. e. in himself. This, however, seems a curtailment of the sense, which, I think, is, “by his own spirit.” Thus *spirit* will be used emphatically, for the spirit of wisdom, or understanding; and the *αὐτοῦ* is very significant, since, (as Campb. remarks,) the intention of the sacred writer was to signify, that our Lord, in this case, did not, as others do, derive his knowledge from the ordinary and outward methods of discovery which are open to all men, but from peculiar powers he possessed independently of every thing external.” See John ii. 25.

—αὐτοῖς.] This word (as also the reading σοῦ for σοὶ just after) is found in a great majority of the MSS., several Versions, Theophyl., and the Edit. Princ. It has been admitted by Wets., Matth., Griesb., Vat., Fritz., and Scholz.

9. ἵστατο.] So Matth., Griesb., Tittm., Vat., Fritz., and Scholz, edit with several of the best MSS. and some early Editions, for ἵσταται, which is a very irregular form, and, Fritz. thinks, cannot be defended. Yet it may have been a popular form, like some others used by Mark; and the reading is, in all the passages to which they appeal, doubtful. The *καὶ* following is omitted in several of the best MSS. and some Versions, and is cancelled by almost all Editors from Griesb. to Scholz; but on scarcely sufficient evidence.

10. ἐπὶ τῆς γῆς ἀφίναί.] This position, instead of the common one ἐπὶ τῆς γῆς, is found in a very great number of MSS. and Versions, and is adopted by Matth., Griesb., Tittm., Vat., Fritz., and Scholz.

12. ἐναντίον] “coram.” This is not a mere Hebraism, but is a use found in the Classical writers. At *οὐρῶς* Heupel would supply *τί* and *γὰρ* *οὐρῶς*. Fritz. maintains that it signifies *hoc modo*, equivalent to *ut hæc res est*.



	MT.	LU.
11 ἁμαρτίας· — λέγει τῷ παραλυτικῷ· Σοὶ λέγω, ἔγειρε [καὶ] ἄρον τὸν 9. 5.		
12 κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου. Καὶ ἠγέρθη εὐθέως, 7 25		
καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι 8 26		
πάντας, καὶ δοξάζειν τὸν Θεὸν λέγοντας· Ὅτι οὐδέποτε οὕτως εἶ- δομεν.		
13 Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο		
14 πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. Καὶ παράγων εἶδε Λευὴν τὸν τοῦ 9 27		
Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι. 28		
15 Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῇ κατακείμενῃ 10 29		
αὐτοῦ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέ- κειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ		
16 ἠκολούθησαν αὐτῷ. Καὶ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες 11 30		
αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθη- ταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ		
17 πίνει; Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ 12 31		
ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἤλθον καλέσαι δικαίους, 13 32		
18 ἀλλὰ ἁμαρτωλοὺς [εἰς μετάνοιαν.] Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου 14		
καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ·		
Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ 33		
19 σοὶ μαθηταὶ οὐ νηστεύουσιν; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύ- 15 34		
νανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον οὐ δύνανται		
20 νηστεύειν. Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος· 35		
21 καὶ τότε νηστεύσουσιν ἐν † ἐκείναις ταῖς ἡμέραις. Καὶ οὐδεὶς ἐπίβλη- 16 36		

15. ἦσαν γὰρ — αὐτῷ.] These words have been variously rendered, and indeed admit of more than one sense. Most Commentators, (after Grot.) take the *καὶ* for the relative *οἱ*, and render, "for there were many, who had followed Levi, and had sat down to table with him." But this involves a needless repetition, and it should rather seem, that the *αὐτῷ* is to be referred to *Jesus*, and that the sense is, what Fritz. assigns, "for there were many present [in Levi's house] and they had followed Jesus into the house."

16. τί ὅτι.] The sense of this idiom (which occurs both in the Scriptural and Classical writers) is, "What is [the cause] that," "How is it that." In the Classical writers a particle is generally interposed.

17. εἰς μετάνοιαν.] These words are wanting in many of the best MSS., in nearly all the Versions, and in some Fathers; and are cancelled by Griesb., Fritz., and Scholz, being supposed to have been introduced from Luke v. 31. [Comp. 1 Tim. i. 15.]

18. οἱ τῶν Φαρισαίων.] Mill and Beng. would read οἱ Φαρισαῖοι, from most of the best MSS. and Versions, which is edited by Griesb., Tittm., Vat., and Scholz. But there is scarcely sufficient authority for the alteration.

— σοὶ μαθηταί.] It is strange that almost all Commentators should take this *σοὶ* as a Dative for *Genit.* For although the Dative is used for the *Genit.*, both in the Scriptural and Classical writers, yet only under certain circumstances, which here do not exist. Fritz. rightly remarks, that many

such passages are either corrupt, or wrongly understood. And he adds, that unless a Dative can depend on the *notion* of the substantive, or be inserted *by the bye*, or be a *Dativus commodi*, or the like, it cannot be coupled with a substantive. He, very properly, takes the *σοὶ* as the Nominative plural of *σὺς*, *σῆ*, *σόν*.

19. μὴ δύνανται οἱ υἱοὶ τοῦ ν.] Campb. well observes, that "on a subject such as this, relating to the ordinary manners and customs which obtain in a country, it is usual to speak of a thing which is *never* done, as of what *cannot* be done." Whitby remarks, that the term is used on any reasonable hindrance, though far short of improbability. I. If the actions be incongruous or improper, as Luke xi. 7. II. If the thing violates any rule of law or equity, as Deut. xii. 17. Acts x. 47. III. If it be not agreeable to the Divine counsels, as Matt. xxvi. 42. IV. If any inconvenience arises, or other employment impedes it, as Mark iii. 20. V. If there is any defect or fault in the object, as "Christ *could* do no mighty works because of their unbelief," Mark vi. 5. VI. If there is a disposition adverse to it, Gen. xxxvii. 4. John xiv. 17.

20. ἐν ἐκείναις ταῖς ἡμέραις.] Several ancient MSS. and Versions have *ἐν ἐκείνῃ τῇ ἡμέρᾳ*, which is preferred by Mill and Beng., and edited by Griesb., Vat., and Scholz; but without good reason; for, as Fritz. observes, it can on no account be admitted, since the plural refers to the preceding *ἡμέραις*. I would remark, too, that the testimony of the *Versions* is not of much weight.



MT. LU.

9. 5. μα ῥάκους ἀγνάφου ἐπιῤῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει  
τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται
- 17 37 Καὶ οὐδεὶς βύλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήσσει 22  
ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπο-
12. 6. λούνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.
- 1 1 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπο- 23  
ρίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς
- 2 2 στάχνας. Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε, τί ποιοῦσιν ἐν τοῖς 24
- 3 3 σάββασιν, ὃ οὐκ ἔξεστι; Καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνω- 25  
τε τί ἐποίησε Δαυὶδ, ὅτε χρεῖαν ἔσχε καὶ ἐπέινασεν, αὐτὸς καὶ οἱ
- 4 4 μετ' αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ 26  
τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οἷς οὐκ ἔξεστι  
φαγεῖν, εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; Καὶ 27  
ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄν-

since in some of them the singular might be taken of *time in general*, and therefore be a free translation of the *plural*. As little reason is there for cancelling the *καὶ* just after, as is done by Griesb., Vat., Tittm., and Scholz, from many of the best MSS.; for the copula (as Fritz. observes) cannot be dispensed with. On this and the two next verses see Notes on Matt. ix. 16, 17.

21. αἶρει — παλαιοῦ.] The construction is, τὸ πλήρωμα αὐτοῦ τὸ καινὸν αἶρει (τὴν) (ἀπὸ) τοῦ παλαιοῦ, "its new supplement taketh (something) from the old (garment)." That the ancients supplied ἀπὸ, is plain from its appearing in the MSS. in various positions in the passage, but, no doubt, always from the margin. Πλήρωμα is for ἀναπλήρωμα, the *supplementary portion*, as it is explained by Hesych. On the full sense of these two verses, see Markl. in Recens. Synop.

23. ἐν σάββ.] Luke vi. 1. says more definitely, ἐν σαββάτῳ δευτεροπρώτῳ, where see Note.

— παραπορεύεσθαι — σπορίμων.] Παραπ. is not here put (as many imagine) for πορεύεσθαι; nor is the sense of παραπ. διὰ τῶν σπ. what Abr., Pal., and Krebs say, "to pass by *near* the corn-fields." The full sense is, "to pass along (i. e. through) the corn-fields." See Deut. xxiii. 25.

— ἤρξαντο ὁδὸν ποιεῖν (τὴν) (ἀπὸ) τ. σ.] This is (as Beza and Schleusn. remark) an *interchanged collocation*, (the *primary notion* being seated in the *participle* instead of the verb), for ἤρξαντο ὁδὸν ποιοῦντες τὴν, &c., as xi. 5, and Acts xxi. 13. Ὅδον ποιεῖν is Hellenistic Greek (with some tincture of Latinism) for δέδν ποιεῖσθαι; the distinction between the Active and Middle voice being, in the later writers, often neglected.

24. Ἴδε, τί — ἔξεστι] "See! why, or how, are they doing on the Sabbath what is not lawful to be done?"

25. ὅτε χρεῖαν ἔσχε] "when he was in great straits," "was pressed by necessity." See 1 Sam. xxi. 6. It is not merely synonymous (as many suppose) with the ἐπέινασε following.

— αὐτὸς — αὐτοῖς.] This is said κατ' ἐνανθρώπων. See note on Matt. xii. 3. I have pointed accordingly.

26. ἐπὶ Ἀβιάθαρ τοῦ ἀρχ.] The sense of this disputed passage seems to be, "during the High-priesthood of Abiathar." But from the passage of the O. T. alluded to (1 Sam. xxi. 6.), it appears that, at the period when the circumstance

here adverted to took place, Ahimelech was High-Priest; and other passages show that Abiathar was son of Ahimelech. To remove this difficulty, many methods have been proposed. Some would cut the passage out altogether; others admit that it was an error of memory in the Evangelist — methods alike inadmissible. Others endeavour to remove the difficulty by *modifying* the usual signification of ἐπὶ, or adopting other senses. But that is too precarious, and indeed *inefficient* a mode to deserve attention. Several recent Commentators suppose that the Evangelist has followed the *Rabbinical* mode of citation; which consists in selecting some principal word out of each section, and applying the name to the section itself. So Rom. xi. 2. ἐν Ἠλῆ. and Mark xii. 26. ἐπὶ τῆς Βάρον. Thus the sense will be, "In that portion of the book of Samuel where the History of Abiathar is related." But this is not permitted by the collocation of the words; nor will ἐπὶ with the Genit. admit of such a signification. Neither is Abiathar called a High-Priest in 1 Sam. xxi. 2. seq. Others, again, think that father and son had two names, and that the father was *also* called Abiathar. But this solution is too manifestly made "for the nonce," and is grounded on no proof whatever. Equally gratuitous is the supposition of some, that Abiathar was the Sagan, or Deputy to his father Ahimelech, and is therefore styled High-Priest. This, indeed, vanishes before the severe historical touchstone applied by Fritz. Finally, Bp. Middleton thinks that a great deal of learning and ingenuity have been employed to remove a difficulty which *does not exist*. This, he says, has arisen from imagining that the words of St. Mark, explained in the obvious way, would mean, "in the priesthood of Abiathar," a sense which, indeed, they will not admit. *Without* the Article, indeed (continues he), such would have been the meaning, as in 1 Macc. xiii. 42. Luke iii. 2. ἐπ' ἀρχιερέων Ἀννα καὶ Καϊάφα. Demosth. i. 250. Thucyd. ii. 2. In fact nothing is more common in the Classical writers. "Now (argues the learned Prelate) in these examples the *Article* would imply, as in the case of Abiathar, that these persons were *afterwards* distinguished by their respective offices from others of the same name. And that the name Abiathar was not an uncommon one among the Jews, is certain. And this might render the addition τοῦ



	MT	LU.
28 ἄνθρωπος διὰ τὸ σάββατον. Ὡστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώ- 12	8	5
που καὶ τοῦ σαββάτου. 5		
1 III. ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρω- 9		6
2 πος ἐξηραμμένην ἔχων τὴν χεῖρα, καὶ παρετήρουν αὐτόν, εἰ τοῖς σάβ- 10		7
3 βασι θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῷ 8		
ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα· Ἐγειρε εἰς τὸ μέσον. 9		
4 καὶ λέγει αὐτοῖς· Ἐξεστὶ τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακο- 9		
5 ποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. καὶ περιβλε- 12 10		
ψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς 13		
καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρά σου. καὶ 13		
6 ἐξέτεινε, καὶ ἀποκατεστίαθη ἡ χεὶρ αὐτοῦ ὕγιής [ὥς ἡ ἄλλη.] Καὶ 14 1		
ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἰερωδιανῶν συμβούλιον 1		
ἐποιοῦν κατ' αὐτοῦ, ὅπως αὐτόν ἀπολέσωσι.		

δρχ. natural, if not absolutely necessary. Thus the sense will be, that this action of David was in the time of Abiathar, the noted person who was afterwards High-Priest. So Luke iv. 27. ἐπὶ Ἑλισσαίου τοῦ προφήτου. This method (which had before occurred to Zegerus and Wets.) seems entitled to the preference; but I must frankly confess that it is not such as to be quite satisfactory to my own mind. [Comp. Exod. xxix. 32. Levit. viii. 31.]

28. ὁ Υἱὸς τοῦ ἀνθρώπου] Grot., Campb., Wakef., Kuin., and Fritz., strenuously contend that the sense here is not "the Son of Man," which is the general interpretation, but a son of man. "For (says Campb.) as the last words are introduced as a consequence from what has been advanced, the Son of man here must be equivalent to men in the preceding, otherwise a term is introduced into the conclusion which was not in the premises." But this savours too much of the sophistry of Scotch dialectics; and the interpretation is liable to very serious objections. Suffice it to say, 1. that such a signification of Υἱὸς τοῦ ἀνθ. is unfounded in the N. T.; and 2. that such a sense of κτρίος no where exists in the Sept., the writers of later Greek, or the N. T. In short, the interpretation can by no means be admitted, as introducing, without sufficient ground, a very strong expression; which leads to a laxity of opinion and practice as to the observance of the Sabbath, such as our Lord could not mean to inculcate. Nor is it necessary so to interpret; for (as I have observed on Matt. xii. 8.), the ὥστε here may be not illative, but continuative; of which uses examples may be seen in Steph. Thes. and Hoogev. Partic. Or, with Maldon., it may be considered as *completive*. This view is strongly confirmed by the manner in which St. Luke introduces the words. Besides the new interpretation is negatived by the καὶ (even) of the present passage; which has great force, and implies (as Doddg. justly observes) that "the Sabbath was an institution of high importance, and may perhaps also refer to that signal authority which Christ, by the ministry of his Apostles, should exert over it, in changing it from the seventh to the first day of the week." We may add, that this was a delicate way of claiming to be the MESSIAH, as in the words uttered by our Lord on another occasion, "There is here something greater than the Temple."

In short, the reasoning seems to be this: that

as the Sabbath was an institution meant for the good of man, the relaxation of the strict observance of it might, in some extreme cases, be justified, as in that of David, and in this of his disciples. Besides, if that were not the case, that His countenance and permission were a sufficient authority, for the Messiah is Lord, &c.

III. 2. παρετήρουν] Παρατηρεῖν signifies, 1. to keep one's eyes fixed beside or close to (παρά) any person or thing. 2. to watch, whether for a good, or (as generally) for an evil purpose.

4. ἐξεστὶ — κακοποιῆσαι] Almost all recent English Commentators introduce here a Note of Campb. inculcating that "in Scripture, a negation is often expressed by an affirmation of the contrary." But it does not appear what bearing such a trite remark has on the present passage. Here there is an *interrogation*; which our Lord introduces, as being more spirited than a mere *declarative* sentence. He leaves themselves to decide the point. By the expression ἀγαθοποιῆσαι, he adverts to his healing the cripple: and by κακοποιῆσαι, to the designs against his life, which the Pharisees were plotting even on the Sabbath.

5. μετ' ὀργῆς] It is not necessary here to discuss, with Commentators, the question, whether Christ really felt anger, or not; or what is the true definition of anger; for the word ὀργή does not here denote *anger*, but (as sometimes in the Classical writers) *commotio animi*, indignation; which may be defined, with Whitby, "a displeasure of the mind, arising from an injury done or intended to ourselves or others, with a desire to remove the injury." This view is established by the word following συλλυπούμενος, being grieved in mind, which was, no doubt, meant to qualify and explain ὀργῆς. Πωρώσει (from πῶρος, a hard piece of skin) signifies callousness, perversity.

—ὥς ἡ ἄλλη] These words which are omitted in several MSS., most of the Versions, and some Fathers, are rejected by most Critics, and cancelled by almost all the Editors from Griesb. to Scholz, being supposed to be introduced from Matth. xii. 13., which seems very probable. Ἀποκαθιστάναι signifies to restore any thing to its former place or state, and is, in the Passive, by Hippocr. and the late Greek writers, and also the Sept., used of restoration from sickness to health. So Hippocr. Epidem. p. 1222. ἡ γλῶσσα ἀποκαθίστατο εἰς τὸ τό.

6. [Comp. Matt. xxii. 16.]



MT. LU

12. 6. Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θά- 7  
 15  
 17 λασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ  
 ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ 8  
 πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ,  
 ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. Καὶ εἶπε τοῖς μαθηταῖς 9  
 αὐτοῦ, ἵνα πλουρίον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλί-  
 19 θωσιν αὐτόν. Πολλοὺς γὰρ ἐθεράπευσεν· ὥστε ἐπιπίπτειν αὐτῷ, ἵνα 10  
 18 αὐτοῦ ἄψωνται, ὅσοι εἶχον μύστιγας. Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, 11  
 ὅταν αὐτὸν ἐθεώρει, προσέπιπεν αὐτῷ, καὶ ἔκραζε, λέγοντα· "Οὐ οὐ  
 εἴ ὁ Τίδς τοῦ Θεοῦ! Καὶ πολλὰ ἐπειμά αὐτοῖς, ἵνα μὴ αὐτὸν φα- 12  
 12 νερόν ποιήσωσι. Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς 13  
 13 ἦθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. Καὶ ἐποίησε δώδεκα, ἵνα 14  
 ᾧσι μετ' αὐτοῦ, καὶ ἵνα ἀποστείλῃ αὐτοὺς κηρύσσειν, καὶ ἔχιν ἔξου- 15  
 σίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. [πρῶτον] Σιμῶνα,  
 14 (καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον·) καὶ Ἰάκωβον τὸν τοῦ Ζε- 16  
 βεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· (καὶ ἐπέθηκεν αὐ- 17

## 7. [Comp. Matt. iv. 25.]

8. οἱ περὶ Τύρον καὶ Σιδῶνα] Grot. rightly observes, that these are not the Tyrians and Sidonians, but those who inhabited the confines of Tyre and Sidon. See vii. 24.

9. εἶπε τοῖς μαθηταῖς] "he directed his disciples." Προσκαρτερῇ αὐτῷ, "should attend upon him." Προσκαρτερεῖν signifies, 1. to persevere in, and continue intent on any thing. 2. to attend on any person. So Acts viii. 13. βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, and also in several Classical passages cited by the Commentators. Fritz. thinks it very strange that the phrase should here be used of a thing. But, in fact, the thing is put for a person—the rowers for the boat, as in a kindred passage of Thucyd. iv. 120, where see my Note, also infra iv. 36. ἀλλὰ ἐπὶ πλοῖα ἦν μετ' αὐτοῦ, i. e. with Jesus's vessel, where see Note.

10. ἐθεράπευσεν] Brug., Newc., Kuin., and Fritz. rightly observe, that "this must have a *pluperfect* sense," "had healed." Μύστιγας denotes "grievous disorders." The word properly signifies a scourge, but metaphorically any torturing affection, especially disease.

11. πνεύματα τὰ ἀκάθαρτα — προσέπιπεν] Camer., Rosenm., and Kuin. take πνεύματα to denote the persons who were troubled with demons. But, as Fritz. justly remarks, there is here ascribed to demons, what the persons possessed by them did, because those persons were not their own masters, but were governed by the demons.

— ὅταν αὐτὸν ἐθεώρει] The sense is, "as often as they saw him," which Fritz. pronounces to be solæcistic, unless we write ὅτ' ἂν ἴθ. But there can be no difficulty in supposing that the Evangelist so wrote, or, at least, so considered the conjunction in his mind. Poppo on Thucyd. perpetually so edits.

14. ἐποίησε] "appointed." So Apoc. i. 6. καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ, and sometimes in the later Classical writers. So the Heb. *השיג* in 1 Sam. xii. 6. and sometimes the Latin *facere*, as in Cicero pro Plancio, 4.

15. Δουλεύειν] The word here signifies rather *peruse* than *authority*.

16. πρῶτον Σιμῶνα] Beza, Schmid, Glass, Schott,

and Fritz., introduced this addition, on the authority of at least four MSS., as being necessarily required to complete the sense. And so Newc., Wakef., and Campb. translate. There is, indeed (as Matthæi admits), a manifest *lacuna*. And though that is supplied in various ways, in the MSS., yet in none so satisfactorily as in the above manner. Indeed, De Dieu and Kuin. defend the common reading, and maintain that it is a *concordia ut liens oratio*, of which the sense is, "And he appointed Simon, whom he (afterwards) called Peter." But let the style of the Evangelist be as unstudied as they please, yet *this* would be an unparalleled negligence. Far better is it to suppose a *lacuna*. To the above addition, however, a strong objection has been made; namely, that it may be supposed to be introduced from Matt. x. 2. But that passage, as Fritz. observes, is very dissimilar. I cannot, however, help suspecting that the *πρῶτον* was derived from that source; and I have little doubt but that the true reading is Σιμῶνα without *πρῶτον*. So in the parallel passage of Luke vi. 14. (which Mark seems to have had in view), ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε· Σιμῶνα (ὃν καὶ ἀνέγραψεν Πέτρον) καὶ Ἀνδρέαν, &c. Besides, it is far more probable that one word should have slipped out than two. And thus we are enabled to account for the omission, on the principle of homæoteleuton, or rather *general similarity*, for in Manuscript characters Σιμῶνα is very like Σιμωνῶνα. That would cause the omission in some MSS.; though I have no doubt but that, in others, the omission of Σιμωνῶνα was occasioned by its standing by itself, and seeming to form no part of the construction; though it belongs to the preceding *ἐπέθηκεν ἰσχυρὰ*, inserted in the Cod. Vatic. In four other MSS. *πρῶτον* was inserted (though probably not in the Archetype), because it softens the seeming harshness; which, however, is less, if we consider that the words preceding *ἐπέθηκεν* — Σιμωνῶνα are, in some measure, parenthetical.

The words καὶ ἐπέθηκε — Πέτρον are here added parenthetically; because, in fact, this surname was not given to Simon on the Mount, but afterwards. See Matt. xvi. 18.



	MT.	LU.
18 τοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, υἱοὶ βροντῆς ᾧ) καὶ Ἀνδρέαν, καὶ 12.	6.	
Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκω- 15		
9 βον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, καὶ		
Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.		
20 Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύ- 11.		
21 νασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, 24	15	
22 ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ, ὅτι ἐξέστη. Καὶ οἱ Γραμμα- 24	15	
τεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον· Ὅτι Βεελζεβοὺλ ἔχει, καὶ		
23 ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Καὶ προσκα- 25	17	
λεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς 26	17	
24 Σατανᾶν ἐκβάλλειν; Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται 25		
σταθῆναι ἢ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ 26	18	
26 δύναται σταθῆναι ἢ οἰκία ἐκείνη· καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' 26	18	
27 ἑαυτόν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. Οὐ 29	21	
δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, 22		
διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ· καὶ τότε τὴν οἰκίαν 22		
28 αὐτοῦ διαρπάσει. Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρ- 31		
τήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ αἱ βλασφημίαι, ὅσας ἂν βλα-		

17. Βοανεργές] With this word the Commentators are much perplexed. One thing is certain, that it does not correctly represent the Syro-Chaldee term. What that was, the Commentators are not agreed. Most think, with Jerome, that the true word is *Beveerēim*, from the Heb. *בני רעם*, for in Hebrew *רעם* continually signifies *thunder*. But this varies too much from the *vestigia literarum*. Others derive it from the Heb. *בני רעם*. But that deviates further, and only signifies "sons of noise," or sound. The best derivation seems to be that of Caninius, De Dieu, and Fritz., *בני רגל*; for *Reges*, in Syriac and Arabic signifies *thunder*. Thus the word *βοανεργής* seems to be a slight corruption for *βοανεργής*. The reason for this appellation has been variously conjectured. See Horne's *Introd.*

20. μήτε ἄρτον φαγεῖν] i. e. not even to take food (by a common Hebrewism); much less to attend to any thing else.

21. καὶ ἀκούσαντες — αὐτόν] There are few passages on which Commentators are more divided in opinion than this. Several questions are involved in the discussion of the sense: 1. who are the οἱ παρ' αὐτοῦ? 2. to what report may ἀκούσαντες be thought to have reference? 3. what is the sense of ἐξῆλθον and of κρατῆσαι? 4. who those are that are represented as saying ἐξέστη? On these points I see no reason to abandon the opinions which I propounded in *Recens. Synop.* Fritz., after a very long and minute discussion, determines (as I had myself done) that the best interpretation is that of the ancient and many eminent modern Commentators (Grot., Beza, Kypke, Campb., Wets., Valckn., and Kuin.), as follows: "When Jesus' kinsfolk (i. e. his mother and brothers, see ver. 31.) had heard (that he was at Capernaum), they went out from their house, in order that they might lay hands on him; for, said they, he is surely beside himself." Fritz. remarks that the Greeks say *εἶνα παρὰ νου*, in the sense "to be of any one's nation or family;" of which he adduces examples. That from Susan-

na ver. 33. ἐκλαίον δὲ οἱ παρ' αὐτῆς, is quite decisive. Ἀκούσαντες signifies "having heard of his being at Capernaum, and what was going on in the house." Κρατῆσαι signifies "to lay hands on and hold fast;" yet it does not necessarily imply violence, but sometimes *friendly intentions*, as in 2 Kings iv. 8. and Mark ix. 27. Ἐξέστη, sub. τοῦ νοῦ or γνώμης, is to be taken in a figurative sense for "he is transported too far." The word is often used in the Classical writers of vehement commotion or perturbation; and we have there both the complete and the elliptical phrase.

22. Βεελζ. ἔχει] i. e. he is possessed of Beelzebub. [Comp. John vii. 20. viii. 48. x. 20.]

23—29. In these verses are shown, 1. the absurdity of the charge; and 2. the wickedness of it; it being of so deep a dye, that it will never be forgiven.

24. ἐφ' ἑαυτὴν μερ.] Μερίζεσθαι signifies properly to be separated into parts, or parties; and, from the adjunct, to be at variance, and in opposition. In which case it carries with it the regimen of verbs signifying opposition.

26 καὶ εἰ δὲ Σ.] The καὶ is said by Kuin. to be for οὕτως. But Fritz. shows that it retains the usual force.

27. οὐ δύναται οὐδεὶς] A great number of MSS., some Versions, and the Edit. Princ., have οὐδεὶς δύναται, which is edited by Griesb., Matth., and Scholz; but injudiciously: for the common reading, as being the more difficult, is to be preferred, and is very properly retained by Tittm., Vat., and Fritz. This idiom of the double negative is frequent in Scripture (as Luke ix. 2. John vi. 63. ix. 33.), though it was generally stumbled at, more or less, by the scribes. Τοῦ ἰσχυροῦ. The force of the Article here is that of insertion in Hypothesis. See Middlelet. Gr. Art. C. iii. § 2. 1.

28. καὶ αἱ] Thus several of the best MSS. read for καὶ. And so Griesb., Tittm., Fritz., and Scholz edit; and very properly: since it is far easier to account for the omission than for the insertion of the αἱ. Besides, the article is here



MT. LU.

12. 8. σκημίσωσιν· ὅς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἔχει 29  
ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως. οὗτοι ἔλεγον· 30  
46 19 πνεῦμα ἀκάθαρτον ἔχει. Ἐρχονται οὖν † οἱ ἀδελφοὶ καὶ ἡ μήτηρ † 31  
αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτόν, φωνοῦντες αὐτόν. Καὶ 32  
47 20 ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ  
48 21 οἱ ἀδελφοί σου ἔξω ζητοῦσί σε. Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς 33  
49 ἐστιν ἡ μήτηρ μου, ἢ οἱ ἀδελφοί μου; Καὶ περιβλεψάμενος κύκλῳ 34  
τοὺς περὶ αὐτόν καθημένους, λέγει· Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί  
50 μου. Ὅς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου, 35  
13. καὶ ἀδελφή μου, καὶ μήτηρ ἐστί.

2 4 IV. ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν Θάλασσαν· καὶ συνή- 1  
χθη πρὸς αὐτόν ὄχλος πολὺς, ὥστε αὐτόν ἐμβάντα εἰς τὸ πλοῖον, καθῆ-  
σθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν Θάλασσαν ἐπὶ τῆς  
3 γῆς ἦν. Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐ- 2  
5 τοῖς ἐν τῇ διδαχῇ αὐτοῦ· Ἀκούετε· ἰδοὺ, ἐξηλθεν ὁ σπείρων τοῦ 3  
4 σπείραι· καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπαισε παρὰ τὴν ὁδόν, καὶ 4  
5 ἦλθε τὰ πετεινὰ [τοῦ οὐρανοῦ] καὶ κατέφαγεν αὐτό. Ἄλλο δὲ ἔπαισεν 5  
ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθὺς ἐξανέτειλε,  
6 διὰ τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ, 6  
7 7 διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. Καὶ ἄλλο ἔπαισεν εἰς τὰς ἀκάνθας· 7  
8 8 καὶ ἀνέβησαν αἱ ἀκανθαι, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε.  
Καὶ ἄλλο ἔπαισεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδον καρπὸν ἀναβαί- 8  
νοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ ἐν  
9 ἑκατόν. Καὶ ἔλεγεν [αὐτοῖς]· Ὁ ἔχων ὥτα ἀκούειν ἀκουέτω. Ὅτι 9

as much required as at *ἀπαρτ.* just before. [*Comp.* 1 John 5. 16.]

29. *βλασφ. εἰς τὸ Πνεῦμα τὸ ἅγ.*] See Note on Matt. xii. 31.

—*κρίσεως.*] The *ἀπαρτήματος* (or *ἀπαρτίας*), which Grot., Mill, Griesb., Rosenm., and Kuin. would read, is a mere *emendation* of the common reading to improve the antithesis; which, however, is unnecessary. See Matt. and Fritz.

30. *οὗτοι ἔλεγον—ἔχει*] These are (as Beza, Casaub., Grot., Kuin., and Fritz. rightly observe) the words of the *Evangelist*, not of our Lord.

31. *Ἐρχονται οὖν*] The *οὖν* is here, as often (like *ergo* sometimes in Latin), *resumptive*, taking up the thread of the narrative from ver. 21. Instead of *οἱ ἀδελφοὶ καὶ ἡ μήτηρ*, a few ancient MSS., and most of the Versions, have *ἡ μήτηρ καὶ οἱ ἀδελφοί*, which is edited by Griesb., Tittm., Vat., and Scholz. But there is no sufficient authority for the change; which may, with Wets. and Fritz., be accounted for from a wish to do honour to the mother of Christ. By *ἔξω* is meant, not outside of the house, but outside of the crowd.

32. *καὶ οἱ ἀδελφοί σου*] Many MSS. and the Edit. Princ. add *καὶ αἱ ἀδελφαί σου*, which words are edited by Matth., Griesb., Tittm., Vat., and Scholz; but are, with more reason, rejected by Kuin. and Fritz.

IV. 1. *ἤρξατο διδάσκειν*] for *ἐδίδαξε*, say most Commentators. But, as Fritz. shows, the phrase may have its full force. The sense is, "He be-

gan to teach by the sea;" and then, by the increasing crowd of auditors, he was compelled to embark on board the boat (mentioned supra iii. 9.), and there to teach the people, seated on ship-board at sea.

2. *ἐν τῷ διδάσκειν* for *ἐν τῷ διδάσκειν*] a mode of expression peculiar to Mark.

4. *τοῦ οὐρανοῦ*] Omitted in very many MSS., most of the Versions, and the Edit. Princ.; and rejected by Mill, Beng., Wets., Matth., Griesb., Tittm., Vat., Fritz., and Scholz; as being introduced from the other Gospels.

7. *τὰς ἀκάνθας*] The Article is here found, as being employed, in a *general* sense, for *thorny ground*.

—*καρπὸν οὐκ ἔδωκε*] "did not yield fruit." This was not necessary to be said of the former seed sown; but *here* it was with reason expressed, since the first growth justly afforded some hope of a prosperous increase. (Rosenm.)

8. *ἀναβαίοντα καὶ αὐξάνοντα*] "which sprung up and increased." *Αἰξ* is for *αὐξανόμενον*, which is found in some ancient MSS.; but, doubtless, from a gloss. The active is used by the later, and especially the Hellenistic writers; the middle by the earlier. *Ἐφῆται ὁ*. This use of *ἦ*, serving to *emendation*, is Hebrew. See 1 Sam. x. 3. Exod. xviii. 3, 4.

9. *ἀκούειν*] The word is omitted in very many MSS., nearly all the Versions, and the early Editions, and is cancelled by almost every Editor from Wets. to Scholz.



10 δὲ ἐγένετο καταμόνας, ἡρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα 13. MT. LU. 8.  
 11 τὴν παραβολήν. καὶ ἔλεγεν αὐτοῖς· Ὅτιν δέδοται γινῶναι τὸ μυστή- 10 9  
 ριον τῆς βασιλείας τοῦ Θεοῦ, ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ  
 12 πάντα γίνεται· ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούον- 13  
 τες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ  
 13 αὐτοῖς τὰ ἁμαρτήματα. Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβο-  
 14 λήν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γινώσκειτε; Ὁ σπείρων 19 12  
 15 τὸν λόγον σπείρει. Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται  
 ὁ λόγος· καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς, καὶ αἶρει  
 16 τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. Καὶ οὗτοί εἰσιν 20 13  
 ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι, οἱ ὅταν ἀκούσωσι τὸν λόγον,  
 17 εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν· καὶ οὐκ ἔχουσι ῥίζαν ἐν 21  
 ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα, γενομένης θλίψεως, ἢ διωγμοῦ  
 18 διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. Καὶ οὗτοί εἰσιν οἱ εἰς τὰς 22 14  
 19 ἀκάνθας σπειρόμενοι, [οὗτοί εἰσιν] οἱ τὸν λόγον ἀκούοντες· καὶ αἱ  
 μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλοῦτου, καὶ αἱ περὶ ●

10. καταμόνας] Sub. χώρας, apart, what is in a manner "at [a separate] part." The expression occurs both in the Scriptural and Classical writers. Οἱ περὶ αὐτὸν means "those that were about him." By which expression are designated the stated attendants on our Lord's ministry, his regular disciples, probably (as Euthym. thinks) the Seventy disciples. So Jamblich. Vit. Pyth. 17. οἱ περὶ τὸν ἄνδρα means Pythagoras's disciples. The construction ἐρωτᾶν τινά τι is remarkable.

11. δίδεται] "it is granted" [by Divine grace]; not *obtigit*, as Wets. renders; which is an unjustifiable curtailment of the sense. By τοῖς ἔξω, is meant to those who are most removed from intimate connection with me, and acceptance of my religion. This name the Jews used to give to the Heathens, as being removed from covenant with God. Our Lord, therefore, as Whitby remarks, seems to hint to them, that in a short time the kingdom of God would be taken from them, and they themselves be the οἱ ἔξω. This mode of speaking is also found in the Rabbinical writers. See Lightf.

12. ἵνα βλέπ. βλέπωσι] The Commentators have almost universally taken the ἵνα for *quā*, *quā*, or *ita ut*. But Fritz. more correctly explains it *eo consilio, ut*. Our Lord means that the prophetic saying of Isaiah will be made good. The sense is, "To the multitude all things are propounded by the intervention of parables; with the intent that (as the prophet says), since they have eyes and ears perfect, and yet see not, not understand, they may not repent and obtain forgiveness of their sins." The expression βλέπ. καὶ μὴ ἴδωσι is (as Le Clerc observes) a proverbial one, and relates to those who might see, if they would use their faculties, that which they now overlook, through inattention and folly. So Aeschyl. Prom. Oἱ πρῶτα μὲν βλέποντες ἴδενον μάρτην, ἔλθοντες οὐκ ἔπαιον. [Comp. John xii. 40. Acts xvi. 26. Rom. xi. 8.]

The words καὶ ἀφεθῇ αὐτοῖς τὰ ἁμ. the Commentators consider as an explanation of those of Isaiah καὶ ἴσασθαι αὐτοῖς; the Hebrews viewing all severe disorders as the punishment of sin. And that those were really such under the Mosal

dispensation, Abp. Magee (on Atonement, vol. i. p. 433.) thinks we may fairly infer from John v. 14. But the Hebrew is *וְהוּא שָׁלֵם*, "ne gens salva evadat." For, as Fritz. observes, the Heb. *שָׁלֵם*, (as also the Chaldee *ܫܠܡ*), to *heal*, often signifies to *forgive*, offences being compared with wounds and disorders.

13. καὶ πῶς.] "And how then!" Among the other significations of *καὶ* when prefixed to interrogations, is that of *drawing a consequence*, as in Matt. iii. 14, and here. By *πάσας* is meant, not "all [other]," but, "all [such as it behoves you to know]."

14. ὁ σπείρων — σπείρει.] A brief and popular form of expression, of which the sense is, "The sower [mentioned in the parable] is to be considered as one sowing the Word [of God]."

15. οἱ παρὰ τὴν ὁδὸν] scil. σπειρόμενοι, or σπαρέντες. or ὅπου is for *οἷς*, *whom*, which is, indeed, found in some MSS. and the Syr., but is doubtless a gloss. So the Latin *ubi* for *in quo*.

16. ὁμοίως] "by a similar mode of explanation."

18. οὗτοί εἰσιν.] These words are omitted in many MSS., the Ed. Princ. and Beng., several Versions, and some Fathers, and are cancelled by Wets., Matth., Tittm., Vat., and Fritz., which last Editor proves that this is the true way of reading the passage, though others are offered by the MSS.

19. τοῦτον.] Griesb. and Fritz. cancel this word, on the authority of some MSS., as being introduced from the other Gospels. But the sense will scarcely dispense with the word, and the custom of the N. T. requires it. It is, besides, absent from so very few MSS. that the omission may be thought accidental, or introduced *elegantie gratia*, for the passage reads better without it. Fritz. adduces Matt. xiii. 39. as an example of the absence of the pronoun; but it may be better dispensed with *there*, since the same expression with the *τοῦτον* had occurred a little before.

— ἡ ἀπάτη τοῦ πλοῦτου.] Some recent Interpreters take ἀπάτη for *temptatio*. But there is no reason to abandon the common interpretation, "the fallaciousness of riches," expressive of those various *deceits*, which accompany riches, pro-



MT. LU.

13. 8. τὰ λοιπὰ ἐπιθυμία, εὐπορευόμεναι συμπίγνουσι τὸν λόγον, καὶ  
 23 16 ἄκαρπος γίνεται. Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπα- 20  
 16 ρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται· καὶ καρποφο-  
 16 ροῦσιν, ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. Καὶ ἔλεγεν 21  
 αὐτοῖς· Μήτις ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μῶδιον τεθῇ ἢ ὑπὸ  
 17 τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; Οὐ γάρ ἐστὶ τι 22  
 κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα  
 εἰς φανερόν ἔλθῃ. Ἐῖτις ἔχει ὦτα ἀκούειν, ἀκουέτω. Καὶ ἔλεγεν 23  
 19 αὐτοῖς· Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται 24  
 ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. ὅς γάρ ἂν ἔχῃ, δοθή- 25  
 σεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθηθήσεται ἀπ' αὐτοῦ.

Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος 26

ducing disappointment, and throwing a veil over the heart, as to *real* happiness here and hereafter. See 1 Tim. vi. 17.

— αἱ περὶ τὰ λ. ἐπιθ.] The sense seems to be, "the desires exercised about the rest of the *gaudes* of life" (to use an old English term). *Λοιπὰ* has reference to τῶν πλοῦτου, and alludes to honours and sensual gratifications; what are called by St. Paul the *τῆς σαρκὸς ἐπιθυμίαι*, and by Luke viii. 14. *ἡδοναὶ τοῦ βίου*. There may however be (as Grot. suggests) an *euphemism*, since sensuality of every kind is adverted to.

20. *παραδέχονται*] "receive and entertain it, assent to it." *Ἐν τριάκοντα*, &c. There is something harsh in this, instead of which we should expect εἰς. The best way of accounting for it is to suppose, (with Grot. and Fritz.), that the Evangelist suddenly returns back from the *thing*, and the *explication*, to the *parable*.

21. *αὐτοῖς*] i. e. the *disciples*, not the people at large. Compare vv. 21, 24, 26, and Luke viii. 16—18. And although vv. 21—25 are brought forward in another sense in Matt. v. 15; x. 26; vii. 2 & 13, yet proverbial *sententiæ* like this are (as Grot. observes) applicable in various views. It is (to use the words of Whitby) as if Christ had said: "I give you a clear light by which you may discern the import of this and other parables; but this I do, not that you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others; and that having thus learned, you may instruct them how they ought to hear, and to receive the word heard in good and honest hearts, ver. 20. And though I give you the knowledge of these mysteries of the kingdom of God (*καρυμβας*) privately, I do it not that you may keep them so; for there is nothing thus hid, which should not be made manifest, neither was any thing made secret by me, but that it should afterwards come abroad."

— μέτρον] "num quid." An adverb sometimes involving affirmation, sometimes negation, (as here,) in which latter case Hoogew. considers it as emphatic. Ἐρχεται, for φέρεται, is "brought." Neuter for passive, by an idiom common to both Greek and Latin, as spoken of *lettres*, though occurring also in *other cases*, as Thucyd. i. 137. *ἵλας γὰρ* (i. e. money) *αἰετὶ φέρεται* ἐκ τῶν Ἀθηνῶν.

For *ἐκ τῶν*, several MSS. (some of them ancient,) and Theophylact have *ἐκ*, which was proposed by Mill, and edited by Griesb., Knapp, and Fritz. But there is not sufficient authority

for the alteration, which seems to be a mere *emendation* of the Alexandrian school. As little ground is there for the omission of the *τι* just afterwards by the same Editors. The *τι* could scarcely be dispensed with in the plain style of the Evangelist, though it might more elegantly be omitted. It was therefore cancelled by the *emendatores*, and *carelessly omitted*, on account of the preceding *τι* in *ἐστὶ*, by the scribes of the ordinary MSS.

By *κλίνην* must be understood the *couch* (like our sofa), which, as Grot. observes, had such a cavity as to admit of a *candelabrum* being put under it; nay, it seems, any thing much larger; indeed, from the citations adduced by Wets., it appears to have been used by the ancients as a common hiding-place. [Comp. Matt. v. 15. Luke viii. 16. xi. 33.]

22. *οὐδὲ ἐγένετο ἀπόκρυφον*, ἀλλ' ἵνα, &c.] An elliptical form for *οὐδὲ ἐγένετο ἀπόκρυφον*. (ἀλλ' ἐγένετο ἀπόκρυφον) ἵνα, &c. Thus there is no reason to adopt any one of the *various readings*, which have sprung from ignorance of the nature of the expression. [Comp. Matt. x. 26. Luke viii. 17. xii. 2.]

24. *βλέπετε τί — ἀκούουσιν*.] There is an obscurity about this verse; which has given rise to several readings, and induced Editors to adopt various expedients to remove it. Griesb. and Tittm. expunge the clause *καὶ προστεθήσεται — ἀκούουσιν*, with a few MSS.; and Vater, from some MSS., cancels the *τοῖς ἀκ.* But it has been fully shown by Fritz. that *neither* emendation can be received; and he himself edits *βλέπετε, τί ἀκούετε, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν*. Ὡς μέτρον μετρεῖτε, μετρηθήσονται ὑμῖν. By this emendation the thought is expressed more logically, and the sense more neatly expressed. But as there is no *direct* authority for the change, and as the Evangelist is by no means characterized by *neatness* and *exact correspondence* of the members of a sentence, it ought not to have been introduced into the text.

The *τί* here answers to the *πῶς* of Luke. Euthym. well paraphrases thus: Ἐν ᾧ μέτρον μετρεῖτε τὴν σοφίαν, ἐν τῷ αὐτῷ μετρηθήσεται ὑμῖν ἡ γνῶσις. [Comp. Matt. xiii. 12, & xvii. 29. Luke vii. 16, & xiv. 26.]

26. Fritz. well observes, that in ver. 26—32, there is a continuation of our Lord's discourse, which is now addressed to the people at large. The following parable is recorded only by Mark. On its bearing and application Commentators



MT. LU.

- 27 βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ 13. 13  
 ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται, ὥς οὐκ οἶδεν αὐτός.  
 28 Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ· πρῶτον χόρτον, εἴτα στάχυν, εἴτα  
 29 πλήρη σῖτον ἐν τῷ στάχυϊ. Ὅταν δὲ παραδῶ ὁ καρπὸς, εὐθέως  
 ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.  
 30 Καὶ ἔλεγε· Τίνι ὁμοιωσώμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ 31 19  
 31 παραβολῇ παραβάλωμεν αὐτήν; Ὡς † κόκκῳ σινάπεως, ὅς, ὅταν 19  
 σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερματίων ἐστὶ τῶν ἐπὶ 32  
 32 τῆς γῆς· καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχά-  
 ρων μείζων, καὶ ποιῇ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν  
 33 σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. Καὶ τοιαύταις 34

differ; some, as Whitby and Fritz., referring it to the seed which fell on good ground, in the preceding parable of the sower. But others, as Mackn., think the correspondence in many respects fails; and they are of opinion, that it should be taken in connection with the preceding verses, and was intended to prevent the Apostles from being dispirited, when they did not see their labours attended with success.

27. καθεύδῃ καὶ ἐγείρηται, &c.] This expression is like that of Ps. iii. 6. ἐκοιμήθην καὶ ὑπνώσα, ἐξηγέρθην, and is an image of security and confidence.

28. αὐτομάτῃ.] The word properly signifies *self-moved*, and is here, as often in the Classical writers, used of that energy of nature, which is independent of human aid. Καρποφορεῖ is generally taken for *φέρει*; the καρπο being inert, as in Diod. Sic. p. 137. ἄμπελος — καρποφορεῖ τὸν οἶνον. But Beza, Pisc., and Fritz. more properly give it the full sense *fruges fert*, and take *φέρει* from it in the next clause.

— χόρτον] “blade.” For want of some such definite term, the Greeks and Romans were obliged to use the same word as denoted *grass*. The words χόρτον and στάχυν are put in the singular, because they are used in a general sense, which, however, implies plurality. Στάχυν denotes the ear in its green state, and it is so called from the peculiarly *erect* form it then has. Πλήρη σῖτον, the complete, perfect, and mature *grain*. So Gen. xli. 7. σταχύες πλήρεις.

29. ὅταν δὲ παραδῶ ὁ καρπός.] With this passage the ancient Translators were so perplexed, that they either gave versions which wander from the sense; or else they expressed the sense in a general way by, “when the crop is ripe.” The best mode of removing the difficulty is, (with Beza, Heupel, Wolf, Kain., and Fritz.) to suppose an ellipsis of *ταῦτον*, as in the case of many other active verbs to which use imparted a reciprocal sense; κρέπτειν, κελθεῖν, ἀποθρίπτειν, ἀναλαμβάνειν, παύειν, ἐφάειν, ἐκδέχεται, ἐπιδέχεται, and finally *παύεται* which, though it does not occur in the Classical writers, is found in Hellenistic Greek; e. gr. Josh. xi. 19. οὐκ ἦν πόλις, ἥτις οὐ παρέδωκε (surrender) τοῖς υἱοῖς Ἰσραὴλ. 1 Pet. ii. 23. παρέδωκε δι τῶν ἁμαρτιῶν ἡμῶν. The question, however, is, to whom the fruit is to be understood to yield itself up, and deliver its increase? To the reaper, say the Commentators generally. But I prefer, with Fritz., to refer it to τῷ ἀνθρώπῳ, taken from the preceding. Thus also ὁ ἀνθρώπος must be understood at ἀποστρέλλει. As to ἀποστρέλλει τὸ δρέπανον, it is put, by a seemingly popular metonymy, for “he sendeth those who may put

in the sickle;” i. e. the reapers. So, in a very similar passage of Joel iii. 13. ἐξαποστείλατε δρέπανα, ὅτι παρέστηκεν ὁ τρυγητός. See also Rev. xiv. 15. 19.

31. κόκκῳ.] The greater part of the MSS., together with the ancient Editions, and some Versions and Fathers, have κόκκον, which is adopted by Mill and Wets., and edited by Matth., Griesb., and others down to Scholz; except that Fritz. retains the common reading; I think rightly; for (as he shows) it is otherwise scarcely possible to justify the construction. And although κόκκον may seem to be the more difficult reading, yet (as it appears from the Greek Commentators) there is reason to think that κόκκῳ was altered into κόκκον *ex interpretatione*. Besides, it may be added, as the words are so very much alike, (the *i* adscript and the *v* being perpetually confounded,) MS. authority will here have but little weight. On the subject of this *Sinapi*, for the purpose of removing what has been thought a great difficulty, (namely, how to reconcile what is here said about the size of the seed and of the plant with the *sinapis nigra*, or common mustard plant,) Mr. Frost has propounded the hypothesis, that the sinapi of the N. T. does not designate any species of the genus we call *Sinapis*, but a species of the *Phytolacca* called the *Phytolacca dodecandra*, which is a tree common in North America; and, Mr. Frost says, grows abundantly in Palestine, and has properties exactly corresponding to those here ascribed to the κόκκος. But the learned Botanist has adduced no authentication of these statements from the works of eastern travellers. Indeed, the hypothesis is not only probably devoid of proof, but is unnecessary for the commendable purpose in view. Every enlightened Interpreter will see how uncritical it were to press, so much as Mr. Frost has done, on the expression “least of all seeds.” It is sufficient if the smallest mustard seed be among the very least of seeds known in Palestine; for it is plain that the tobacco could not be here contemplated, since it was unknown till the discovery of America. And the Foxglove was probably not known in Palestine. It is plain, too, that πάντων must not be pressed upon; for the Heb. חֲסִיד is often similarly pleonastic. Thus it is omitted in the parallel passage of St. Matthew.

Again, γίνεται δένδρον may very well be taken, by a popular hyperbole, for “it becomes, as it were, a tree;” especially as from a comparison of the parallel words of Matthew, ποιῇ κλάδους μεγάλους, it is plain that the sense must be, “that which branches out widely, LIKE a tree.” Thus, in the



MT. LU.

8. 8. παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκοῦναι.  
χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς 34  
αὐτοῦ ἐπέλυε πάντα.
- 18 22 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁψίας γενομένης· Διέλθωμεν 35  
εἰς τὸ πέραν. Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν, ὥς 36  
24 23 ἦν, ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. Καὶ γίνεται 37  
λαῖλαψ ἀνέμου μεγάλῃ· τὰ δὲ κύματα ἐπέβυλλον εἰς τὸ πλοῖον, ὥστε  
αὐτὸ ἤδη γεμίζεσθαι. Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ, ἐπὶ τὸ προσκε- 38  
25 24 ράλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· Δι-  
26 δάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; Καὶ διεγερθεὶς ἐπειτίμησε τῷ 39  
ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ· Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ  
25 ἄνεμος, καὶ ἐγένετο γαλήνῃ μεγάλη. Καὶ εἶπεν αὐτοῖς· Τί θεилоὶ 40  
27 εἴτε οὗτω; πῶς οὐκ ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγαν, 41

parallel passage of Luke, for ἐν δένδρῳ some MSS. have ὡς δένδρον, where, though the ὡς evidently came from the margin, yet it shows the mode in which the word was taken by the Glossographer. Besides the statements of Lightf., Scheuchzer, and Dr. A. Clarke, make it certain, that this plant sometimes grows to a height which may very well allow it to be a shelter for birds. Thus the above celebrated botanist mentions a species of the plant several feet high, which presents a *tree-like* appearance. As to what Mr. F. calls "the impossibility of an *annual plant* becoming a shrub, much less a *tree*," it is too formal and far-fetched an objection to deserve the least attention. Besides, Mr. Frost's own argument cannot but be fatal to his own hypothesis, since it must be negated by the words *ὅταν δὲ ἀβήθῃ, γίνεταί πάντων τῶν λαχάνων μίζων*, for surely the term *λαχ.*, *plant*, is not applicable to a *tree*. That some properties are common to the *Sinapi* and to the *phytolacca dodecandra* is clearly insufficient to establish Mr. Frost's position.

33. καθὼς ἠδύναντο ἀκοῦναι] i. e. "as they had the ability and capacity to understand them; and in such a way as they could profit by them."

34. ἐπέλυε πάντα] "gave solutions and explanations of every thing" [that was obscure to them.] Ἐπιλύειν, (as the Heb. פתח and the Latin *solvere*) often has this sense. Its primary signification is to *untie a knot*. The Hebrew term seems to be derived from פתח to *open* or loose what is shut or bound, whence כפתח, a *key*, literally an *opener*.

36. παραλαμβάνουσιν—ἐν τῷ πλοίῳ.] On the interpretation of this passage Commentators are by no means agreed. Most take ἐν τῷ πλοίῳ as put for εἰς τὸ πλοῖον, in this sense: "After he had dismissed the multitude, his disciples took him, just as he was, (i. e. unprepared as he was, and without delay,) on board the ship." An interpretation ably supported by Rosenm. and Kain. But as this taking of ἐν for εἰς is here somewhat harsh, I should be rather inclined to agree with Euthym. and some other ancients, together with several of the modern Commentators, in joining ἐν τῷ πλοίῳ with ὡς ἦν, which renders any *enallage* unnecessary. Thus the sense will be, that on the dismissal of the multitude, they carried him off, just as he sat in the boat [out of which he had been teaching]. Yet this reference to the boat mentioned supra v. 1. is somewhat harsh, and the

sense rather jejune. Ἦν is too little significant a term to have ἐν τῷ πλοίῳ joined with it; which words are plainly joined in construction with παραλαμβάνουσιν. Then ἐν τῷ πλ. is, strictly speaking, not used for εἰς τὸ πλοῖον, but is a *phrasis prægnans* (and hence the *Dative* is used for the Accus.) denoting, they took him *on board*, and carried him in the bark [namely, that mentioned supra v. 1.] As to ὡς ἦν, there is no need to suppose it to mean *just as he was*, without waiting for refreshment, or accommodations for the passage; a sense somewhat jejune and forced. And surely no great *preparations* would be necessary for a passage of a few miles across a lake. We must here, as in very many places of the best writers, take it simply to mean *cithis*, *quam celerrimè*. (See my note on Thucyd. iii. 30. ὡςπερ ἔχρηται.) This was agreeable to their Lord's *injunction*, and because probably the evening was coming on. See Fritz., who aptly compares Lucian Asin. C. 24. κάτω ἀφῆκαν ὡς ἦν τῷ δέσμῳ.

—μετ' αὐτοῦ] i. e. as Fritz. explains, with Jesus's vessel. And he cites many examples of this figure, by which the vessel is put for the crew, or the crew for the vessel. One, however, still more to the purpose, occurs in Thucyd. iv. 120. 2. δ Βρασίδας διέπλευσε νυκτὸς ἐς τὴν Σαϊώνην, τρήσαι μὲν φίλῃ προπλευσά, αὐτὸς δὲ ἐν κελητίῳ ἀποθεν ἰσπεύμενος, ὅπως εἰ μὲν τι τοῦ κλητος μείζονι πλοίῳ περιτυγχάνοι, ἢ τρήρης ἀμυνοί αὐτῷ.

37. λαῖλαψ] a whirlwind, hurricane; for the ancient Lexicographers explain it by εὐρυπύρρην, and Aristot. de Mundo, πνεῦμα βλαίων, καὶ ελλοίμενον κάτωθεν ἄνω. It seems derived from λαί, *very*, and λάπτειν, to *snatch*, take off, carry away. Ἐπιβαλλεῖς is to be taken in an intransitive sense for *se injecerunt, irruebant*. Γεμίζεσθαι, scil. ἐκ τῶν κυμάτων, to be supplied from the preceding.

38. τῇ πρύμνῃ] i. e. the place where the steersman sat, and the most commodious one for a passenger. Τὸ προσκεφ. must be rendered, not a pillow, but the pillow. The Article has a peculiar force, as pointing to a particular part of the furniture of the ship. This seems to have been the *leather-stuffed cushion*, which was used as a pillow.

39. σιώπα, πεφ.] The *asyndeton* here is very suitable to the gravity of the address, and the dignity of the occasion. If Valckn. had had the taste to perceive this, he would have suppressed his conjecture, that σιώπα is a gloss. Besides, the



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καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος 8. 8.  
καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

- 1 V. ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν 28 29  
2 Γαδαρηνῶν. Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθὺς ἀπήντησεν 27  
3 αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κα-  
τοίκησιν εἶχεν ἐν τοῖς μνήμασι· καὶ οὔτε ἀλύσειν οὐδείς ἠδύνατο  
4 αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πείδαις καὶ ἀλύσεισι δεδέναι,  
καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετριφθαι·  
5 καὶ οὐδείς αὐτὸν ἔσχευε δεμᾶσαι. Καὶ διαπαντός, νυκτός καὶ ἡμέρας,  
ἐν τοῖς \* μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν, κράζων καὶ κατακόπτων  
6 ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ 28  
7 προσεκύνησεν αὐτῷ, καὶ κράζας φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοὶ, 29  
Ἰησοῦ· Τί τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μή με βα-  
8 σανίσῃς. ἔλεγε γὰρ αὐτῷ· Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ  
9 ἀνθρώπου. καὶ ἐπηρώτα αὐτόν· Τί σοι ὄνομα; καὶ † ἀπεκρίθη 30

use of *two terms*, however seemingly synonymous, *strengthens* the sense. Thus even in the form with which cryers, or heralds, commenced their addresses, \**Ἄκουε, σίγα*.

41. *Ἐλεγον*] Not the disciples only, but the mariners also.

V. 1. *Γαδαρηνῶν*.] See Note on Matt. viii. 28.

2. *ἄνθρωπος ἐν πν. ἀκ.*] Sub. ὢν. So ver 25. *γυνή τις οὕσα ἐν ῥίσι αἱμάτων*. There is no such *hypallage*, as some Commentators suppose; nor do Grot. and Fritz. rightly take the *ἐν* for *σύν*. Indeed ὢν with *ἐν* is equivalent to *ἐνεχόμενος*, "*laboring under*."

3. *τὴν κατοίκησιν*] The Article refers to αὐτοῦ understood; and the force of the Imperfect in *εἶχεν* is that of *use* and *habit*. *Μνήμασι*, instead of the common reading *μνημείοις*, is read in a great part of the MSS., the Edit. Princ., and Beng. It was with reason preferred by Mill, adopted by Wets., and edited by Matth., Griesb., Tittm., Vat., Fritz., and Scholz. The common reading arose, no doubt, from ver. 2. The sepulchral monuments of the ancients, especially in the East, were tolerably roomy vaults, and would be no indifferent shelter for maniacs. Indeed, from Diog. Laert. ix. 38. *ἐρημάζων ἐν τοῖς τάφοις ἐν ταυτοῖσιν*, we find that they formed no contemptible *habitations*, and were sometimes used as such.

5. *ἐν τοῖς — ἦν*] This punctuation I have adopted with the Vulg., Syr., E. V., Doddr., Winer, and Fritz, as being required by propriety. To place the comma after *κράζων*, as is generally done, would yield a false sense. See Winer's Gr. Gr. § 39. The position *ἐν τοῖς μν. καὶ ἐν τοῖς ὄρεσιν* for the common reading *ἐν τοῖς ὄρεσιν καὶ ἐν τοῖς μν.*, is found in many of the best MSS., and almost all the Versions, and is edited by Griesb., Tittm., Fritz., and Scholz.

The circumstance of cutting himself with sharp stones, instead of a knife (which, of course, would not be granted him), is quite agreeable to the usual custom of *maniacs*; who tear their flesh, and cut it with whatever they can lay their hands on; of which Wets. adduces examples. Here, however, this was manifestly the result of demoniacal possession.

7. Θεοῦ τοῦ ὑψίστου] The epithet ὁ ὑψίστος as applied to God, occurs no where else in the Gospels, and only once out of them; namely, Heb. vii. 1., taken from Genes. xiv. 22. It corresponds to the Heb. *יְיָ*. The expressions seem to have been at first given with reference to the exalted abode of God, i. e. in Heaven. See Isa. lxvi. 1. The appellations may also refer to the *supreme majesty* of the Deity; and correspondent terms are found in the Theology of all the *Pagan* nations of antiquity. In the O. T., however, *יְיָ* is almost always used to distinguish the Deity from those who were called Gods.

— ὀρκίζω σε τὸν Θεόν] This formula usually denotes to *put any one on his oath*. See Note on Matt. xxvi. 63. But here (as Grot., Rosenm., and Kuin. have shown) it has the force of *oro, obtestor te per Deum*, and thus is equivalent to the *δέομαι σου* of Luke xviii. 28.

— μή με βασανίσῃς] Namely, as some ancient and modern Commentators explain, "by compelling me to depart from the man." But this interpretation, however agreeable to the context, is somewhat harsh, and is not permitted by the parallel passages of Matthew and Luke; from whence it appears that the word is to be taken of the *mode* of torment, which was supposed to be apportioned to *dæmons* compelled to come out of possessed persons, namely, the being compelled (as Luke expresses it) *εἰς τὴν ἄβυσσον ἀπελθεῖν* (see 2 Pet. ii. 4. and Apoc. ix. 1 & 2, xi. 7, &c.), a term applied by the Greeks to their Tartarus. The words of ver. 10, *καὶ παρεκάλει — ἔξω τῆς χώρας* may, indeed, seem to favor the first-mentioned interpretation. But they are equally suitable to the other. The *dæmons* entreat that if they *must* depart from the man, they may at least not be compelled to leave the *country*; which was but another form of preferring the first-mentioned request, that he would not send them away to the place of torment.

9. ἀπεκρίθη λέγων] Many MSS. (some of them ancient) and most of the Versions read *λέγει ἀπὸ*, which is preferred by Beng., and edited by Griesb., Tittm., Vat., Fritz., and Scholz. But there is no sufficient reason for the alteration.

— τί σοι ὄνομα] Spirits, both good and evil, are



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8. 8. † λέγων· Λεγὼν ὄνομά μοι, ὅτι πολλοὶ εἰμεν. καὶ παρεκάλει αὐτὸν 10  
 30 31 πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ἦν δὲ ἐκεῖ πρὸς 11  
 31 \* τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη· καὶ παρεκάλεισαν αὐτὸν 12  
 [πάντες] οἱ δαίμονες λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα  
 32 εἰς αὐτοὺς εἰσελθωμεν. Καὶ ἐπέτρεψεν αὐτοῖς εὐθὺς ὁ Ἰησοῦς. καὶ 13  
 33 ἐξεληθόντα τὰ πνεύματα τὰ ἀκάθαρτα, εἰσῆλθον εἰς τοὺς χοίρους· καὶ  
 ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν (ἦσαν δὲ ὡς  
 33 34 διαχίλιοι), καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. Οἱ δὲ βόσκοντες τοὺς 14  
 χοίρους ἔφυγον, καὶ \* ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.  
 34 35 καὶ ἐξεληθον ἰδεῖν τί ἐστι τὸ γεγονός. Καὶ ἔρχονται πρὸς τὸν Ἰη- 15  
 σοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, καὶ ἱματισμένον  
 36 καὶ σφαγεροῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· ἐφοβήθησαν. καὶ διη- 16  
 γήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ  
 37 τῶν χοίρων. καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων 17  
 38 αὐτῶν. Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαι- 18  
 μονισθεὶς ἵνα ᾗ μετ' αὐτοῦ. Ὁ δὲ [Ἰησοῦς] οὐκ ἀφῆκεν αὐτὸν, 19

always represented in Scripture, as *having names*: assumed, as Commentators think, in accommodation to human infirmity. Be that as it may, our Lord did not ask the name through ignorance, but (as Euthym. suggests) to thereby elicit an answer; that the bystanders might have the more occasion to admire the stupendous power by which the miracle was wrought.

—Λεγὼν] This word (from the name of a well-known Roman body of troops) was often used by the Jews to denote a *great number*. That the term has that sense here, and not that of *Chief of the Legion*, is plain from the words following, and those of vv. 10 & 12.

10. αὐτοῦς] i. e. himself and his fellows, who called themselves by the name Legion.

11. πρὸς τῷ ὄρει] This reading, for πρὸς τὰ ὄρη is found in the greater part of the MSS., nearly the whole of the Versions (confirmed by Luke viii. 32. ἐν τῷ ὄρει), and is adopted by Wets., Beng., Matth., Griesb., Vat., Tittm., Fritz., and Scholz. Yet the common reading is *not*, as Fritz. affirms, *inepta*; for the πρὸς might mean *in*, *at*, or *by*, as in many passages, which see in Schleusn. or Wahl. Πάντες is omitted in very many MSS., and all the best Versions, and is cancelled by Griesb., Vat., Tittm., Fritz., and Scholz.

13. καὶ ἐπνίγοντο] “were suffocated,” i. e. by drowning. So that it might be rendered “were drowned,” as in a passage of Plutarch cited by Wets. Indeed our *drown* comes from the Saxon *Druncnian*, to choke. But that sense is inherent in the added words ἐν τῇ θαλάσσῃ. Those who adopt the hypothesis which supposes the demons to have been *lunatics*, are here involved in inextricable difficulties; for the words of Mark (as Fritz. truly observes) can be no otherwise understood than as asserting that the demons ejected from the man really entered into the bodies of such of the swine as they chose.

14. οἱ δὲ βόσκοντες.] The participle has here the force of a substantive, as Matt. viii. 28. Luke viii. 34. vii. 14. Ἀπήγγειλαν (instead of the common reading ἀπήγγ.) is found in several MSS., and is edited by Griesb., Titt., Vat., Fritz., and Scholz. I long hesitated to receive this reading;

because, though strict propriety requires ἀπήγγ., not ἀπήγγ., yet in such a writer as Mark, that is not decisive; and there are in the N. T. a few instances of ἀναγγ. for ἀπαγγ., a signification which is noticed by Hesych. Yet I know none followed, as here, by εἰς with an Accusative of thing for person; in which case ἀπαγγ. (which is a stronger term) seems requisite.

By τὴν πόλιν is meant the city of Gadara, and by τοὺς ἀγρούς, the country around it.

—ἰδεῖν τί ἐστι τὸ γιν. This seems to be a popular mode of expression, meaning to examine into the reality of any reported occurrence.

15. θεωροῦσι τὸν—λεγεῶνα] There is no reason to adopt any of the changes here found in MSS. and supported by Critics; not even the cancelling of καὶ before ἱματισμένον, for it tends to strengthen the sense. And although there may seem an unnecessary addition in τὸν ἐσχηκότα τὸν λεγεῶνα after τὸν δαιμονιζόμενον, yet the latter is far more significant; and there is a sort of climax. Render “They see the demoniac seated; both clothed and in his right mind; him (I say) who had been possessed by the demons who called themselves Legion.” The being *seated* is mentioned, as a mark of sanity of mind, since maniacs rarely sit. Ἐφοβήθησαν is by most Commentators understood of *fear* lest they might suffer a greater calamity; but it rather denotes awe at the stupendous miracle.

17. καὶ ἤρξαντο παρακ.] “whereupon they fell to beseeching him.” &c. This sense of καὶ like that of the Heb. ו is frequent in Scripture, and sometimes occurs in the Classical writers. Τὰς ὁρίων α., “their district.” See Note on Matt. viii. 28. [Comp. Acts xvi. 39.]

18. ἵνα ᾗ μετ' αὐτοῦ] “might accompany him.” This was, as many Commentators suppose, from fear lest the demons should again enter into him. But a better motive may be imagined.

19. οἷς ἀφῆκεν αὐτῷ.] The reasons which influenced our Lord's refusal have been variously conjectured; (see Theophyl., Euthym., Grot., Kun., and Fritz.,) any, or indeed all of which combined, may have had effect. Τοῖς σοῖς, evil oxcloves to be taken from οἶκον.



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ἀλλὰ λέγει αὐτῷ· Ἔπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ 9. 8.  
ἀνάγγειλον αὐτοῖς, ὅσα σοι ὁ Κύριος \* πεποίηκε, καὶ ἡλέησέ σε. 39

20 Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν  
αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

21 ΚΑΙ διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, 1 40

22 συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. Καὶ 18 41

ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγώγων ὀνόματι Ἰάειρος· καὶ ἰδὼν αὐ-

23 τὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ, καὶ παρεκάλει αὐτὸν πολλὰ, 42

λέγων· Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς

24 αὐτῇ τὰς χεῖρας, ὅπως σωθῇ· καὶ ζήσεται. Καὶ ἀπῆλθε μετ' αὐ- 19

τοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

25 Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, καὶ πολλὰ 20 43

26 παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάν-

τα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἥψατο τοῦ 44

— πεποίηκε.] This reading (instead of the common one *ἐποίησε*) is found in the greater part of the MSS., some Fathers, and the Edit. Princ.; and is, with reason, adopted by Beng., Wets., Matth., Griesb., Tittm., Vat., Fritz., and Scholz. Propriety, indeed, as well as MS. authority, would seem to require the preterite; for (as Fritz. observes) "in the dispossessed person, the effect of the things which the Lord had done remained; but the compassion (denoted by *ἡλέησέ σε*) is a thing which would be transient." Yet *ἐποίησε* occurs in the parallel place of Luke, from which it was probably introduced here. In *καὶ ἡλέησέ σε* there is no occasion to insert *δτι*, with Beza. It is better to suppose, with Grot., that these words are suspended on the preceding, so that *ἅσα* may be repeated. Perhaps, however, Fritz. is right in accounting this a *variation of construction*.

21. *ἐπ' αὐτόν*.] Fritz. observes that the *ἐπὶ* corresponds to the German *nach*, and that the sense here is, "ut eum indipiceretur."

22. *εἰς τῶν ἀρχισ.*] Ἀρχισυναγωγός properly signifies the president of a synagogue. But there was but one synagogue at Capernaum; and from the expression *εἰς τῶν ἀρχισυν.*, taken in conjunction with Acts xiii. 15. and what we learn from the Rabbinical writers, we may infer, that in a synagogue there was not only *one* who was properly President; but *others*, consisting of the more respectable members, who also *bore the title*; either as having exercised the office of President, or because they occasionally discharged the duties of the office; which were to preserve decorum and the proper forms of worship, and to select and invite those who should read or speak in the congregation.

23. *ἐσχάτως ἔχει*.] "in ultimis est," "as at the last stage of the disease." The phrase *ἐσχάτως ἔχει*, which occurs only in the latter Greek writers, is equivalent to the more classical *ἐσχάτως εἶναι*, or *ἐκπεσεῖν*.

— *ἵνα ἔλθῃ ἐπιθῇς*, &c.] There is here a difficulty of construction, which some attempt to remove by supposing an *hyperbaton*. This, however, would involve an unprecedented harshness.

It is better, with the Syr. and Vulg., Kypke, Kuin., and Fritz., to regard the expression as a *circumlocution*, for the *Imperative*; *ἵνα* with a Subjunctive

being put for the Imperative, as in Ephes. v. 23. Thus the sense is, "Come, and lay thy hands upon her." Yet some verb must be supplied at *ἵνα*; either *δέομαι*, as is generally thought, or rather *παρακαλῶ*, taken in the sense of *δέομαι*.

25. *οὖσα ἐν ῥύσει αἵματος*.] This construction is thought by Winer Gr. Gr. p. 134. a Hebraism; by others, a Latinism; but it is common to both Hebrew, Greek, and Latin. Thus the Greeks say *εἶναι ἐν νόσῳ*, (Soph. Aj. 270.,) and the Romans *in morbo esse*.

26. *πολλὰ παθοῦσα*.] The expression is a strong one (like the "*diu a medicis vexatos*" of Celsus); yet when we consider the ignorance of Jewish physicians, and the various nostrums prescribed in such a case, (on which see Lightf.), many of which would be nauseous and strong, and all of them injurious to a habit of body so languid as in this disease, we may conceive that her sufferings would be great. There *may* be something sarcastic in the word *πολλῶν*, with which the Commentators compare the saying of Menander, *πολλῶν ἰατρῶν εἰσοδός μ' ἀπέλεσαν*.

— *αὐτῆς*.] This (for *ἐαυτῆς*), is read in most of the best MSS. and Theophyl., and rightly edited by Matth., Griesb., Tittm., Fritz., and Scholz; since the common reading arose from an attempt at emendation produced by seeming difficulty. The phrase may (as Fritz. suggests), be best explained, by regarding it as one of those in which the *παρὰ* with a Genit. does not in *sense* differ from a simple Genitive.

— *εἰς τὸ χεῖρον ἐλθοῦσα*.] Literally, "having come into a worse condition." This use of *εἰς* or *ἐπὶ* with adjectives of the Comparative degree, importing "for the better" or "for the worse," is frequent in the best writers.

On the construction in ver. 25—27. (which is somewhat anomalous), Fritz. well remarks, that the Participles *ἀκούσασα* and *ἐλθοῦσα* have nothing to do with the preceding ones *οὖσα* and *ἐλθοῦσα*, but are put *ἀσυνέττως*. The difficulty may, however, be removed by considering the words *οὖσα ἐν ῥύσει* — *εἰς τὸ χεῖρον ἐλθοῦσα* as *quasi parenthetica*, and showing the nature of the disease. Thus *καὶ γυνή τις* will connect with *ἀκούσασα περὶ τοῦ Ἰ.*, *ἐλθοῦσα*, for *ἦλθε καὶ*, &c. This, how-



MT LU.

9. 8. ἱματίου αὐτοῦ· ἔλεγε γάρ· "Οτι κἂν τῶν ἱματίων αὐτοῦ ἄψωμαι, 28  
 21 σωθῇσονται. Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, 29  
 45 καὶ ἔγνω τῷ σώματι ὅτι ἴσται ἀπὸ τῆς μάστιγος. Καὶ εὐθέως ὁ Ἰη- 30  
 σουὺς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν, ἐπιστραφεὶς  
 46 ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου ἥψατο τῶν ἱματίων; καὶ ἔλεγον αὐτῷ 31  
 οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις·  
 Τίς μου ἥψατο; καὶ περιβλέπειτο ἰδεῖν τὴν τοῦτο ποιήσανσαν. Ἡ δὲ 32  
 47 γυνὴ, φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ 33  
 22 48 προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. Ὁ δὲ εἶπεν 34  
 αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ  
 49 ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται 35  
 ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες· "Οτι ἡ θυγάτηρ σου ἀπέθανε· τί

ever, is so like *re-writing* the sentence, that it is perhaps better to consider the whole as one of the many examples of *anacoluthon*, which occur not only in the N. T. but also in the best Classical writers.

28. Δεγε γάρ.] Several MSS. and some Latin Versions add ἐν ἑαυτῇ, which Fritz. thinks so indispensable to the sense that he receives the words into the text; utterly disallowing the examples which have been adduced of a similar brevity of expression in λέγειν and the Heb. רָאָה. But, whatever *propriety* may dictate, and the usage of the best writers confirm; certain it is, that, in the popular and familiar phraseology of most languages, the idiom is found; though it rarely, if ever, occurs, except when, from the circumstances of the case, no mistake can arise from the omission in question.

29. ἐξηράνθη ἡ πηγὴ τ. a.] Campb. translates "the source of her distemper." But this is neither a correct version, nor a good paraphrase. Πηγὴ must be taken in a physical sense, though not in that proposed by Fritz. Nor is it much to the purpose that the Philological Commentators heap up examples of *δακρυῶν πηγῇ*. Kuin. and Fritz. rightly observe, that ἡ πηγὴ τοῦ αἵματος αὐτῆς must be closely kept together, and that πηγὴ τοῦ αἵμ. is for ῥοαὶς τοῦ αἵμ., answering to the Heb. דָּמָה רַקִּי in Levit. xii. 7. and xx. 18., a bloody flux. This is placed beyond doubt by the expression of Luke ἐστὶ ἡ ῥοαὶς τοῦ αἵματος αὐτῆς.

— τῷ σώματι] i. e., as Euthym. well explains, διὰ τοῦ σώματος, κατὰ ἡμετέριον τοῖς σταλαγμαῖς. It is plain (as Fritz. observes) that the woman was then suffering under the disorder in its greatest violence. ἴσται, "that she had been healed;" for it is the *preterite*, not the *present* (ἴσται). Ἐγνω is a very significant term, and denotes *full conviction from actual experience*. Hence, too, we may see the stupendous nature of the miracle: for, as Grot. observes, "no one can, naturally, all at once recover from an inveterate malady; but vestiges of the disorder, in its gradual retreat, will long remain."

30. ἐπιγνοὺς — ἐξεληθοῦσαν.] These words are thought to involve some perplexity. One thing is plain, namely, that from hence, and from Luke vi. 9, it appears that the power of performing miracles was not, with our *Saviour*, as in the case of the Prophets and Apostles, *adventitious*, (in consequence of which they ascribed their miracles

to God,) but *inherent* in him by his Divine nature. This, however, is but an *inference* from the words; in discussing the sense of which, even the best Commentators have much (but vainly) perplexed themselves and their readers. It is needless to advert to the unhallowed speculations of those who refer them to *animal magnetism*: nor can those be commended who ascribe the cure to an *effluvia*, or *emanation*, though Fritz., after a long examination of the force of the words, thinks that they mean, "Jesus knowing *vim salubrem effluxisse ē corpore*." It is best to suppose the words not meant to be taken in a *physical* sense; or to teach us the *mode* whereby the miracle was performed. They are rather to be considered as a popular manner of expression, (like διὰ τῶν χειρῶν, often used of the working of miracles); and, therefore, not to be *rigorously* interpreted, or bound down to philosophical precision; but only importing, that Christ was fully aware that a miracle had been worked by his power and efficacy. The sentence is, however, obscured by ellipsis and hyperbaton. The construction is, ἐπιγνοὺς ἐν ἑαυτῷ τὴν δύναμιν ἐξεληθοῦσαν ἐξ αὐτοῦ; where at τὴν δυν. must be supplied ἐν αὐτῷ οἶσαν from ἐξ αὐτοῦ ἐξελθ., "knowing that the power of working miracles, which was inherent in him, had gone out of him," as it were by the performance of a miracle *through* him. This force of δύναμις is indicated by the *article*, from inattention to which many of the best Commentators take τὴν δύναμιν to simply signify "a miracle;" which obliges them to interpret ἐξελθ. in the far-fetched sense, "*vim exercuisse*."

32. περιβλέπειτο] for περιέβλεπε, by a use peculiar to the N. T.

33. πᾶσαν τὴν ἀλ.] i. e. as Middlet. explains, "the whole truth respecting the affair in question." In this *absolute* use of the phrase, (with which Fritz. compares Demosth. πάντα γὰρ εἰρησέναι πᾶσαν περὶ ἐμῆς.), there is an ellipse of τοῦ ἔργου, or the like. But when it is *not* absolute, the ellipse is unnecessary, being supplied in the words following; as in Thucyd. vi. 87. εἰρησάμεν ἢ ἐπὶ τῷ πᾶσι τὴν ἀλήθειαν περὶ ὃν ἐποτρυνώμεθα.

34. ἵναγε εἰς εἰρήνην.] This and the kindred phrases πορεύεσθαι, and βαλεῖν εἰς εἰρήνην were founded on the Heb. שָׁלַח לְפָנָיו, and were forms of affectionate or condescending valediction; and mean, as Fritz. explains, "i secundo omne," "go in God's name."

35. ἀπὸ τοῦ ἀρχισ.] literally, "from the President's, i. e. his house, (for he was now with Jesus.)



- 36 ἔτι σκύλλεις τὸν διδάσκαλον; Ὁ δὲ Ἰησοῦς, εὐθέως ἀκούσας τὸν 9. MT. LU 8. 50  
 λόγον λαλούμενον, λέγει τῷ ἀρχισυναγῶγῃ· Μὴ φόβου, μόνον πίστευε.
- 37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ  
 38 Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. Καὶ ἔρχεται εἰς τὸν 23 51  
 οἶκον τοῦ ἀρχισυναγῶγου, καὶ θεωρεῖ θόρον, κλειόντας καὶ ἀλαλά- 52  
 39 ζοντας πολλά. Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ 24  
 40 κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. Καὶ κατεγέλων 53  
 αὐτοῦ. Ὁ δὲ ἐκβαλὼν \* πάντας, παραλαμβάνει τὸν πατέρα τοῦ 25 54  
 παιδίου καὶ τὴν μητέρα, καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται,  
 41 ὅπου ἦν τὸ παιδίον ἀνακείμενον. Καὶ κρατήσας τῆς χειρὸς τοῦ  
 παιδίου λέγει αὐτῇ· Ταλιθὰ κουμι· ὃ ἐστι μεθερμηνευόμενον, Τὸ  
 42 κοράσιον, σοὶ λέγω· ἔγειρε. Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ 55  
 περιεπάτει (ἦν γὰρ ἑτῶν δώδεκα), καὶ ἐξέστησαν ἐκστάσει μεγάλη.  
 43 καὶ διεστείλατο αὐτοῖς πολλά, ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπε δο- 56  
 θῆναι αὐτῇ φαγεῖν. 13. 4.
- 1 VI. ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· 54 16  
 2 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ γενομένου σαββά-  
 του, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξε-  
 πλῆσσοντο, λέγοντες· Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δο-  
 θεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;  
 3 Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ 55

So John xviii. 28. ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα. The idiom is found both in Greek and Latin, and indeed in modern languages.

39. κλειόντας καὶ ἀλ.] These words are exegetical of θόρον. Ἀλαλάζειν from ἀλαλα, (whence our halloo) seems to be akin to the Heb. הִלְלִי, from whence came הללίζען. Both denoted the shout uttered by the soldiers of all the ancient nations, previous to battle. Ἀλαλάζειν, however, was sometimes used of any shrill vociferation, especially of grief, as in Jerem. xxv. 34 & 47, and Eurip. Elect. 843. ἡσπαιρεν, ἠλάλαξε. [Comp. John xi. 1.]

40. ἐκβαλὼν πάντας.] This merely means, "having ordered all to be removed." Jesus retained just so many as were sufficient to prove the reality of the cure. To have permitted the presence of more might have savoured of ostentation. For πάντας, πάντας is found in very many MSS. and the Edit. Princ., and is adopted by Beng., Wets., Mill, Griesb., Tittm., Vat., Fritz., and Scholz. The difference is, that πάντας signifies omnes, πάντας cunctos.

43. ἵνα μηδεὶς γινῶ τοῦτο.] A popular form of expression, importing, "that nothing of this should be made known." The order, however, could not be meant to enjoin perpetual secrecy, but present suppression; in order to avoid drawing together a concourse and raising a tumult. Εἶπε δοθῆναι αὐτῇ φαγεῖν. Εἶπε is for διέταξε. On the syntax see Winer's Gr. Gr. § 38. With respect to the thing itself, it is rightly remarked by Grot., that the order was given that it might be apparent that the maid was not only restored to life, but to health.

VI. 1. πατρίδα αὐτοῦ] "the place where he was brought up," namely, Nazareth.

2. καὶ γενομένου σαββ.] The sense (on which the Commentators are not quite agreed) seems to be, "on the Sabbath day;" γεν, being for δντος. This is confirmed by the readings (glosses though they be) of the Cod. Cantab. and some other ancient MSS. Ἀκούοντες, "on hearing him." Fritz. renders it auditores. But that would require the Article. Ἐξεπλῆσσοντο, scil. ἐπὶ τῇ διδασκῇ αὐτοῦ, which is added in Matthew. Πόθεν τούτῳ ταῦτα; Sub. εἰσι, in the sense contigerunt. A fuller account of this transaction is given by Luke iv. 16. seqq. Τίς ἡ σοφία ἡ δοθ. αὐτῷ; scil. ὑπὸ τοῦ Θεοῦ. The τίς signifies quænam. The ὅτι just after is omitted in the greater part of the MSS. (or ἵνα put in its place), and is cancelled by Matth., Griesb., Tittm., and Scholz. It is, however, retained and ably defended by Fritz.; who remarks, that "all the various readings are only so many corrections of librarii, who did not comprehend the argumentation from miracles to prove divine wisdom; which is well pointed out by Grot." The sense is, "Whence have these talents fallen to the lot of this man; and what is this wisdom given him from above; that [not only he teaches us the way of salvation, but] even such miracles [as we have heard related] are performed by him?" Διδ τῶν χειρῶν, by Hebraism (like כִּי) for δι' αὐτοῦ.

3. ὁ τέκτων.] Some MSS. have ὁ τοῦ τέκτονος υἱός. But this is rejected by all the Editors, except Fritz., who are, with reason, agreed that it was introduced from St. Matthew, and sprung from those who wished to consult the dignity of our Lord. That our Lord, however, was a carpenter, is (notwithstanding the denial of Origen) testified by nearly all the MSS., confirmed by general tradition, and the authority of the Fathers; of whom Justin Martyr says that Christ ἐργάζετο



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13. 4. Ἰωσή καὶ Ἰοῦδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ  
 56 ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ἐλεγε δὲ αὐτοῖς ὁ 4  
 57 Ἰησοῦς· Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ,  
 68 καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἠδύνατο ἐκεῖ 5  
 οὐδεμίαν δυνάμιν ποιῆσαι· εἰ μὴ ὀλίγοις ἀσέβητοις ἐπιθίς τὰς χι-  
 ρας ἐθεράπεινε. Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆ- 6  
 10 9. γε τὰς κόμας κύκλῳ διδάσκων.  
 1 1 ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο 7  
 δύο· καὶ ἐδίδου αὐτοῖς ἔξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.  
 9 3 Καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον 8  
 10 μόνον· μὴ πῆραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· ἀλλ' ὑπο- 9  
 11 4 δεδεμένους σανδάλια, καὶ μὴ † ἐνδύσασθαι δύο χιτῶνας. Καὶ ἔλεγεν 10  
 αὐτοῖς· Ὅπου ἂν εἰσελθῆτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξελθῆτε  
 14 5 ἐκεῖθεν. Καὶ ὅσοι ἂν μὴ δεξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκ- 11  
 πορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν

δρότρα καὶ ζυγά. That our Lord should have been taught *some* handicraft occupation the Jewish law required, and the poverty of Joseph would render necessary. And what was so likely, as that he should bring him up to his father's trade; which, though lowly, was not degrading? See more in Bp. Middleton. [Comp. John vi. 42.]

— ὧδε πρὸς ἡμᾶς] "hic apud nos." Fritz. observes, that both the Scriptural writers and the Classical ones (at least the poets), so place *πρὸς* with an Accusative, *adjecto verbo quietis*, which is equivalent to *παρὰ* with a Dative.

4. [Comp. John iv. 44.]

5. καὶ οὐκ ἠδύνατο — ποιῆσαι.] These words, in their common acceptation, present a seeming difficulty, which has perplexed the Commentators, and to avoid which, some (as Wolf and Kuin.) suppose a pleonasm, taking οὐκ ἠδύνατο ποιῆσαι for οὐκ ἔποίησε. But (as Fritz. has shown) this pleonasm is *fictitious*, and the passages adduced in support of it admit of a better explanation without it. Others take οὐκ ἠδύνατο for *noluit*. This, however, Fritz. shows, is even more destitute of foundation than the former sense. The true interpretation seems to be that of many ancient Commentators as Chrysost., Euthym., and Theophyl.), and, of the moderns, Grot., Whitby, Le Clerc, Bentley, and Fritz. "Our Saviour could not (says Theophyl.), not because he wanted *power*; but that the subjects of it were unbelieving, and therefore (as Whitby says) wanted the *condition* on which alone it was fit he should heal them. Christ could not, consistently with the rules on which he invariably acted in performing miracles, (namely, to require faith in his Divine mission) perform them. The Commentators observe, that it is conformable to the *Hebrew* manner of speaking, to say, that that *cannot* be, which *shall* not, or *ought* not to be. But abundance of examples of this have been adduced from both the Greek and Latin Classical writers; and the idiom is found even in modern languages.

6. θαύμαζε.] Schleusn., Kuin., and others, take the word rather of *admiration* than *wonder*; a signification, indeed, not unfrequent in the *Classical* writers, but perhaps not found in the N. T. Far simpler, and more satisfactory is the common interpretation, "he wondered at their want of

faith," and perverseness, in rejecting his claims on such unreasonable grounds. This construction, however, of θαυμάζειν is very rare, the usual one being θαυμάζω, ἐπὶ τινί, or περὶ τίνος. Of the examples adduced by Wets., Munth, and Heupel, the following alone are apposite. Isocr. ὥστε καὶ τοὺς εἰδότας — θαυμάζειν διὰ τὴν καρτερίαν ταύτην. and John vii 21. ἐν ἔργῳ ἔποιησα, καὶ πάντες θαυμάζετε διὰ τοῦτο. [Comp. Luke xiii. 22.]

Κύκλῳ must (as Fritz. says) be joined περιῆγε, κόμας; and he shows that κύκλῳ is by the Classical writers often subjoined to verbs compounded with *περι*.

7. δύο δύο] "by twos." An idiom found in the Hebrew, in which distributives are wanting. It is, however, not confined to the Hebrew, but found, though very rarely, in the Classical writers. So in Æsch. Pers. 915. we have *μυρία μυρία* for *κατὰ μυριάδας*. [Comp. Matt. x. 1. Luke vi. 13.]

9. καὶ μὴ ἐνδύσασθαι.] This is the reading of the common text, and it is supported by the great body of the MSS. But *ἐνδύσασθε* is found in some of the *best*, and in the Syr., Vulg., Goth., and Coptic Versions, as also in the Edit. Princ. and Steph. 1. & 2.; and it has been edited by Mill, Beng., Matth., Griesbach, and all other Editors down to Scholz, except Fritz., who has recalled the common reading *ἐνδύσασθαι*; and, I think, on good grounds. He shows that *ἐνδύσασθε* would involve an unprecedented anacoluthon, and an extreme harshness; and, after a long and learned discussion, decidedly prefers *ἐνδύσασθαι*; by which there will be either an *anacoluthon*, or a *variation* by means of two constructions. Thus, after ἀλλ', from the words *ἵνα μὴ ἐνδύσασθαι*, &c. δίδω, we must supply *ἵνα*, or *βαδίζων*. This interpretation is also supported by Grot., Heupel, Camph., and Kuin.; and, as being alike satisfactory in sense and construction, it deserves the preference.

11. ἐκτινάξατε τὸν χοῦν, &c.] Besides the parallel passage, comp. Luke x. 10, 11. Acts xiii. 51. The words Ἄνθρωπε Μὴ — ἐκτινῆ are not found in some ancient MSS., and the Italian, Vulgate, Arabic, Coptic, Persian, and Armenian Versions. They were rejected, as not genuine, by Erasmus, Beza, Zeg., and Mill, were bracketed by Griesb., Knapp, Tittm., and Vater, and cancelled by Lachm. But, as Matth. and Fritz. show, without



- ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν · ἀνεκτότερον ἔσται 14. 9.  
 12 Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. Καὶ 6  
 13 ἐξελεθόντες ἐκήρυσσον ἵνα μετανοήσωσι · καὶ δαιμόνια πολλὰ ἐξεβαλλον ·  
 καὶ ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.  
 14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γὰρ ἐγένετο, τὸ ὄνομα 1 7  
 αὐτοῦ, καὶ ἔλεγεν · "Οτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ 2  
 15 διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. Ἄλλοι ἔλεγον, "Οτι Ἠλίας 8  
 ἐστίν · ἄλλοι δὲ ἔλεγον · "Οτι προσήτης ἐστίν, [ἢ] ὥς εἰς τῶν προ-  
 16 φητῶν. Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν · "Οτι ὃν ἐγὼ ἀπεκεφάλισα 9  
 17 Ἰωάννην, οὗτός ἐστιν · αὐτὸς ἠγέρθη ἐκ νεκρῶν. Αὐτὸς γὰρ ὁ Ἡρώδης 3  
 ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδωκεν αὐτὸν ἐν [τῇ] φυλακῇ,  
 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν  
 18 ἐγάμησεν. Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ · "Οτι οὐκ ἔξεστὶ σοι 4  
 19 ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ 5

reason. Certainly the authority of about seven MSS. (abounding with all sorts of daring alterations) and some second-rate Versions, generally treading in others' steps, and coinciding with those altered MSS., cannot be considered as authority for the cancelling of any clause, even when internal evidence may be *unfavourable* to it. Which is *not* the case here; for *good reasons* may be given why it should have been omitted. As to the Versions, the clause being found in the three Syriac Versions far more than overbalances the whole authority against it.

13. ἡλειφον ἐλαίῳ.] It appears from various passages of the Medical and Rabbinical writers cited by Wets. and Lightf., that oil (which in the Eastern and Southern countries is of a peculiarly mild quality) was used by the ancients, both Jews and Gentiles, as a medical application. And that it was so employed by the Apostles; and that the sense is, "they anointed many with oil, and thereby cured their diseases," is the opinion of almost all the recent Commentators. But surely this circumstance, that the Apostles had *successfully made use of a well-known medicine*, would ill comport with the gravity and dignity of the preceding words, which, I think, compel us to suppose, with all the ancient and early modern Commentators, that the healing was as much miraculous as the casting out of demons. The anointing was only employed as a *symbolical action*, typical of the oil of gladness and grace to be imparted by Divine assistance. See Euthym. and Theophyl. For the first Christians, being accustomed to represent, in visible signs, the allegorical allusions in Scripture, used oil not only, as the Jews had done, as a *remedy*, which had from high antiquity become *sacred*; but (from that sacredness) as a *religious rite* at baptism, confirmation, and prayers for the sick. Thus it may be regarded as one of those *significant actions* by which both the Prophets of the O. T. and the Apostles (after their Lord's example) with indulgence to human weakness, accompanied their supernatural and miraculous cures. See James v. 14. In all which cases, the *methods* adopted in those actions (which were various) contributed nothing to the cure; that being effected by means of which we can have no conception.

14. ἤκουσεν ὁ βασιλεὺς.] There is here, seemingly, a want of the *Subject* to the verb. With

this the early Critics have, indeed, furnished us, supplying τὴν ἀκοὴν τοῦ Ἰησοῦ, which Beza approves, and Fritz., with his usual rashness, inserts in the *text*. And it is surely better to retain a harshness, than to get rid of it by such means. Grot. proposes to put φανερόν γὰρ ἐγένετο into a parenthesis. But this would involve a very harsh transposition. The best mode is, either to take τὸ ὄνομα αὐ. twice, or to supply the subject αὐτὸν from the context, which is suggested in τὸ ὄνομα αὐτοῦ.

15. ὅτι προφήτης — προφητῶν.] There has been much discussion on the reading and sense of these words. If the testimony of MSS. and ancient Versions can prove any thing, it is certain that the true reading is ὅτι προφ. ἐστίν ὡς εἰς τῶν προφ., of which the sense can only be, "he is a prophet resembling one of the prophets [of old times.]" The ἢ before ὡς is of little or no authority, being omitted in almost every MS. of consequence, nearly all the Versions, and early Editions; and cancelled by Beng., Wets., Matth., Griesb., Tittm., Vat., and Scholz. The above reading, indeed, involves some harshness; yet the sense of τῶν προφ. is not ill suggested by the Article.

16. ὃν ἐγὼ — ἐστίν.) This sort of attraction is frequent both in the Scriptural and Classical writers; but it is here adopted to give greater strength to the asseveration. The ἐγὼ also seems to be emphatical.

17. ἐν τῇ φυλακῇ.] The τῇ is omitted in several MSS. and the Ed. Princ.; and is cancelled by Beng., Matth., Griesb., Tittm., and Scholz; but is retained by Fritz.; and with reason; for the number of MSS. is not such as to warrant its being cancelled; and we can more easily account for its omission than its insertion.

19. ἐνεῖχεν αὐτῷ.] Not, "had a quarrel with," as E. V.; nor "resented this," as Campb.; nor, as Wakef. and some recent Commentators explain, "was enraged against him;" but, "bore a grudge against him." Ἐνεῖχεν, (equivalent to ἔλκεσθαι) signifies to harbour (literally, "have in mind") *aversion*, a grudge or resentment against any one. The complete phrase occurs in Herodot. i. 118. vi. 119. and viii. 27., the elliptical one in Luke xi. 53. Genes. xlix. 23. (answering to □□□) and Job xvi. 9. So Hemych. ἐνέχου μνησικακίᾳ, and ἐνεῖχον ἐχόλου.



MT.

14. ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφο- 20  
 βεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετή-  
 ρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουε.
- 6 Καὶ, γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς γενεαίοις αὐτοῦ 21  
 δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς  
 πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς 22  
 Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συν-  
 ανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἰτήσόν με ὃ ἐάν θέλῃς,
- 7 καὶ δώσω σοι· καὶ ὤμωσεν αὐτῇ, Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοι, 23  
 8 ἕως ἡμίσεος τῆς βασιλείας μου. Ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς· 24  
 Τί αἰτήσομαι; ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.
- Καὶ εἰσελθούσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλῆα, ᾐτήσατο 25  
 λέγουσα· Θέλω ἵνα μοι δῷς ἑξαιτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάν-  
 9 νου τοῦ βαπτιστοῦ. Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς 26  
 10 ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθροῖσαι. Καὶ 27  
 εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν  
 κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, 28  
 11 καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κο-  
 12 ρασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκού- 29  
 σαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ  
 ἔθηκαν αὐτὸ ἐν [τῷ] μνημείῳ.

20. ἐφοβεῖτο τὸν Ἰ.] The term here imports a mixture of awe and reverence. There is much difference of opinion as to the sense of συνετήρει. The Vulg., L. Brug., Hamm., Le Clerc, Wets., Campb., Kuin., Schleusn., Wahl, and most Commentators, take it in the sense, "preserved him," i. e. from the malice of Herodias. But there is no authority for this signification. Greatly preferable is that assigned by the Syr., Arabic, Italic, and English Versions, and adopted by Erasmi., Grot., Lamy, Whit., Wakef., Rosem., and Fritz., "observabat eum," "observantia prosecutus est," "magni eum faciebat." So Diog. Laert. φλοῦς συνετηρεῖν, paid him respect. This signification seems to arise from that of keeping any one in our mind. Καὶ ἀκούσας αὐτοῦ, "and when he had heard him," i. e. his admonitions. Πολλὰ ἐποίει, "did many things [which were suggested by him.]" [Comp. Matt. xiv. 5; xxi. 26.]

21. ἡμέρας εὐκ.] Here again the Interpreters are divided in opinion; the ancient and early modern Commentators rendering it, "an opportune season," namely, for working on the mind of Herod, and obtaining his order for the execution of John. But almost all since the time of Glass and Hamm. take it to signify "a festival day." The expression, however, as Fritz. proves, can only mean "a leisure day." And thus it exactly answers to our term *holiday*. So εὐκαλῶς at xiv. 11. and 1 Tim. iv. 2.

— τοῖς μεγιστᾶσιν.] A word only occurring in the later writers, (as Joseph. and the Sept.), and formed from μέγιστος, as νεᾶν from νέος. It denotes the *magnates*, or great men of a country, by whose counsel and assistance the monarch is aided.

— τοῖς πρώτοις.] This is by Grot. and Kuin. taken to denote the principal magistrates. But

it should rather be understood (with Fritz.) of the principal persons for wealth or consequence of those in a private station. So Joseph. Ant. vii. 9, 8. οἱ τῆς χώρας πρότοι.

23. ἕως ἡμίσεος τῆς βασιλ.] Many Commentators supply μέρους. But there is perhaps no ellipse; for ἡμῖσι seems to have been as much a substantive as our *half*. The promise involved a sort of hyperbole, and was, as appears from the Classical citations of Wets., a not unusual manner of expression with Kings.

25. μετὰ σπουδῆς] Heb. מְהֵרָה For ἐν σπουδῇ, i. e. σπουδαίως, promptly, with alacrity. Ἐξαιτῆς is for παρὰ τὴν, *forthwith*. The earlier authors generally write ἔξ ἀπὸ τῆς scil. ὥρας. There will be no occasion for the ellipse of ἀλλὰ, which Kuin. and others suppose, before τοὺς ὅρκους, if περίλυπος γενόμενος be rendered "although he was very sorry."

26. ἀθροῖσαι] "to set her at nought;" namely, by refusing her request. This sense is chiefly confined to the later writers, especially the Sept. and Joseph., who use the word either absolutely, or with an Accusative of *person*, sometimes accompanied with *de*; more rarely with an Accus. of *thing*.

27. σπεκουλάτωρα.] This term, from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinels*: for I rather agree with Casaub., Wets., and Fritz., that they had their name from their office *speculari*, and not, quasi *speculatores*, from *speculum*; because the former points to their chief business. They had, however, other confidential duties, and among these, that of acting, like the Turkish soldiers of the present day, as executioners.

29. τῷ μνημείῳ.] The τῷ is rejected by all the



- 30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπὴγγειλαν 14. 9. MT. LU.  
 31 αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. καὶ εἶπεν αὐτοῖς· 10  
 Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε  
 ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ  
 32 φαγεῖν ἠνέκαρουν. Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ'  
 33 ἰδίαν. Καὶ εἶδον αὐτοὺς ὑπάγοντας [οἱ ὄχλοι,] καὶ ἐπέγνωσαν αὐτὸν 13  
 [πολλοὶ] οἱ ὄχλοι· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, 11  
 34 καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν. Καὶ ἐξελθὼν εἶδεν 14  
 ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς  
 πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.  
 35 Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, 15 12  
 36 λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· ἀπόλυσον  
 αὐτοὺς, ἵνα, ἀπελθόντες εἰς τοὺς κύνες ἀγροὺς καὶ κώμας, ἀγοράσωσιν  
 37 ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν

Editors from Matth. to Scholz; and with reason; for it is, as Markl. has shown, liable to objection on the score of propriety; it is found in scarcely any MS. but Cod. D., being introduced, perhaps inadvertently, by Stephens, in his 3d Edit.

31. *ὑμεῖς αὐτοί.*] This must be rendered not "vos ipsi," or "vos quoque," with most Commentators, but (with Erasm., Schleus., Kuin., and Fritz.) "vos soli," on which use of *αὐτοῖς* see Schleus., or Wahl. Lex. On *ἠνέκαρουν* comp. supra iii. 20.

32. [*Comp.* John vi. 16.]

33. *καὶ εἶδον — πρὸς αὐτόν.*] There are few passages of the N. T. where a greater diversity of readings exist than in the present. Editors and Commentators are alike agreed that it has suffered grievously from transcribers; and the unusual diversity of readings, has here (as in many other cases) led Critics too readily to take *interpolation for granted*: and, in order to relieve the plethora, *pruning* has been employed with considerable effect by the recent Editors. Griesb. edits thus: *καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ ἐπέγνωσαν πολλοὶ· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ.* But for this, and most of the alterations that have been made, there is little authority. Indeed, I see no good grounds except for the cancelling of *οἱ ὄχλοι*, which is, indeed, found in scarcely any MS. of account, and has no place in the early Editions, except of Erasm., 4. and 5., from which it was introduced into Steph. 3. It has been, with reason, rejected by Mill and Wets., and cancelled by Matth., Griesb., Vat., Titm., Fritz., and Scholz. Thus *πολλοὶ* becomes the *subject* of the verbs *εἶδον* and *ἐπέγνωσαν*. To this, however, there is great objection. It is frigid as regards *εἶδον*, and as concerns *ἐπέγνωσαν*, inapposite, for, as Campb. remarks, "the historian would not be likely to say that *many* knew him, since, after being so long occupied in teaching and healing them, there would be comparatively few who did *not* know him." I cannot, therefore, but suspect (though it seems not to have occurred to any of the Editors and Commentators) that *πολλοὶ*, though the authorities for its omission are but slender, should not be here. Yet it does not, I suspect, stand here *for nothing*; but, as it is scarcely possible for us to dispense with a *subject*, and as the parallel passages of Matthew

and Luke both have *οἱ ὄχλοι*, I strongly suspect that under this suspicious *πολλοὶ* is concealed that very reading; which I have therefore ventured to introduce in *smaller character*. In this I am supported not only by Critical probability, (for the words *πολλοὶ* and *ὄχλοι* are frequently confounded) but by the authority of the other Evangelists; and, indeed, of all those numerous MSS. which contain *οἱ ὄχλοι*, since *they* may be considered as *authority* for the reading in question; there being little doubt but that in their *Archetypes* the reading *οἱ ὄχλοι* was written in the margin, and intended as a correction of the textual *πολλοὶ*. I have left the received readings throughout the rest of the verse, because no tolerable case of interpolation, or of corruption, has been established against them. The clause *καὶ προῆλθον αὐτοὺς* is indeed cancelled by Griesb. and Fritz.; but on very slender authority. The objection on the score of *false construction*, as if *αὐτῶν* were required, is frivolous; for the very same construction is found in almost every good MS. in *Luke* xxii. 47., and is rightly edited by Matth., Griesb., and Scholz. Besides, the circumstance is surely so *natural*, that *internal evidence* is greatly in its favour. One may easily imagine *how* the people who saw our Lord and the Apostles (no doubt, *on board ship*; which removes Campbell's objection), might be so circumstanced in respect of them, as to be enabled to get before them to the place whither they were bound. They would easily see, by the course in which the vessel was directed, the spot where it was meant to land. As to *ἦλθον*, edited by Griesb. and Fritz. for *συνῆλθον*, it has scarcely the support of a single MS., and is, no doubt, a mere *correction*. The common reading must be preferred, as being the more *difficult*. It has a *significatio prægna*; and the *πρὸς* with the Accusative is equivalent to a *Dative*, which latter construction is found in xiv. 53, and *Luke* xxiii. *συντρέχεσθαι* is often used in this sense in the N. T.

*Ἐκεῖ* denotes *εἰς τὸν ἔρημον*, and *πεζῇ* signifies not *on foot*, but *by land*, which sense occurs elsewhere in the N. T.

34. [*Comp.* Matt. ix. 36. Jerem. xliii. 1. Ezek. xxxiv. 2.]

35. *ἤδη ὥρας πολλῆς γενομένης.*] Almost all Commentators take the sense to be, "it was now late in



MT. LU.

14. 9. αὐτοῖς· ὅτε αὐτοῖς ἡμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες  
 16 13 ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν;  
 17 'Ο δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ 38  
 19 14 γρόντες λέγουσι· Πέντε, καὶ δύο ἰχθύας. Καὶ ἐπέταξεν αὐτοῖς ἀνα- 39  
 κλίνειν πάντας, συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χώρῳ. Καὶ ἀνέ- 40  
 πεισον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πενήτηκοιτα. Καὶ λαβὼν 41  
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν  
 εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδον τοῖς μαθηταῖς αὐ-  
 20 17 τοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. Καὶ 42  
 ἔφαγον πάντες, καὶ ἔχορτάσθησαν· καὶ ἦσαν κλασμαίων δώδεκα κο- 43  
 21 24 τίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. Καὶ ἦσαν οἱ φαγόντες τοὺς 44  
 22 ἄρτους ὡσεὶ πεντακισχίλιοι ἄνδρες. Καὶ εὐθέως ἠνάγκασε τοὺς μαθη- 45  
 τὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς  
 23 Βηθσαϊδάν, ἕως αὐτοῦ ἀπολύσει τὸν ὄχλον. Καὶ ἀποταξάμενος αὐτοῖς, 46  
 24 ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. Καὶ ὀψίας γενομένης, ἦν τὸ 47  
 πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. Καὶ 48  
 εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος  
 25 ἐναντίος αὐτοῖς. Καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς  
 αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς.  
 26 Οἱ δὲ ἰδόντες αὐτὸν περιπάτουντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντα- 49  
 σμα εἶναι, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. 50  
 27 Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαροεῖτε· ἐγώ  
 32 εἰμι· μὴ φοβεῖσθε. Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκά- 51  
 πυσεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίστατο καὶ

the day." Yet they adduce no better proof than examples of the Latin phrase *in multam noctem*, or *diem*. But that sense would require *εὐαγεν*. Render, "et quum jam tempus multum effluxisset [ex quo docere cœperat]." Unless, therefore, this be a *Latinism*, we may explain the phrase, with Fritz., "when much of the day was now past." [Comp. John vi. 5.]

37. ἀπελθόντες — φαγεῖν.] The best Commentators, ancient and modern, are of opinion this sentence contains an interrogation implying admiration, and perhaps indignation. It may be rendered: "What must we go and buy?" &c. There is reason to think that the sum in question was a proverbial one, for a sum of money exceeding the inconsiderable; as we say, a *good round sum*.

38. [Comp. John vi. 9.]

39. συμπόσια συμπόσια] i. e. κατὰ συμπόσια, in a distributive sense; an idiom common in Hebrew. See Note supra, ver. 7. Συμπόσιον signifies properly a *drinking together*, or a *common entertainment*; and then, by a metonymy common in our own language, it designates the *party assembled*.

— χλωρῷ χώρῳ.] Csaub. and Weta. say that χλωρῷ is added because χῶρος properly signifies *hay*. It simply, however, means *fodder*, and though in the Classical writers it almost always denotes *dry fodder*, yet in the N. T. it as constantly signifies *herbage* of any kind, both of grass and corn.

40. Πρασιὰ properly signifies a *plot* of ground,

such as in gardens are employed for the growth of vegetables. It is strange that the latest Commentators should adopt the derivation of Hesych. from *πράσις*, "quasi *πρασιαὶ*," when the Etym. Mag. and Zonaras' Lex. offer so much better a one;—namely, from *πράσον*, an old word signifying a leek or onion. Thus the term denotes properly an *onion-bed*, and then any plot of ground of a regular form, as square or parallelogram. See my Note on Thucyd. ii. 56. It here denotes *regular and equal companies*, like squadrons of troops. From Luke we find that each was composed of 50 persons. This method was, no doubt, adopted, to let the multitude know their own number.

45. [Comp. John vi. 17.]

46. ἀποταξάμενος αὐτοῖς] "having bid them (i. e. the multitude) farewell." The phrase ἀποτάσσειν τινα, in this sense, is (as Fritz. observes) not Attic Greek, but that of Philo, Joseph., and the later writers, especially the N. T. ones. [Comp. John vi. 16, 17.]

48. ἐν τῷ ἰδεῖν] scil. τὴν ναῦν. The ellipsis is sometimes supplied, but at other times κώπην is used. βασανίζωμαι, laborantes, distressed.

— ἤθελε παρελθεῖν αὐτοῖς.] The laboured Annotations of Grot., Fritz., and others here are little to the purpose; and much trouble might have been spared by considering the phrase as a *popular* one, for "he would (i. e. he was about to) pass by them;" or, "he made as though he would have passed by them." So of Jesus it is



MT.

14.

52 ἐθαύμαζον. Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.

53 ΚΑΙ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ, καὶ προσωρμί-

34

54 σθησαν. Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες

55 αὐτὸν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς

35

κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἔστι.

56 Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς

36

ἀγοραῖς εἰτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ

κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπιοντο αὐτοῦ

ἔσώζοντο.

15.

1 VII. ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν

1

2 Γραμματέων, ἐλθόντες ἀπὸ Ἱερουσολύμων. Καὶ ἰδόντες τινὰς τῶν

μαθητῶν αὐτοῦ κοινὰς χερεῖ, (τοῦτ' ἔστιν ἀνίπτοις) ἐσθίοντας ἄρτους,

3 [ἐμέμψαντο·] (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ

said, Luke xxiv. 23. Καὶ αὐτὸς προσποιεῖτο πορρωτέρω πορεύεσθαι.

52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις.] By the ἄρτοις is meant, as Krebs observes, τῷ θαύματι τοῖς ἄρτοις γενομένῳ. That Commentator, however, and Kuin., with some other recent Interpreters, seem wrong in assigning to ἐπὶ the sense *post*. I myself still continue of the same opinion as in Recens. Synop., that the true sense is *per, by*, denoting the efficient cause; as in Matt. iv. 4. And this is confirmed by Fritz. in his Note, who renders: "Non enim *per* prioris portentii opportunitatem quidquam intellexerant, sed erant callo obducta mente."

53. προσωρμίσθησαν] scil. ἐκεῖ. Προσωρμίζειν signifies to bring a ship πρὸς ὄρμον, to a port; or, as here, to a station or place fit for landing or drawing a ship ashore.

54. ἐπιγνόντες αὐτὸν] Some MSS. and Versions have added οἱ ἀνδρες τοῦ τόπου ἐκείνου; words, no doubt, derived from Matt. xiv. 13. It may seem harsh that the *subject* of the verb should be suppressed; to soften which, Fritz. would take the words ἐπιγνόντες—ἤρξαντο as put impersonally. But it will be more satisfactory to suppose an ellipsis of the subject; namely, the common one, corresponding to the *man* of the Germans and our *men*, which will here denote the *inhabitants* of that country. This obscurity is perhaps meant to be somewhat cleared up by the ἐκείνην following, which is equivalent to ἐκείνου τόπου.

55. For περιφέρειν some MSS. have φέρειν; others, ἐπιφέρειν; and others, again, προσφέρειν, which Fritz. edits; but wrongly; for the *varr. lectt.* arose from the librarii stumbling at the use of περιφέρειν here, which has a *significatio præg-nans*, including the senses expressed by the above various readings; q. d. "they carried them about, (i. e. up and down) and brought them to those places where they heard he was."

—ἐκεῖ.] This must not be taken for *quoniam* (with Palarct and Schleuss.), but rather (with Beza, Grot., Wets., Kuin., and Winer) the words *ecce*—*ibi* must be closely connected, corresponding to the Heb. וְהָיָה, in the sense *ubi*. Thus *ibi* is said to be redundant. Fritz., however, makes well-founded objections to this combination of the words, and to the supposing the redundancy of them; because the words *ibi* *ibi* *ibi* are an independent clause. And he, very

properly, limits the above-mentioned idiom to passages where the words occur in the *same clause*. He would therefore render *ἔστι adest*. But it may be better to regard the sentence as an abbreviation of the fuller mode of expression of primitive times; when it would have been phrased "carried them to the place of which they had heard it said, 'he is there.'" Compare 1 Kings xviii. 10. Thus *ἐκεῖ* is least of all pleonastic.

56. παρεκάλουν αὐτὸν] It is not clear whether this is to be understood of *those who laid the sick persons down*, or of the *sick persons themselves*. The former method is more suited to the construction; but the latter (which is adopted by Abp. Newcome) is more agreeable to probability.

—ὅσοι ἂν ἤπν.] The *ἂν* is not without force, denoting, as Winer thinks (Gr. N. T. p. 117.), the uncertainty of the number. I would render, "as many as might have touched."

VII. 2. κοινὰς.] It was quite in the Jewish idiom to oppose *common* and *holy*, the most usual signification of the latter word in the Old Testament being separated from common, and devoted to sacred use. Their meals were (as the apostle expressed it, 1 Tim. iv. 5.) *sanctified by the word of God and prayer*. They were, therefore, not to be touched with unhallowed hands. The superficial Pharisee, who was uniform (wherever religion was concerned) in attending to the letter, not to the spirit of the rule, understood this as implying solely that they must wash their hands before they eat. (Campb.) Κοινὸς here (as often in Joseph.) signifies what is ritually impure: thus, as regarded the *hands*, it denoted that they were not washed ritually, i. e. just before the meal; though they might otherwise be clean.

—ἐμέμψαντο.] This word is omitted in several MSS. and some Versions, is rejected by Mill and Beng., and is cancelled by Griesb., Tittm., and Scholz, but retained and defended by Fritz. strenuously, but not, it should seem, very successfully. No tolerable reason has ever been given why, supposing it to have been originally in the text, it should have been thrown out. On the other hand, it is easy to see how it should have been *added*, namely, by those who were not aware of the true construction of the whole passage, and did not see that vv. 3 & 4 are parenthetical.



MT.

15. πυγμῇ νίφονται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· καὶ ἀπὸ ἀγορῶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστίν, ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·) ἔπειτα ἐπερωτῶσιν αὐτὸν 5  
 2 οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς· Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι καλῶς 6  
 3 προσηγήτευσεν Ἰσοῦᾶς περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται·  
 8 Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρῳ ἀπέχει ἀπ' ἐμοῦ. Μάτην δὲ σέβονται 7  
 9 με, διδάσκοντες διδασκαλίαις, ἐντάλματα ἀνθρώπων.  
 3 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν 8  
 4 ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρόμοια  
 3 τοιαῦτα πολλά ποιεῖτε. Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν 9  
 4 ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. Μωϋσῆς γὰρ 10  
 εἶπε· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτᾷ·  
 5 ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· Κορ- 11

3. πάντες] i. e. all those who observed the traditions; for the Sadducees and a few others (comparatively a small part of the nation) rejected this custom.

—πυγμῇ] There are few expressions on which the Commentators are more divided in opinion than this. The early Versions show that the ancients were as much perplexed with it as the moderns. The Vulg. and some other Versions give the sense *sape*, whence it has been supposed, that they read *πεκῆ*, which might be taken for *πεκνᾶ*, and that for *πεκνῶς*. But (as Fritz. observes) there is no proof of the existence of any such *adverb* as *πεκῆ*; and the sense *sape* would be inapposite. To advert to the interpretations of those who retain the common reading; several Commentators, ancient and modern, take *πυγμῇ* to mean "up to the elbow." But even though *πυγμῇ* should be proved to have the signification *elbow*; yet such a one as "up to" in the Dative, cannot be tolerated. For the same reason, the interpretation of Lightf., Hamm., Schoettg. and Heupel, "up to the wrist," must be rejected. Others, as Wets., Pearce, Campb., and Rosenm., endeavor to remove the difficulty by taking *πυγμῇ* to mean "a handful of water," such as the contracted palm will contain; or rather a *quartarius*, the smallest measure allowed for washing the hands. And this mode of interpretation Campb. supports very ingeniously, but not convincingly; for that sense would require *πυγμῇ ὕδατος*. In short, *πυγμῇ* can only mean the *doubled* or *closed fist*, in which sense the word is here taken by Scalig., Beza, Grot., and Fritz.; who, however, are not agreed as to the *manner* of the action. The most probable view is that of Beza and Fritz., who render "unless they have first washed their hands with the fist;" which explanation is confirmed by the customs of the Jews, as preserved in the Rabbinical writers, and even yet in use. Thus the rendering of the Syr. *diligenter* may be admitted as a free translation, as also those of *studiosè*, or *sedulò*, adopted by some moderns:

indeed (as Leigh says) almost all the interpretations imply diligent care in washing.

—κρατοῦντες.] "carefully, pertinaciously adhering to, and observing." Such is the full sense of the word, which is so used in 2 Thess. ii. 15.

4. ἀπὸ ἀγορῶς.] Sub. *ἐκδοῦντες*, or *γενόμενοι*; of which ellipsis the Commentators adduce many examples, as also of the complete phrase.

—ἐὰν μὴ βαπτ.] This is best explained, "unless they wash their bodies" (in opposition to the washing of the *hands* before mentioned); in which, however, is not implied *immersion*; which was never used, except when some *actual*, and not *possible* pollution, had been incurred.

—ἃ παρέλαβον κρατεῖν.] The full sense is, "which they had received from their ancestors, that they may firmly keep them." *Ἐσθίων*, from *ἔσθην*, a liquid measure, of wood, holding a pint and a half. The word is frequent in the later writers, and is from the Latin *Sextus*. *Χαλκίων*, copper or brazen vessels. *Earthen* vessels are not mentioned, because those, if supposed to be polluted, were at once broken. See Levit. xv. 12.

7. [Comp. Coloss. ii. 18. seqq. Tit. i. 14.]

9. καλῶς ἀθετεῖτε] The best Commentators (as Euthym., Beza, Casaub., Glass, Cameron, Heupel, Campb., Rosenm., Kuin., Schlens., Fritz., and Scott) are agreed that this is to be taken as an ironical reproof. Thus the *καλῶς* corresponds to our *benignly*, a use frequent in the Classical writers. Some Commentators, who are averse to imputing irony to our Lord, devise other modes of interpretation; all of them, however, either open to strong objections, or closely bordering on irony.

11. *ὁ θανάτῳ τελευτᾷ*] Something seems wanting in this sentence, to supply which, Pisc., Beza, and Casaub. understand *insens. erit*. But it is better to resort to that idiom by which the Greeks leave in a sentence some verb of a contrary signification to be repeated from the preceding sentence: and thus, with Krebs, Kuin., and Fritz., we may here repeat *μὴ θανάτῳ τελευτᾷ*, "he shall



12	ἄν (ὁ ἐστὶ, δῶρον), ὃ ἐὰν ἐξ ἑμοῦ ὠφελῇθῃς· καὶ οὐκέτι ἀφίετε	MT. 15.
13	αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παραδώκατε· καὶ παρόμοια	9
14	τοιαῦτα πολλὰ ποιεῖτε, Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν	10
15	αὐτοῖς· Ἀκούετε μου πάντες καὶ συνίετε. Οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινούντα τὸν ἄνθρωπον.	11
16	Εἰ τις ἔχει ὧτα ἀκούειν, ἀκουέτω. Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.	15
18	Καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρωῖνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.	16
20	Ἐλεγε δέ· Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινῶσι τὸν ἄνθρωπον. Ἔσθωθεν γάρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων,	18
21		19

not suffer the punishment denounced." Or we may suppose an *Aposiopesis*, of some such words as "It shall be allowed to him so to do."

12. καὶ οὐκέτι ἀφίετε, &c.] The sense is, "and, while thus abrogating the Divine precept, ye permit him not any longer to," &c., namely, out of the money so consecrated; because the devotion of it was made with an imprecation against the devotee, if he employed the money to *any other* purpose.

13. ἢ παροῖ.] This is not, as some think, pleonastic, but signifies "*quæ propagare soletis*," as Fritz. renders. The ἢ is, by attraction, for ἢν.

15. [Comp. Acts x. 15. Rom. xiv. 17, 20. Tit. i. 15.]

19. καθαρίζον πάντα τὰ β.] In this passage there is much variety of reading, and diversity of interpretation. The varr. lectt. however, are, as Fritz. has shown, of such a nature as to afford no reason to call in question the common reading; they being either *slips of the pen*, or *glosses*. And the conjectures of Critics are entitled to no attention; unless it can be shown that the common reading is incapable of any tolerable explanation; which is not the case. For although most of the *many* modes of interpretation adopted are quite inadmissible, and some even ludicrously absurd, yet a tolerably good sense may be extracted from the words. Such, I conceive, is that which I have, with some hesitation, propounded in Recons. Synop., where καθαρίζον is taken as a Nominative absolute, and rendered "purifying by removal." This I find confirmed by the authority of Fritz., who, after a minute discussion of the sense, adopts that view. Of course, the Participle with ὃ and ὁσῶν understood, must be considered as standing for ὃ and a verb in the Indicative, i. e. ὃ καθαρίζει; q. d. "which circumstance (namely, that the meats are cast into the jakes) makes them all alike pure." This use of the Participle, which often takes place in παρὰ, προσήκον, ἑξάρων, &c., I have more than once illustrated in Thucyd.

21. ἔσθωθεν γάρ, &c.] This passage involves not a few difficulties, and has therefore been variously interpreted. In order to determine its complete sense, it is proper to ascertain its *scope*. Now that undoubtedly is, to illustrate the foregoing principle, — that vice and corruption spring from

within a man. And this is done by first pointing to evil *thoughts*, as the fountain whence spring evil *actions* (see Matt. xii. 34.); and then *exemplifying* this truth by adverting to the principal and leading vices, *murder, adultery and fornication, theft*, (including rapaciousness in general) *blasphemy*, and *evil speaking*, both in general and in particular. In these *enumerations* of vices, occasionally occurring in the N. T., the Commentators have, almost universally, recognised mere *lists*, devoid of all order or arrangement, and only presenting a *congeries* of whatever is bad. I trust that I shall be enabled to prove that, though there may sometimes seem "a maze," it is "not without a plan;" and in most cases to show *what* that is; though there may, occasionally, on some details, exist uncertainty, as to the interpretation of terms of very extensive application. We are here, I think, especially bound to suppose *classification*, and thus it is proper to pay attention to the parallel passage of Matthew, where we have only the grand outlines of the picture; here in a great measure filled up. But, to consider more particularly the terms in question, I was long of opinion that there are three classes of vices here intended, namely, 1. *μοιχεῖαι, πορνείαι, φόνοι, κλοπαί*; 2. *πλεονεξίαι* — *πονηρός*; 3. *βλασφ., ὑπερ., ἀφρ.* And this view I find confirmed by the authority of Fritz. Yet, on mature reflection, I cannot help thinking this is too artificial and arbitrary a mode; and am now of opinion, that there is here little more of *classification* than we find in the passage of St. Matthew; but that we have here filled up what are there only the *outlines* of the picture. This will furnish a clue to ascertaining the sense of more than one controverted term. Thus, I apprehend, *πλεον.* and *δόλος* denote only lesser degrees of theft; namely, rapacity, and artful overreaching in a bargain (see Thucyd. iii. 45, 6. and 82. 2.). So Xenoph. Cyr. 1. 6, 28. not dissimilarly enumerates *κακουργίαι καὶ ἀπάται, καὶ δολώσεις, καὶ πλεονεξίαι*. *Πονηρ.* is by the earlier Commentators, interpreted *vice*, or wickedness; and by the later, *malignity* or malevolence; the latter of which senses is preferable, if we here suppose another *class* of vices intended. But that is discountenanced by the parallel passage; and it would be somewhat out of place. It should



MT.

15. οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται· μοιχεῖται, πορνεῖται, φόνοι, κλο- 22  
παὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσελγεία, ὀφθαλμὸς πονηρὸς, βλασφη-  
20 μία, ὑπερηφανία, ἀφροσύνη. Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπο- 23  
ρεύεται, καὶ κοινοὶ τὸν ἄνθρωπον.
- 21 Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρον καὶ Σιδῶνος. 24  
καὶ εἰσελθὼν εἰς [τὴν] οἰκίαν, οὐδένα ᾗτελε γινῶναι· καὶ οὐκ ᾗδυνή-  
θη λαθεῖν. Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον 25  
αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ,  
22 (ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοίνισσα τῷ γένει·) καὶ ᾗρώα αὐτὸν 26  
ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. Ὁ δὲ Ἰησοῦς εἶπεν 27  
26 αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ λα-  
27 θεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. Ἥ δὲ ἀπεκρίθη 28  
καὶ λέγει αὐτῷ· Ναὶ, Κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς

therefore seem that *πονηρ.* and *δολ.* denote two species of the genus, rapacity; of which the former may be supposed to mean *trickery*, something like our *swindling*. This view of the sense of *δολος* and *πον.* is confirmed by Jerem. ix. 1—6. where the Israelites are described in nearly the colours of the picture here: e. gr. πάντες μοιχῶνται, σύνδοξος ἀθετούντων, ἐντείναν τὴν γλῶσσαν αὐτῶν ὡς τόξον· ψεῦδος, καὶ οὐ πίστις ἐνίσχυσεν ἐπὶ τῆς γῆς. πᾶς φίλος δολίως πορεύσεται. — τόκος ἐπὶ τόκῳ, καὶ δόλος ἐπὶ δόλῳ.

To these evil actions and habits are subjoined the cognate evil dispositions, *ἀσελγεία* and *ὀφθαλμὸς πονηρὸς*; the former of which expressions denotes that spirit of craving which never cries hold! enough! that desire of one's neighbour's goods which leads us to look on his wealth with the eye of desire, grudging him his possessions. So Prov. xxiii. 6. "eat not the bread of him that hath an evil (i. e. grudging) eye," and xxviii. 22. "He that hasteth to be rich hath an evil eye." That *ἀσελγ.* must here have the sense of excessive desire for wealth (*auri sacra flammæ*) is plain from its situation in the sentence, which forbids it to be taken in the usual one *lascivia* or *insolentia*, *injuria*, as Kuin. explains. Indeed *ἀσελγής* seems primarily to mean *extreme, excessive*. So Ælian ap. Suid. in *ἀσελγία* says of a wind: πολλὸς καὶ ἀσελγῆς τίκτεται ἐκείθε, namely, in deep dells through which it is conveyed as through a funnel. Or *ἀσελγία* may here denote *profligacy*, the being devoid of principle, snatching at gain in any way. This is confirmed by the derivation of the word, which seems to be from an *intensive* and *σλγης*, which I suspect came from the Heb. שָׁלַח. to let loose, q. d. *abandoned* to vice, lost to all principle.

To advert to the last three terms, which will, I apprehend, be found to have an affinity to each other. *βλασφ.*, as appears from the parallel passage, means, not *blasphemy*, but *calumny*. In determining the force of the two other terms, it is proper to consider the scope, which I conceive is, to designate the vices which engender calumny. And as Solomon says, (Prov. xiii. 10.), "only by pride cometh contention," so only by pride and vanity cometh evil speaking and slanderous words. So in Prov. viii. 13. "Pride, and arrogance, and the tongue of perversity do I hate;" where by *perversity* is, I apprehend, meant *slander*. So Prov. xvii. 20. "the perverse in his tongue יונקו בלשון רע (i. e. he who perverts the truth) shall fall into evil." Which is the reason why,

at x. 18, it is said, "He that uttereth a slander is a fool." Finally, the remaining term is capable of several senses, and has been variously interpreted. But as it seems to be closely connected with the preceding term *ὀφθαλμ.*, it may denote (as Fritz. explains) that thoughtless levity and rashness in speaking, which produces evil speaking more frequently than deliberate malice.

24. τὰ μεθόρια T. καὶ Σ.] This is by most Commentators taken to mean, that tract of country which divided Palestine from Tyre and Sidon. But Fritz. thinks the meaning is, that our Lord entered into the territory of Tyre and Sidon. In fact, the district in question was a strip of anciently debateable border land, (like the *Thyreatis* between Argolis and Laconia, and some other tracts in Greece); but afterwards ceded by Solomon to the King of Tyre: though it long afterwards retained its original name of the *border land*.

—τῆς.] This is omitted in very many MSS., and nearly all the early Edd. and is cancelled by almost every Editor from Bengel to Scholz. The Article can (as Middlet. says) have no place here. Γινῶναι, namely, that he was there. It seems to be a popular form of expression. Καὶ οὐκ ἦδ. The καὶ signifies *but*.

26. Ἑλληνίς] a Gentile, or pagan, (called in Matthew *Xananai*) for the distinction is one not of country, but religion. The Heathens had, for a long time, been called by the name of *Greeks*, because many of those with whom the Jews held commerce were either such, or at least used the Grecian language.

—Συροφοίνισσα.] A woman of the country called Syria-Phœnicia, which lay between Syria and Phœnicia. Συροφ. too is said because there were Συροφόνικες, i. e. Carthaginians. Many MSS. here have Συροφόνικισσα, which is received by Matth., Griesb., Vat., Tittm., and Scholz. But the common reading is retained and ably defended by Fritz.

—ἐκβάλλει.] This (for the common reading ἐκβάλλει), is found in very many of the best MSS. and the Ed. Princ., and adopted by Wets., Griesb., Tittm., Vat., Fritz., and Scholz. It is (as Fritz. shows) required by the correspondence of tenses found in the Greek idiom.

27. Ἄφες πρῶτον—κυναρίοις] q. d. "Do not ask me before the time to confer benefits upon you, nor act like servants who would be fed before the children are satiated" (Fritz.)

28. ναὶ, Κύριε] Sub. καλὸν ἐστὶ, &c. "True,



MT.

15.

28

29 τραπέζης ἐσθίει ἀπὸ τῶν ψυχίων τῶν παιδίων. Καὶ εἶπεν αὐτῇ·  
 Διὰ τοῦτον τὸν λόγον, ὕπαγε· ἐξελέλυθε τὸ δαιμόνιον ἐκ τῆς θυ-  
 30 γατρός σου. Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ δαιμόνιον  
 ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.  
 31 ΚΑΙ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε πρὸς  
 τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. Καὶ 29  
 32 φέρουσιν αὐτῷ κωφὸν μογιῶλον, καὶ παρακαλοῦσιν αὐτὸν, ἵνα ἐπιθῇ  
 33 αὐτῷ τὴν χεῖρα. Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν,  
 ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πύσας, ἤψατο τῆς  
 34 γλώσσης αὐτοῦ· καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει  
 35 αὐτῷ· Ἐφφαθά, ὃ ἐστὶ διανοίχθητι. Καὶ εὐθέως διηνοιχθήσαν αὐ-  
 τοῦ αἶ ἀκοαί· καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει  
 36 ὁρθῶς. Καὶ διεστειλάτο αὐτοῖς, ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς

Lord, it is right." Καὶ γὰρ, [But do it] for even, &c.

29. ὕπαγε.] This does not import *begone*, but implies a granting of the request, q. d. "go in God's name." Διὰ τοῦτον τὸν λόγον, "because of this speech [so full of humility and faith]."

30. βεβλημένην ἐπὶ τῆς κλ.] i. e. lying tranquil and composed on a bed; not, as before, running up and down, or lying on the ground. Vide supra v. 15.

32. κωφὸν μογιῶλον.] There is some difference of opinion on the sense of these words. Some ancient Translators, and early modern Commentators take μογιῶλον to denote one *dumb*; which they seek to establish by the use of the word in the Sept. at Isa. xxxv. 5. But that version is *erroneous*, and therefore cannot afford any proof. In vain, too, do they appeal to Matt. ix. 33. and Luke xi. 14, for there is every reason to suppose this miracle a different one from that there recorded. Besides, the words used of the man after his cure (ἐλάλει ὁρθῶς) concur with the proper signification of the term, (namely, *one who speaks with difficulty*.) to show that the person was not *dumb by nature*, nor, probably, *deaf by nature*; otherwise it would have been needless to call him dumb (for such persons always are so); but was one who, having early lost his *hearing*, gradually lost much of his *speech*, and had become a stammerer. Such an impediment is either *natural*, arising from what is called a *bos*, or ulcer, by which any one is, as we say, *tongue-tied*, (of which Wets. adduces some examples from the Classical writers, and I have myself, in Recens. Synop., added others more apposite, from Artemid. and Philostratus,) or brought on, when, from an early loss of hearing, the membrane of the tongue becomes rigid and unable to perform its office. That the *former* was the case of this poor sufferer, would seem to appear from the expression at ver. 35. Διὸν ὁ δεσμός τῆς γλώσσης. But even *that* may be taken figuratively, (as in some of the passages cited by Wets.,) and the latter view is probably the true one. This sense of *μογιῶλος* is adopted by the Syriac Translator, and also by Beza, Grot., and almost all of the recent Commentators; who answer the argument of their opponents, that at ver. 37 we have καὶ τὰς ἀλάλους λαλεῖν, by replying that that is either a *general* expression, and not limited to *this* person; or that ἀλάλος is used by a common *hyperbole*.

33. ἀπολαβόμενος—ἰδίαν] "taking him aside and apart from the multitude," not, away from them, or out of their sight. This was probably done for the same reason as that which influenced our Lord in the miracle recorded supra, v. 40.

—ἔβαλε—τὰ ὦτα αὐτοῦ.] Since this, and the other action mentioned, could contribute nothing to the cure (though we find such used on other occasions, as viii. 23, and John ix. 6.) it has been asked *why* our Lord used them. Such inquiries are often rash, and we are not bound in all cases to give a reason (since our Saviour's *adoption* of an action shows its *fitness*); yet here we can be at no loss. The reason was, no doubt, that assigned by Grot. and Whitby, and adopted by most recent Commentators, as Kuin. and Fritz.; namely, that Christ was pleased, in condescension to human weakness, to use external actions significant of the cure to be performed; and thereby to strengthen the faith and confirm the hopes of the sick persons, and those who brought them; and, moreover, to show that the power he was about to exert resided in *himself*. Our Lord adopted *these* actions, and *also* the usual one of laying his hands on the sick, in order to show that he was not confined to any one particular mode. [Comp. John ix. 6. Infra viii. 23.]

34. καὶ ἀναβλ., &c.] [Comp. John xi. 41; xvii. 1.]

—ἐστέναξε] "he groaned;" in sympathy with human calamity. [Comp. Heb. iv. 15.]

—ἐφφαθά.] Syro Chaldee, and the Imperative of the passive conjugation Ethpacl. Διανοίχθητι, i. e. Have the use of thine ears. Αἰσθεσθαι would seem a more proper term as applied to the tongue; but διανοίγεσθαι is adopted as being applicable to the removal of *both* obstructions. For in Hebrew phraseology *to open any one's eyes or ears* denotes imparting to him the faculty of sight or speech. Grot. observes, that such words are usually interchanged, "*per abusum*." But the reason rather is, that in words indicative of the deprivation of any natural faculty there is *one common idea*. Thus our words *dumb*, *blind*, and *deaf*, are all derived from past participles of verbs signifying to *stop up*. And the same might be shown in almost all the correspondent words of other languages.

36. ὅσον] for καθ' ὅσον, say most Commentators; who also at πολλὸν supply τοσούτω. But



MT.

15. αὐτοῖς διεστέλλετο, μᾶλλον περισσώτερον ἐκίρυσσον. Καὶ ὑπερπερισσῶς 37  
ἐξεπλήρουντο, λέγοντες· Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς  
ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

VIII. Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ 1  
32 ἔχοντων τί φάγωσι, προσκαλεσάμενος [ὁ Ἰησοῦς] τοὺς μαθητὰς αὐτοῦ, 2  
λέγει αὐτοῖς· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη \* ἡμέραι τρεῖς  
προσμένονσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. Καὶ ἐὰν ἀπολύσω αὐ- 3  
τοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ  
33 αὐτῶν μακρόθεν ἦκουσι. Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 4  
34 Πόθεν τοὺτους δυνησεται τις ὥδε χορτιάσαι ἄρτων ἐπ' ἐρημίας; Καὶ 5  
35 ἐπηρώτια αὐτούς· Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον· Ἐπτά. Καὶ 6  
36 παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἐπτά  
ἄρτους, εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα  
παραθῶσι· καὶ παρέθηκεν τῷ ὄχλῳ. Καὶ εἶχον ἰχθύνδια ὀλίγα· καὶ 7  
37 εὐλόγησας, εἶπε παραθεῖναι καὶ αὐτά. Ἐφαγον δέ, καὶ ἐχορτιάσθησαν· 8  
38 καὶ ἦσαν περισσεύματα κλασμάτων, ἐπτά σπυρίδας. Ἦσαν δὲ οἱ φαγόν- 9  
τες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

39 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν 10  
16. εἰς τὰ μέρη Δαλμανουθά. Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο 11  
1 συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πε-  
4 ρύζοντες αὐτόν. Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ 12  
γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν· εἰ δοθήσεται τῇ  
γενεῇ ταύτῃ σημεῖον! Καὶ ἀφ' αὐτοῦ, ἐμβὰς πάλιν εἰς τὸ πλοῖον, 13  
ἀπῆλθεν εἰς τὸ πέραν.

5 Καὶ ἐπελάθοντο λαβεῖν ἄρτους. καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον 14  
6 μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐτοῖς λέγων· Ὁράτε, 15

Fritz., with reason, rejects both ellipses, and simply renders the words *quantum*—and *magis*. There is not (as some suppose) any pleonasm in *μᾶλλον περ.*; but as Fritz. observes, the *μᾶλλον* adds weight and intensity to the following comparative *περισσώτερον*. He compares Aristoph. Eccl. 1131. *μᾶλλον ὀλβιώτερος*.

VIII. 2. *ἡμέραι*.] This (for the common reading *ἡμέρας*) is found in very many MSS., most of them ancient, and is preferred by Mill, Beng., and Wets., and edited by Matth., Griesb., Tittm., Vat., Fritz., and Scholz. See Note on Matt. xv. 32. Fritz., indeed, points *δτι, ἡδη ἡμέραι τρεῖς, προσμ. μ.* remarking, "temporum notationes illo pacto haud raro a veteribus reliquæ orationi interponi;" adducing, as an example, Lucian. Dial. Mer. i. 4. *οὐ γὰρ ἑώρακα, πολὺς ἤδη χρόνος, αὐτόν*. But of that idiom not a single example, I believe, can be adduced from the *Scriptures*, with whose style it totally disagrees.

3. *νήστεις*.] Sub. *κατὰ*, "fasting;" from *νήστις*, literally, "at fasting;" or, in our ancient phraseology, a "fasting." So a "cold," &c. &c. Thus it came at length to have the force of an adjective. And the number (sing. or plur.) is accommodated to that of the *subject* of the assertion. Such seems to be the true nature of the idiom, neglected by Commentators and Philologists. For

*ἦκουσι* some would read, from several MSS., *ἦκασι*. But Fritz. shows that the use of the preterite *ἦκα*, however it may be found in the Sept., Joseph., and Liban., cannot be proved to have been adopted by the writers of the N. T. Besides, there is no need of the change, since the Present of *ἦκα* has often the sense of the Preterite. Thus we may render "are come," or "had come."

11. *συζητεῖν αὐτῷ*] "to enter into argument with him." The word *properly* signifies "to use mutual inquiry and discussion." The construction of this verse (which is somewhat rough) is thus adjusted by Fritz. "*Ζητοῦντες—ἀπὸ τοῦ οὐρανοῦ* has regard to *ἤρξαντο συζ.* αὐτῷ, but *πυρρίζοντες αὐτόν* to the whole sentence *ἤρξαντο—ἀπὸ τοῦ οὐρανοῦ*." [Comp. John vi. 30.]

12. *ἀναστενάξας τῷ πν.*] The *ἀνα* is intensive, and signifies what is *deep*: (for the notions of *height* and *depth* concur,) i. e. "having fetched a deep groan or sigh from the very heart."

—*εἰ δοθήσεται*, &c.] The *εἰ* is not (as some imagine) put for *οὐ*; but (as the best Commentators are agreed) this is a form of solemn asseveration (common in the O. T., but rarely, if ever, found in the Classical writers), in which there is implied an *imprecation*: which, however, is omitted *per anastrophein et gravitatis ergo*. The nature of the imprecation ("may I not live!" or the like) will depend upon the subject, and the speak-



- 16 βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου. Καὶ MT.  
16.  
17 διελογίζοντο πρὸς ἀλλήλους, λέγοντες· Ὅτι ἄρτους οὐκ ἔχομεν. Καὶ 8  
γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· Τί διαλογίζεσθε· ὅτι ἄρτους οὐκ  
ἔχετε; Οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν 9  
18 καρδίαν ὑμῶν; Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες  
19 οὐκ ἀκούετε καὶ οὐ μνημονεύετε; Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς  
τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; λέ-  
20 γουσιν αὐτῷ· Δώδεκα. Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, 10  
πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; οἱ δὲ εἶπον· Ἐπτά.  
21 Καὶ ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε;  
22 ΚΑΙ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ  
23 παρακαλοῦσιν αὐτὸν, ἵνα αὐτοῦ ἄψῃται. Καὶ ἐπιλαβόμενος τῆς χειρὸς  
τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης. Καὶ πτύσας εἰς τὰ  
ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτοῦ, ἐπηρώτα αὐτὸν εἴ τι βλέπει;  
24 Καὶ ἀναβλέψας ἔλεγε· Βλέπω τοὺς ἀνθρώπους, ὥς δένδρα, περιπα-  
25 τοῦντάς. Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ,  
καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε  
26 τηλαυγῶς ἅπαντας. Καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγων·  
Μηδὲ εἰς τὴν κώμην εἰσελθῆς, μηδὲ εἶπῃς τινὲ ἐν τῇ κώμῃ.

er. This is supplied at Ezek. xiv. 16. Sept. The Classical writers use the complete form, but only, I think, with *εἰ* μή.

15. βλέπετε ἀπὸ.] Equivalent to the προσέχετε of Matthew and the φυλάσσεσθε of Luke. This use is Hellenistic. Καὶ τῆς ζύμης Ἡ. Matthew joins the Sadducees with the Pharisees, and makes no mention of Herod. But there is no real discrepancy, since Herod and the Herodians (i. e. his adherents and courtiers) were, no doubt, Sadducees, and there is every reason to think that their doctrines and morals were such as to justify the caution of our Lord. Ζύμη, by a striking metaphor, denotes the infection of false doctrines, (so Matt. xvi. 12,) as well as of corrupt morals.

19. πέντε ἄρτους ἔκλασα εἰς τοὺς π.] It is well observed by Fritz. that there is here a *pregnans constructio*, in which is included the two senses, to break the loaves, and to distribute them to the multitude. This idiom is indeed frequent both in the Scriptural and Classical writers.

22 — 26. This miracle is recorded only by Mark; though it has several circumstances which render it worthy of particular attention. [Comp. vii. 32.]

23. ἐξήγαγεν — κώμης] i. e., as most Commentators say, because he thought those who had seen so many miracles in vain, were not worthy to see more. The reason, however, seems rather to have been, that our Lord never chose to perform a miracle with a crowd pressing about him. See supra iii. 10. & v. 28.

— πτύσας εἰς τὰ ὄμματα] Our Lord was here again pleased to vary the mode of the external action: and that the one adopted on this occasion was not unusual with those who pretended to cure blindness, or dimness of sight, we may suppose from the same thing occurring in an account of a pretended miracle narrated in Suet. Vesp. 7. Our Lord was also pleased to vary the operation, and cause that it should not be instantaneous, but gradual.

24. καὶ ἀναβλέψας] Ἀναβλέπειν signifies not only to look up, but “to recover the sight,” which latter signification many Commentators (after Erasm.) here adopt. That, however (as Campb. observes), only has place where a complete recovery is denoted; which was not the case here, the perfection of it being marked by the words ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. The best Commentators, ancient and modern, are agreed on the former signification to look up. He looked up in order to ascertain whether he had recovered his sight.

— βλέπω τοὺς ἀνθρώπους — περιπατοῦντας] These words have occasioned somewhat of perplexity. There is, as might be expected, great variety of readings; for several MSS. and early Edd. read βλέπω τοὺς ἀνθρώπους· ὅτι ὥς δένδρα ὁρῶ περιπ. And this was edited by Schmid, Mill, Beng., and Matth. But Fritz. has shown that this reading yields no tolerable sense; and he (in common with Griesb., Tittm., Vat., and Scholz) edits the words without the ὅτι and ὥς, as in the *textus receptus*. This, too, is found in the Edit. Pr. and the great body of MSS., confirmed by almost every one of the ancient Versions: and it is doubtless to be preferred. The other seems to have arisen, as Fritz. remarks, ἐκ διπλογραφίας, i. e. βλέπω and ὁρῶ; and ὅτι and ὥς. The words ὥς δένδρα are to be referred to the τοὺς ἀνθ., not περιπ.; and the sense is, “I see men, as trees, walking;” i. e. I can distinguish men from trees only by their walking; a result of imperfect vision; since a confusion of vision in the objects is, as Plato observes, the first sign of returning sight, which, as he says, τῆς ἀσθθειας σημεῖα παραλλάττει. This view of the sense is confirmed by Victor, who, no doubt, derived it from the Fathers. From the above it is plain that the person was not born blind, but had lost his sight from disease.

26. μηδὲ εἰς τὴν — κώμην] On these words there has been a needless scruple raised, the best way



MT. LU.

16. 9. Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας. Καὶ 27  
 13 18 σαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρεάζει τοὺς μαθητὰς αὐτοῦ,  
 14 19 λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; Οἱ δὲ ἀπεκρίθη- 28  
 20 20 σαν· Ἰωάννην τὸν βαπτιστὴν· καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ ἓνα τῶν  
 15 20 προφητῶν. καὶ αὐτὸς λέγει αὐτοῖς· Ὅτι οἱ μὲν λέγουσιν εἶναι; 29  
 20 21 ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός. Καὶ ἐπει- 30  
 21 21 μησεν αὐτοῖς, ἵνα μὴθενὶ λέγωσι περὶ αὐτοῦ.  
 21 22 Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολ- 31  
 22 22 λὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων  
 22 22 καὶ γραμματέων, καὶ ἀποκτανθῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.  
 22 22 καὶ παρῆσθαι τὸν λόγον ἐλάλει. Καὶ προυλαβόμενος αὐτὸν ὁ Πέτρος, 32  
 23 22 ἤρξατο ἐπιτιμᾶν αὐτῷ. Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐ- 33  
 23 22 τοῦ, ἐπετίμησεν τῷ Πέτρῳ, λέγων· Ὁπίσω μου, σατανᾶ· ὅτι οὐ  
 24 22 φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.  
 24 23 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν 34  
 23 23 αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἐλθεῖν ἀπαρνησάσθω ἑαυτὸν, καὶ  
 25 24 ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. Ὅς γὰρ ἂν θέλῃ 35  
 25 24 τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν  
 26 25 ψυχὴν αὐτοῦ, ἔσται ζῶν. Ὁμοίως καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν. Τί 36  
 26 25 γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ  
 26 25 τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς 37  
 26 25 αὐτοῦ; Ὅς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ 38  
 26 25 γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου  
 26 25 ἐπαισχυθήσεται αὐτὸν, ὅταν ἐλθῇ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ  
 28 27 τῶν ἀγγέλων τῶν ἁγίων. IX. Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω 1  
 28 27 ὑμῖν, ὅτι εἰσὶ τινὲς τῶν ὧδε ἐσθιτόνων, οἵτινες οὐ μὴ γεύσονται θανά-  
 17. 28 του, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐλθουθῆναι ἐν δυνάμει.  
 1 28 Καὶ μεθ' ἡμέρας ἑξὶ παραλαβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν 2  
 2 29 Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ'  
 2 29 ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν· καὶ τὰ ἱμάτια 3  
 3 30 αὐτοῦ ἐγένετο στίλβοντα, λευκὰ ὡς χιών, οἷα γλαυκὰ ἐπὶ τῆς γῆς  
 3 30 οὐ δύναται λευκᾶναι. Καὶ ὥφθη αὐτοῖς Ἠλίας σὺν Μωϋσέϊ· καὶ 4  
 4 33 ἤσαν συλλαλοῦντες τῷ Ἰησοῦ. Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ 5  
 4 33 Ἰησοῦ· Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηναὶς  
 5 34 τρεῖς· σοὶ μίαν, καὶ Μωϋσεῖ μίαν, καὶ Ἠλίᾳ μίαν. Οὐ γὰρ ᾔδει τί 6  
 5 34 λαλήσῃ· ἦσαν γὰρ ἐκφοβοί. Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· 7

of avoiding which is to consider them as expressing this sense: "Do not go into the village and tell them what has happened."

31. ἀποδοκιμασθῆναι] An allusion to Ps. cxviii. 22. And the word implies *contumely* with rejection.

32. παρῆσθαι] i. e. "plainly." So Euthym. φανερώς καὶ ἀπαρκαλίπτως, i. e. without any figure of speech, as John expresses it.

33. [Comp. John xii. 25.]

38. [Comp. Rom. i. 16. 2 Tim. ii. 12. 1 John ii. 23.]

IX. 3. γλαυκὰ from γνάφος, a tool with which the ancients used to raise the nap of worn cloth. This was one of the employments of an artisan called γλαυκός; and with it were united that of cleansing soiled garments, and restoring them to their original state; either by dyeing them, or, by the use of fullers' earth and alkali, restoring their whiteness.

7. ἐπισκιάζουσα αὐτοῖς.] This construction with the *Dative* is rare; (that with the *Accusative* being the usual one) but it is found also in Acts v. 15, and Ps. xc. 3, Sept., and ἐπισκιάζοντι τινὶ may there



MT. LU.

καὶ ἤλθε φωνὴ ἐκ τῆς νεφέλης· [λέγουσα·] Οὗτός ἐστιν ὁ Υἱός 17. 9.  
 8 μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε! Καὶ ἐξάπινα περιβλεψάμενοι, 8 36  
 9 οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. Καταβαινόν- 9  
 των δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς, ἵνα μηδενὶ διηγή-  
 σωνται, ἃ εἶδον, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.  
 10 Καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυταὺς συζητοῦντες, τί ἐστι τό· ἐκ  
 11 νεκρῶν ἀναστῆναι. Καὶ ἐπρωτῶν αὐτὸν λέγοντες· \*Ὁ τι λέγουσιν 10  
 12 οἱ γραμματεῖς, ὅτι Ἡλίας δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ἀποκριθεὶς εἶπεν  
 αὐτοῖς· Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· [καὶ] \*κα- 11  
 θὼς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ

be rendered, "to be a shade to," or over "any one;" the Dative (which is *not*, as Fritz. imagines, a Dativus commodi) being suspended on the ἐπὶ.

—λέγουσα.] This is omitted in many MSS., some Versions, and Theophyl.; and is cancelled by Matth., Griesb., and Fritz., as having been introduced from the other Gospels. [Comp. Matt. iii. 17. Luke iii. 22. 2 Pet. i. 17.]

8. ἐξάπινα.] This rather rare form is a neuter plural, taken adverbially, of the old epic adjective ἐξάπινος; whence the Ionic ἐξάπινος, contracted by the Attics to ἐξαίφνης. Yet the old adverb had been retained by the Macedonians, occurs sometimes in the later writers, and is frequent in the LXX. Ἀλλὰ τὸν Ἰ. This is generally taken as put for εἰ μή. Fritz., however, supposes the ἀλλὰ as put with reference to the negative in οὐκέτι, and supplies a verb of seeing; namely, ἐώραν, from the preceding participle. Yet the former mode is defended and illustrated by our *but*, which has often the sense *except*. The fact is, that in this case, ἀλλὰ is for ἀλλ' ἢ, otherwise than.

10. τὸν λόγον ἐκράτησαν, &c.] The sense (much disputed) of these words, will chiefly depend upon the construction. Some construe them with the words following, πρὸς ἑαυτοὺς; others take them with the preceding, συζητοῦντες. The former method is preferred by some of the ancient, and the earlier modern Commentators; but the latter is adopted by almost all the later Expositors; and with reason; for such a construction as the former would be unprecedented. They are, however, not agreed on the sense of ἐκράτησαν; some rendering it "retinuerunt," others, "animo exceperunt;" others, again, "animo retinuerunt." To all of these interpretations, however, objections are made by Fritz.; who himself renders "sermonem (Jesu) firmiter tenuerunt." This version perhaps deserves the preference; but the *retinuerunt* of Schleus. and others may be the true sense. Τί ἐστι — νεκρῶν, quidnam esset ἐ mortuis redire,—"what Jesus meant by speaking of rising from the dead." They did not question the general resurrection, which all but the Sadducees believed; but they could not reconcile this language with what they had learnt in the law,—that Christ should live for ever, and hold an everlasting kingdom. Hence their slowness in comprehending the assurance, so often reiterated to them, by Christ, of his death and resurrection. Inasmuch that when the Lord was dead, their hopes died with him, and only revived at his resurrection.

11. ὁ τι λέγουσιν.] Almost all Commentators take *ere* in the sense *why*. Fritz., with reason, rejects, as unfounded, this signification. He

would read τί οὖν from some Latin Versions. But this reading is of slender authority, and the οὖν was doubtless derived from Matt. xvii. 10. If the common reading be correct, the best mode of interpretation will be, to supply τί ἐστι τοῦτο here and infra ver. 23, which is confirmed by the Armenian Version. But as this is a very harsh ellipse, we may suspect some corruption in the text. Perhaps the true reading is that of one or two MSS. τί for διὰ τί. This is confirmed even by those MSS. which are quoted in favor of τί οὖν; and perhaps by the Versions which are adduced in support of πῶς οὖν. The ο might easily arise from the ε preceding. The authority, however, is too weak; and the reading is probably no more than a conjecture to remove the difficulty; which may more effectually and quite as allowably, be done by reading δ τι, which I have ventured to edit here and infra v. 28. This signification is not frequent; yet instances do occur. Steph. Thes. furnishes three; Hom. Il. κ. 142. Odys. τ. 463, where Eustath. rightly explains it by τί or διὰ τί, both in interrogation; of which Stephens gives one example from Isocrates, to which I am enabled to add the following. Thucyd. i. 90, fin. καὶ ὅποτε τις αὐτὸν ἔροιο τῶν ἐν τέλει ὄντων δ τι οὐκ ἐπέρχεται, &c. (So Bekker and Roppo rightly edited, instead of the common reading δτι.) Xenoph. Ephes. iv. 2, fin. ἐκλευσε ἐπιμέλειαν ἔχειν πᾶσαν, ἥως, ἔφη, μάθωμεν ὅστις ὁ ἀνθρώπος ἐστιν, καὶ δ τι ὄντως αὐτοῦ μέλει θεοῖς. where δ τι was rightly emended instead of the common reading δτι. In such a case δ τι is for δότι. It is no wonder that the Scribes or Critics should have altered δ τι into τί, from ignorance of its meaning. The same has happened elsewhere. Thus in Lucian Contempl. § 18. πρὸς ἑμαυτὸν ἐννοῶ τί τὸ ἡδὺν αὐτοῖς παρὰ βίον. some MSS. have δτι; but the true reading, as Hemsterhus. saw, is δ τι, which, he observes, is often used for τι. Here the ο was absorbed by the ω preceding.

12. Ἡλίας μὲν — πάντα.] Here there is *not* any irony, (as some imagine,) but rather a Synchoreisis. Render, "Elias is, indeed, first to come, and is to restore things to their former state."

—καὶ καθὼς γέγραπται, &c.] There are few passages which have more perplexed the Commentators than this. Various are the attempts which have been made to assign a satisfactory sense to the words of the common text καὶ πῶς. But all have failed; being more or less defective, either in sense or construction, or both. This being the case, the most eminent Commentators have been long agreed, that the passage is corrupt; and various modes of emendation have been proposed. Mere conjectures merit little attention. As to the various readings of MSS., not one is deserv-



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17. 9. ἔξουθενωθῇ — ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἰηλίας ἐλήλυθε, καὶ 13  
12 ἐποίησαν αὐτῷ ὅσα ἠθέλησαν. [καθὼς γέγραπται ἐπ' αὐτόν.]  
37 Καὶ ἔλθων πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ 14  
Γραμματεῖς συζητοῦντας αὐτοῖς. Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτόν 15  
ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. Καὶ ἐπηρώτησε τοὺς 16  
14 38 Γραμματεῖς· Τί συζητεῖτε πρὸς αὐτούς; Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ 17  
ὄχλου εἶπε· Ληδύσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα  
15 39 ἄκαλον. Καὶ ὅπου ἂν αὐτόν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, 18  
16 40 καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται. Καὶ εἶπον τοῖς μα-  
17 41 θηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. Ὁ δὲ ἀποκριθεὶς 19  
[\* αὐτοῖς] λέγει· Ὡ γενεὰ ἄπιστος! ἕως πότε πρὸς ὑμᾶς ἔσομαι;

ing of notice, except that for the vulg. καὶ πῶς, several ancient MSS., with the latter Syr. Version and Euthym. and Victor, read καθὼς. But even this will not render much service. Some, therefore, (as Beza, Campb., and Bp. Marsh,) have resorted to the mild conjecture καὶ καθὼς. The sense assigned by Bp. Marsh is, "And that, as it is written of the Son of man, he (John the Baptist) may suffer many things and be set at naught." But this is too mild a medicine to be effectual. Hence some recent Commentators, Grot., Schulz., and Fritz., have attempted to restore the corruption by stronger methods. And as it appears that in this passage (as in the parallel one of Matt. vii. 12 & 13.) the fate of John Baptist and of Christ are meant to be paralleled, so they conceive that the substance of the two verses have been, by some accident, transposed; and propose that the clause καθὼς γέγραπται — ἔξουθενωθῇ should be transposed, and placed after ὅσα ἠθέλησαν; the words καθὼς γέγραπται ἐπ' αὐτόν being cancelled, as a double reading of the former. Thus the passage will stand as follows: Ἰηλίας μὲν ἔλθων πρῶτον ἀποκαθιστᾷ πάντα· ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἰηλίας ἐλήλυθε· καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπὶ τὸν ὕδιν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἔξουθενωθῇ. This yields an excellent sense, and the transposition is countenanced by the parallel passage of Matt. xvii. 12 & 13. But as there is not the slightest authority for it, either in MSS. or Versions, it cannot be adopted in the text, nor ought it to be introduced into any Version. Indeed it may, after all, be unnecessary; for, adopting as I have ventured to do, the reading, καὶ καθὼς. &c., we may supply after ἔξουθενωθῇ the short corresponding clause (which is often, in such cases, left to be understood from the context) οὕτω πάσχει. "thus he (i. e. John Baptist) is to suffer." This is strongly confirmed by the οὕτω καὶ of Matthew. The words καθὼς — αὐτόν, at the end of the verse, are merely a διττογραφία of the former, and therefore stand for nothing. Yet they strongly confirm the reading καθὼς, which is so indispensable to the emendation of the passage,) especially as they are found in every one of the MSS. The omission of καὶ before καθ. is very frequent in the MSS. of all writers. The Dative at ἐποίησαν αὐτῷ is a Dativus commodi, as in Isocr. Nic. 613. ἃ πάσχοντες ὑφ' ἐτέρων ἐργίζεσθε τοῖς ἄλλοις μὴ ποιεῖτε. [Comp. Luke i. 17.]

15. ἔξεθαμβήθη.] The word implies a mixture of admiration, veneration, and awe.

17. ἤνεγκα — πρὸς σε.] The state of the case was, that the man had brought his son to Jesus to

be healed by him. But our Lord not being immediately at hand, or the man not being willing to trouble Him, he presented his son to the Apostles for cure; since it was known that they had healed many such poor wretches.

— ἔχοντα — ἄκαλον.] Notwithstanding what some recent Commentators urge, who adopt Mede's hypothesis on the Demoniacs, this can only signify, as Fritz. acknowledges, "whose body was in the power of a demon who made him dumb." So in Luke xi. 14. a deaf demon (i. e. one who causes deafness) is mentioned. Here Wets. compares Plut. T. ii. p. 438. (speaking of the Pythian priestess) ἀλάου καὶ κακοῦ πνεύματος οὕσα πλήρης.

18. ὅπου — καταλάβῃ.] Wets. and others render, "and wherever, or whenever, it may attack him;" for the verb καταλαμβάνειν, they say, is often used of the attack of any disorder, especially of epilepsy. But the context demands that we should take καταλάβῃ of the demon; and the sense is, "wherever, or whenever, it lights on him;" a signification often found in Thucyd.

— ῥήσσει αὐτόν.] Beza and others, with E. V., render it "tears him." But the true sense is that of the ancient Versions and Commentators, and most modern ones, "dashes him on the ground;" of which signification many examples from the Classical writers and the Sept. are adduced by the Commentators.

— τρίζει τοὺς δόντας.] "grinds his teeth." So Theophyl. Sim. p. 91. C. χαλεπαίνων καὶ τριγυρῶς τοὺς ὀδόντας. Aristoph. Ran. 926. μὴ ποιεῖς τοὺς ὀδόντας. These and the other particulars in this verse and ver. 22, are, indeed, all symptoms of epilepsy. But if we even should suppose that the man was an epileptic; it would not follow that the disorder was not induced by demoniacal influence.

— ἔσθληται.] Some antient and several modern Commentators explain, "faints away," "falls into a swoon." But however this may be a symptom of epilepsy, the word will not bear that sense, and can only mean "pines away." I agree with Fritz. that the word denotes, not so much what happens during the demon's attack, as it is a general consequence from thence. Thus Celsus says of epilepsy, "hominem consumit!"

19. αἰρέσις.] For Vulg. αἰρῶ many MSS. and Versions have αἰρέσις, which is edited by Griesb., Tittm., and Scholz. rightly, as far as regards suitability to the context. But as the MSS. in general fluctuate between αἰρῶ and αἰρέσις, while some others have neither one nor the other,



- 20 ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. Καὶ ἡνεγκάν αὐ- 17. 9  
τὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν. 42
- 21 καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφ' ὧν. Καὶ ἐπηρώτησε τὸν πατέρα 42  
αὐτοῦ· Πόσος χρόνος ἐστὶν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε·
- 22 Παιδιόθεν. καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ ἔβαλε καὶ εἰς ὕδατα, 42  
ἵνα ἀπολέσῃ αὐτόν. ἀλλ', εἴ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεῖς
- 23 ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τό· εἰ δύνασαι πιστεῦσαι — 42  
24 πάντα δυνατὰ τῷ πιστεύοντι. Καὶ εὐθέως κράζας ὁ πατήρ τοῦ παι-  
δίου, μετὰ δακρύων ἔλεγε· Πιστεύω, κύριε· βοήθει μου τῇ ἀπιστίᾳ!

I cannot help suspecting that *both* are from the margin.

20. ἰδὼν αὐτόν — ἐσπάραξεν.] Most Commentators take ἰδὼν for ἰδόντα. But that is a false view of the construction, which Fritz. rightly regards as an *anacoluthon*. The Evangelist meant to say καὶ ἰδὼν (ὁ παῖς) αὐτόν, εὐθέως ὑπὸ τοῦ πνεύματος ἐσπαράσσετο, but then changed the construction; of which see another example in Acts xx. 3. Wets. and Vater take ἰδὼν as a Nominative absolute, supplying αὐτός.

21. ὥς] for ἐξ οὗ, or ἀφ' οὗ, ("since the time) when."

— παιδιόθεν.] This form, and the kindred, but more elegant one παιδόθεν, are of later Grecism. The earlier purer writers employed ἐκ παιδός, or ἐκ παιδίου.

22. τὸ πῦρ.] The Article (absent from Vulg.) is found in many ancient MSS., and is adopted by Matth., Griesb., Fritz., and Scholz, and confirmed by Matt. xvii. 15. John xv. 6. Acts xxviii. 5, and other passages. Propriety, indeed, would seem to require this, since it falls under that canon of Middlet. by which all those utensils or substances in a house, of which there is ordinarily but *one*, take the Article. Thus when πῦρ signifies the fire in any house, it requires the Article; when it signifies any other, or fire in general, it rejects it. But whether, even in the former case, the Article was not occasionally, in the common dialect, omitted in phrases of frequent occurrence, is more than I would venture to affirm. Besides, the word may here be taken in a general sense; and if so, it *needs* no Article. Fritz. inserts the Article even before ὕδατα; but purely from conjecture; and very wrongly: for the word is used in a generic sense. So we speak of accidents "by fire and flood."

— ἀλλ', εἴ τι δύνασαι.] This use of ἀλλ' is said to be *supplicatory*; but it is rather hortatory; and the idiom results, as Fritz. observes, from the *Imperative*, with which the particle is, in such a case, united. As to the εἴ τι δύνασαι, some Commentators there recognise a doubt; while others deny that there is any; neither of which views seems well founded. Fritz. rightly regards it as a *formula obtestationis*, entreating help. He cites Soph. Aj. 325. More apposite, however, is the passage Dio Chrysost. p. 31, adduced by me in Recens. Synop.: *ἑλπίης δεομένης τοῦ πατρὸς, εἴ τι δύνασαι, βοήθειν*. See also Thucyd. vi. 25 and Herodot. viii. 57. Of course, the very nature of this formula implies *some* doubt of the power of the person whose help is implored.

23. εἰ πιστεύω — πιστεύοντι.] With this sentence Commentators have been somewhat perplexed; partly from the brevity and indefiniteness of the phraseology, and partly from the pe-

culiar use of the τό. The conjectures that have been hazarded are very inefficient, and indeed unnecessary. Some would remove the difficulty as regards the τὸ by taking it for τοῦτο. But that is a long exploded principle; and to supply κατὰ, as they do, is absurd. The best recent Commentators are, with reason, agreed that the τὸ is here meant to be applied to the sentence following, by a use common in the Classical writers: where it is often applied to a *whole sentence*. See Winer's Gr. Gr. p. 54. Krebs, Rosem., and Kuin. would extend the force of the τὸ to πιστεύοντι. But to produce the sense which they extract, they are obliged to insert an εἶναι after πάντα, and supply at the end of the sentence βοηθήσω σοι, or εὖ ἔχει. But *thus εἶναι* could not but have been expressed; and the other ellipsis is harsh. The only satisfactory solution of the difficulty is that propounded in Recens. Synop. (and which has been since adopted by Fritz.) namely, to suppose that after πιστεῦσαι is to be supplied (what our Lord, from modesty, suppressed) βοηθήσω σοι, or εὖ ἔχει. From the same feeling, ἐμοί is omitted after δύνασαι. The δύνασαι, at which so many Critics stumble, is used with reference to the δύνασαι of the question, to which this is an answer. And the best way of accounting for the use of the τὸ is, to suppose, either that this mode of speaking was not unusual to our Lord, in cases where his help was entreated with any sort of doubt; or that the answer returned was well known. Thus the sense will be, "*the* (well known answer.)" All the best Commentators are agreed that τῷ πιστεύοντι is a Dativus commodi. Render, "All things are possible [to be done] for him who believeth." [*Comp. Luke xvii. 6.*]

24. πιστεύω, κύριε.] Κύριε is not found in about seven MSS. and some Versions, and is cancelled by Griesb., Vater, and Scholz; but with singular rashness. For, as Fritz. observes, "*Nihil hâc voce, in humili et supplicis patris observatione, fingi potest aptius.*"

But how came it, some may ask, that a word so proper and suitable should have been omitted? I answer, it may, as the MSS. are so few, have been omitted inadvertently by those scribes who did not see its force; yet not, as Fritz. supposes, "*ob laevis quod præcedit.*" I rather suspect it to have been omitted from *design*. The Alexandrian critic who first struck it out, no doubt thought there was more *gravity* in making the clause terminate with the most important word; which itself conveyed the answer. So thought our English Translators, who render, "*Lord, I believe.*" And the Greek critic would probably have emended κύριε, π., had it not been forbidden by the *lingua proprietaria* to commence an ad-



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17. 9 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρίχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ 25  
ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοὶ  
18 42 ἐπιτάσσω· ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσελθῆς εἰς αὐτόν. Καὶ 26  
κράζαν καὶ πολλὰ σπαράζαν αὐτόν, ἔξῃλθε. καὶ ἐγένετο ὡσεὶ νεκρός·  
ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς 27  
χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη.
- 19 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν 28  
21 κατ' ἰδίαν, † "Ὁ τι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; Καὶ εἶπεν 29  
αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ  
καὶ νηστείᾳ.
- 22 ΚΑΙ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ 30  
ἤθιλεν ἵνα τὶς γινῇ. Ἰδίδυσκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν 31  
23 44 αὐτοῖς· "Ὅτι ὁ ῥῖος τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων,  
καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀνα-  
45 στήσεται. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι. 32
18. Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα 33  
46 αὐτούς· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; Οἱ δὲ ἐσιώπων· 34  
1 πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. Καὶ καθίσας 35  
2 47 ἔσται πάντων ἑσχατος καὶ πάντων διὰκονος. Καὶ λαβὼν παιδίον, 36  
ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτό, εἶπεν αὐτοῖς·  
4 48 "Ὅς ἐὰν ἐν τῶν τοιούτων παιδιῶν δεῖξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ 37  
δέχεται· καὶ ὅς ἐὰν ἐμὲ δεῖξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστεί-  
λαντά με.
- 49 Ἀπεκρίθη δὲ αὐτῷ [ὁ] Ἰωάννης λέγων· Διδάσκαλε, εἶδομέν τινα 38  
[ἐν] τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν·  
50 καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. Ὁ δὲ Ἰησοῦς εἶπε· 39  
Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνό-  
ματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με. "Ὅς γὰρ οὐκ ἔστι κατ' 40

dress with a vocative case. And it seems they had not the good taste to feel the propriety of making the profession of faith be accompanied by an address so adapted to entreaty.

— *βοῶμαι μὲν τῇ ἀπιστίᾳ.*] By *ἀπιστία*, as Grot. rightly observes, is here meant, not a total want of faith, but a deficient or wavering faith. The sense is, "I have a faith, but it is infirm; supply its deficiency, regard it as complete, and heal my son accordingly."

25. *ἐπισυντρίχει.*] "were running together towards him." The *τὸ* at *τὸ πνεῦμα*, &c. is authoritatively emphatical.

23. *ὁ τι*] I have, at the Note supra, v. 14, sufficiently justified this deviation from all the editors, instead of the vulg. *ὅτι*. The various readings of the MSS., namely, *διὰ τί*, or *τί* *ὅτι*, are manifestly glosses.

30. *παρεπορεύοντο*] "passed along;" namely, the Lake and the Jordan. See Note on Mark ii. 23. *ὅς ἤθελεν* — *γινῇ*. A popular mode of speaking, like that at vii. 23. *ὡς ἴδμεν ἤθελε γινῆναι*, signifying like that he wished to travel in a private character.

31. *παραδίδοται*] "is being delivered; i. e. is shortly to be delivered."

36. *ἐναγκαλισάμενος*] Kypke, Elsn., and Wets. observe, that as the child was of somewhat advanced years, the signification here is not strictly "to take up into the arms," but to embrace.

37. [*Comp.* John viii. 20.]

38. *ἐν τῷ ὀνόματι*] The *ἐν* of the text, recept. is absent from several MSS., and is cancelled by Mill, Wets., Matth., Griesb., Vater, and Scholz. But I think, wrongly. It is defended by xi. 9. x. 16; and 7. Jam. v. 10. The early Critics, it seems, stumbled at the Hebraistic idiom; and hence either cancelled the *ἐν*, or changed it into *ἐπὶ*, which last reading (slenderly supported by MS. authority) ought not to have been edited by Fritz.

39. *οὐδεὶς γάρ* *ἐστιν*, &c.] The sense is, "nemo enim meâ auctoritate miraculum edet, et poterit illico mihi conviciari." This construction (similar to that at 1 Cor. vi. 5.) is quite agreeable to Classical usage. So Plato *Menex.* p. 71. A. *οὐδὲν ἐστιν ὃ γινώσκεται καὶ ἱσθῆναι*. Thucyd. ii. 51.



MT.

18.

- 41 † ἡμῶν, ὑπὲρ † ἡμῶν ἔστιν. Ὅς γὰρ ἂν ποιήσῃ ὑμᾶς ποιήριον ὕδα-  
τος ἐν [τῷ] ὀνόματί [μου,] ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, οὐ μὴ  
42 ἀπολέσῃ τὸν μισθὸν αὐτοῦ. Καὶ ὃς ἂν σκανδαλίῃ ἓνα τῶν μικρῶν 6  
τῶν πιστευόντων εἰς ἐμὲ, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περικείται λίθος  
μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.  
43 Καὶ ἐὰν σκανδαλίῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶ 8  
κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς  
44 τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον· ὅπου ὁ σκώληξ αὐτῶν  
45 οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Καὶ ἐὰν ὁ πούς

ἀπορία τοῦ θεραπεύοντος Δυνήσεται ταχὺ signifies, "will readily bring himself to," &c. (Fritz.)

40. Instead of the text. recept. ἡμῶν—ἡμῶν, many MSS. and Versions have ὑμῶν—ὑμῶν, which is found in most of the early editions; and edited by Mill, Matth., Griesb., Vater, and Scholz. But, I think, without reason: for in external evidence the reading is not superior to the received one, (and if it were, *Manuscript* authority is of little weight in respect to words perpetually confounded in the MSS.) and in *internal*, greatly inferior; for, as Fritz. truly remarks, both here and at Luke ix. 50. "de Jesu agitur, non de Apostolis. Et potuit Jesus includere simul discipulos, se excludere non potuit." He also observes that this verse contains a *fresh* reason why no molestation should be given to the person in question. [*Comp.* also Matt. xii. 30.]

41. ἐν [τῷ] ὀν.—ἐστὶ. The words in brackets are not found in very many MSS. Versions and Early editions, and were thrown out of the text by Griesb., Vater, Fritz., and Scholz, rightly, I think; for we may more easily account for the *insertion* than the *omission* of the words: especially as the force of the somewhat rare phrase ἐν ὀνόματι ὅτι hoc nomine vel titulo, "on account of," was likely to be unknown to the scribes. See Thucyd. iv. 60. 1. At the same time, it is not impossible, that the common reading may be the true one. At least the reasons alleged *against* it by Fritz. (that it is pleonastic; that the epegesis in ὅτι τοῦ Χρ. ἔ. is languid; and that for ἐν τῷ ὀν. ought to have been written ἐπὶ for consistency's sake. *Comp.* v. 33.) are not of any great weight; they might rather lead us to suspect *alterations*, to get rid of what was offensive,—did we not remember that the Critics in question were not persons likely to have devised so neat an emendation.

—ὅτι Χριστοῦ ἐστέ.] It has been debated whether Χριστός in the N. T. be a *proper name*, or an *appellative*. That it was originally an appellative descriptive of office and dignity (like δ βασιλεὺς, seems certain; and so frequent is this use in the N. T., that some contend that it is never employed otherwise. But in Rom. v. 6. 1 Cor. i. 12. and 23. 2 Cor. iii. 3. Col. iii. 24. 1 Pet. i. 11. to render "the anointed," or even "the Messiah," would be harsh. Hence Middleton maintains that in all those passages Χριστός is merely a proper name; and he contends that even during our Saviour's life, it had become such. Compare Matt. xxvii. 17. and 20. with Matt. x. 2. Campb., however, is of opinion that this use of the word was not introduced until after the resurrection. With the present passage Middleton aptly compares a kindred one at 1 Cor. iii. 23. ἐμὲ δὲ Χριστοῦ, Χριστός δὲ Οὐδοῦ. The same phrase ἀνά τινας, to be devoted to any one, oc-

curs elsewhere in the N. T., and sometimes in the Classical writers.

43. τὰς δύο χεῖρας] "both of your hands." The article has here the force of the possessive pronoun.

44. ὅπου—σβέννυται.] The words are derived from Is. lxvi. 24., where the punishment to be inflicted, in this life, on those who are rebellious towards God, are vividly depicted, by the representation of their carcasses being subject to the continual gnawing of worms, and the devouring of an unextinguishable fire, so as to be objects of detestation to all future generations. The words are here applied to represent the *eternal misery* of another world, by images derived from Γέεννα in this world; on which, as a frequent emblem of torment, see Note at Matt. v. 22. The true rendering seems to be, "where the worm is never to die, nor the fire to be quenched." So the Sept. well renders, ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται. Similar figures are found in Eccles. vii. 17. ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ. and Judith xvi. 17. Κύριος παντοκράτωρ ἐκδικήσει αὐτοὺς ἐν ἡμέρᾳ κρίσεως, δοῦναι πῦρ καὶ σκώληκας εἰς σάρκας αὐτῶν, καὶ κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος. Some difference of opinion, however, exists as to the *nature* of the punishments here designated by δ σκώληξ αὐτῶν καὶ τὸ πῦρ (scil. αὐτῶν, i. e. of the wicked) namely, whether they are to be regarded as *actual* and *positive* inflictions, or as *figuratively* representing the gnawing of remorse and self-condemnation, and the torture of unavailing reproach, for having brought on themselves their own destruction. Many have been inclined to think that, though the *fire* be taken in a physical sense, the *worm* is *figurative*. On which interpretation it is truly observed by Fritz. that "what holds good of one clause of the sentence, must of the other; for a confusion of the physical with the metaphorical in the same sentence is not to be tolerated." And he would have *both* taken in the literal sense. But there seems no reason why both terms should not be regarded as *figurative*, yet designating, under these figures, *real* inflictions as dreadful to the then frame, as the gnawing of worms, or the burning of fire, to our present. See a recent Tract by the learned and excellent Professor Stuart, entitled "Exegetical Essays," on some words of Scripture relative to future punishment, namely, αἶδον, and αἰώνιος, ἥρως, ἄβυσσος, and γέννα, and especially Sect. 3., which treats on the nature and manner of using figurative language in respect to the objects of a future world. The able writer there shows how it happens (namely, by the weakness of our nature, and the poverty and inadequateness of human language) that we are compelled, in speaking of the Deity, or of the things of another world,



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18. σου σκανδαλίῃ σε, ἀπόκοπον αὐτόν· καλὸν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ αἰετίζον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ 46 οὐ σβέννυται. Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίῃ σε, ἔκβαλε αὐτόν· 47 καλὸν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς, ὅπου ὁ 48 σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Πᾶς γὰρ πυρὶ 49 ἀλισθῆσεται, καὶ πᾶσα θυσία ἀλλ' ἀλισθῆσεται. Καλὸν τὸ ἅλας· ἐὰν 50 δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτίσετε; Ἐχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

to make use of terms which have a reference to *this* world. "Thus," continues he, "Heaven is represented as a *paradise*, i. e. a *pleasure garden*; as a city with magnificent walls and structures; as a place of perpetual feasting and delight; as a land of rest and overflowing plenty; as a magnificent palace, in which the guests appear adorned with princely robes and splendid crowns, and are admitted to the immediate presence of the great King of kings. *Hell* is represented as an *abyss*; a *bottomless pit*; a *lake* that burneth with fire and brimstone, the smoke of which ascendeth up for ever and ever; a *Gehenna*, where the worm dieth not, and the fire is not quenched; as a place of outer darkness; as a loathsome dungeon; as a place of torture and anguish unspeakable: a place of banishment from God, on which all the vials of his wrath are poured out; and by other such tremendous images all drawn from natural objects of terror and distress. That none of these descriptions are to be *literally understood*, seems to be exceedingly obvious; for if any one is to be *literally understood*, which is the one? Who will determine this question? If then, there are no particular grounds for making any such determination, we must either construe all of them *figuratively*, or all of them *literally*. Not the latter, because then the Bible must be made to contradict itself, beyond all possibility of reconciliation. It must also be made to contradict the nature of the *spiritual* and invisible world. The former, therefore is the only principle which can be admitted.

Not only does the language under our consideration express torment, the acutest in kind, but *eternal in duration*. So in the parallel passage of Matthew, are the expressions *εἰς γένναν τοῦ πύρρος* and *εἰς πῦρ τὸ αἰετίζον*, the latter qualifying and completing the idea in the former. And therefore the notions of those who from the time of Origen have dared to *limit* this duration, are both groundless and presumptuous. So Prof. Stuart, at § 17. of the before-mentioned work, after considering at large the bearing which the use of the terms *αἰὼν* and *αἰώνιος* in Scripture, have on the subject of future punishment, comes to this conclusion (awful, indeed, but not to be suppressed) that it does most plainly and indubitably follow, that *if the Scriptures have not asserted the ENDLESS punishment of the wicked, neither have they asserted the ENDLESS happiness of the righteous, nor the ENDLESS glory and existence of the Godhead*. The one is equally certain with the other. Both are laid in the same balance. They must be tried by the same tests. And if we give up the one, we must, in order to be consistent, give up the other also." When it can be shown, that there is *deliverance* from "the lake of fire,"

which is "*the second death*," then something will be done to affect the question under consideration. Until then, I see not how we can avoid the conclusion, that the smoke of future torment will ascend up *for ever and ever*! So Bp. Jer. Taylor, in his matchless Discourse, entitled "*The Foolish Exchange*," after showing the distinction to be made between the language of the Prophet, which represents the utter and everlasting destruction of the Jewish nation, and observing that the worm stuck close to the Jewish nation, and the fire of God's wrath flamed out till it produced its perdition; adds, that this, being transferred to signify the state of accursed souls, whose dying is a continual perishing, who cannot cease to be, must mean an eternity of duration, in a proper and natural signification. So that as the worm, when it signifies a temporal infliction, means a worm that never ceases giving torment till the body is consumed; so when it is transferred to an immortal state, it must signify as much in that proportion. That "*eternal*," that "*everlasting*," hath no end at all; because the soul cannot be killed in the natural sense, but is made miserable and perishing for ever; that is, "*the worm shall not die*," so long as the soul shall be unconsumed, or "*the fire shall not be quenched*" till the period of an immortal nature comes. And that this shall be absolutely for ever, without any restriction, appears unanswerable in this, because the same "*for ever*" that is for the blessed souls, the same "*for ever*" is for the accursed souls. So that this undying worm, this unquenchable fire of Hell have no period at all; but shall last as long as God lasts, or the measure of a proper eternity." That this was the universal sentiment of the Fathers (with the exception of Origen), is shown by Whitby, on Heb. vi. 2. That the doctrine is consonant to *reason*, as well as Scripture, appears from its having been held by Greeks, Romans, and Jews, and indeed the ancients universally.

49. πᾶς γὰρ — ἀλισθῆσεται.] There is perhaps no passage in the N. T. which has so perplexed the Commentators, or so defied all efforts to assign to it any certain interpretation, as this. It is impossible here to *detail*, much less *review*, even a *tenth* of the interpretations which have been proposed. It must suffice (omitting all mere conjectures, or interpretations proceeding on a strained sense of the words) to notice those expositions only which have any semblance of truth. It is a material previous question, whether the words are to be considered with reference to what *went before*, or taken as a *separate dictum*. The latter is the view taken by some, especially Kim; who maintains, that this and the next verse are out of place, and belong to some other



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19.

- 1 X. ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, διὰ  
τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν,  
2 καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Καὶ προσελθόντες οἱ Φα-  
3 ρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ ἔστιν ἀνδρὶ γυναῖκα ἀπολῦσαι· πειρά-  
3 ζοντες αὐτὸν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο  
4 Μωϋσῆς; οἱ δὲ εἶπον, Μωϋσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι,  
5 καὶ ἀπολῦσαι. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς τὴν  
6 σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἀπὸ δὲ ἀρχῆς  
7 κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν αὐτοὺς ὁ Θεός. Ἐνεκεν τούτου 4

part of the Gospel. This, however, is a gratuitous supposition; which has, moreover, the disadvantage of depriving us of all *benefit of a context*, to shed some glimmer of light on this deep obscurity. Yet those who admit that the passage has a connexion with and reference to what precedes, are not agreed as to the precise nature of that connexion. Many refer it to the words immediately preceding; so that either a *reason* may be supposed given *why* the wicked in Hell will be tormented unto eternal life, or that ver. 49. may be considered as a further explication, or illustration, of what was said in ver. 48.; for γὰρ has often the sense of *nempe*. But the great objection to this mode of interpretation is, that it compels them to assign such a sense to πᾶς as cannot be justified on any principle of correct exegesis, namely, "every wicked man," or, "every one (of those condemned to Hell)." Quite as objectionable is the sense of πᾶσα θυσία, assigned by some of these Commentators, "every one consecrated to God;" by which the *salt* is taken to mean the salt of *grace*. Many other interpretations are grounded upon this hypothesis, that the words have reference to those which immediately precede; every one of which, however, (as Fritz. has proved) is liable to very strong objections.

Let us now examine the *other* class of interpretations, namely, those which proceed on the principle, that the words have reference to ver. 47. Thus πᾶς will denote "every one of you," "every Christian." But what is the meaning of πρὸς ἀλίσθησεται? Here, as in the former class, we have a multitude of precarious and even absurd interpretations. Indeed, only two can be adduced, which deserve any attention. 1. That of those who take πρὸς ἀλίσθ. to mean "shall be purified by the Holy Ghost." See Matt. iii. 11. Acts iii. 3. They render: "For every Christian will be seasoned with the fire [of the Holy Ghost]," as (in the old Law) the precept was, every sacrifice shall be seasoned with salt; q. d. "As (καὶ ὡς, as often) every sacrifice, under the Old Law, was to be seasoned with *salt*, so in the New, every Christian shall have a portion of the Holy Spirit." But to assign such a sense to πρὸς is harsh, and we can scarcely suppose the Evangelist would word the sentence so enigmatically. In fact, the difficulty is chiefly centred in the interpretation of πρὸς; which is best taken by the ancients generally, and some moderns (as Beza, Rosenm., Kuhn., and Fritz.), to mean "the fiery trials of life." They are not, however, agreed on the sense of ἀλίσθησεται. Beza and others take the meaning to be, "Every Christian is purified by the fiery trials of life, as every sacrifice is salted with salt." But as ἀλίσθ. will not admit of such a sense, I prefer the interpre-

tation of ἀλ. proposed by Bos, Muzel, and Fritz.; especially as it is confirmed by the ancient *gloss δοκιμασθήσεται*, namely, "shall be put to the proof." They well remark, that the reference of this verse is not to ver. 47 only, but likewise to ver. 43—7. For, as Fritz. truly observes, "since Jesus has there thrice expressed the sentiment, that a loss even of the members of the body, nay, of those most useful, is to be encountered, rather than to yield to the seductions of vice; that so being tried and approved, we may attain the prize of our high calling;" nothing can be expected but that we should show that such sort of trials (like those of athletes) are either very useful, or absolutely necessary." By πᾶς must be understood *all persons*, all *Christians*, since to them ver. 43—48. belong. Πῶς designates those fiery trials, in encountering which the self-denial and fortitude is compared to that of suffering the loss of a limb. Πρὸς ἀλ. may be interpreted, "will be tried and prepared by such fiery trials [for the enjoyment of eternal felicity]." There is here a metaphor taken from victims, which were prepared for sacrifice by the imposition of the *mola salsa*. The words of the next clause καὶ πᾶσα θυσία ἀλὶ ἀλίσθησεται are founded on Levit. ii. 13. καὶ πᾶν δῶρον θυσίας (i. e. every sacrifice) ὑμῶν ἀλὶ ἀλίσθησεται. And the καὶ is to be rendered *sicuti*, as, like the Heb. γ.

Here is a paronomasia on the double sense of salt; for the word is first used, at ver. 49, in its *proper* sense; then, at ver. 50, in its *figurative* one; where it denotes, as some say, the salt of *friendship*; but rather, we may suppose, with others, the salt of *wisdom*. See Coloss. iv. 6. Comp. Matt. v. 13. Luke xiv. 84. Rom. xii. 18. Heb. xii. 14. After recommending the study of *wisdom*, our Lord enjoins the cultivation of *peace* one with another.

X. 2. οἱ Φαρ.] There are many MSS. here that have not the Article; which is cancelled by Griesb., Vater, and Scholz. But, I apprehend, without any good reason. The Article (found in the parallel passage) can scarcely be dispensed with; and the sense is, "the persons who were of the sect of the Pharisees in the surrounding country." It will, perhaps, be said, that the sense is, "some Pharisees." &c. But that would require Φαρ. *τινες*. Besides, it is easier to account for the *omission* than for the *addition* of the *οἱ*, which Fritz., with more than his usual discretion, retains and defends. It is true, that some MSS. are without the *οἱ* in the parallel passage. But they are very few in number, and *all* most all of them such as omit it here.

6. ἀπὸ δὲ ἀρχῆς κτίσεως.] In this rare phrase κτίσεως signifies "the things created," the world or



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19. 18. καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μη-  
 5 τέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐ-  
 6 τοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὥστε οὐκέτι 8  
 εἰσὶ δύο, ἀλλὰ μία σὰρξ. Ὁ οὖν ὁ Θεὸς συνέθεξεν ἄνθρωπος μὴ 9  
 χωρίζειω. Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ 10  
 9 ἐπηρώτησαν αὐτόν. Καὶ λέγει αὐτοῖς· Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα 11  
 αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾷται ἐπ' αὐτήν· καὶ ἐὰν γυνὴ ἀπολύσῃ 12  
 τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾷται.  
 13 15 Καὶ προσέφερον αὐτῷ παιδιά, ἵνα ἄψῃται αὐτῶν· οἱ δὲ μαθηταὶ 13  
 ἐπετίμων τοῖς προσφερόουσιν. Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν 14  
 14 16 αὐτοῖς. Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, [καὶ] μὴ κωλύετε αὐτὰ·  
 17 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν· ὅς 15  
 ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσελθῇ  
 15 εἰς αὐτήν. Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, 16  
 ἠνύλόγει αὐτὰ.  
 16 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας 17  
 18 αὐτόν, ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθέ, τί ποιήσω, ἵνα ζωὴν αἰώνιον  
 17 19 κληρονομήσω; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐ- 18  
 18 20 δεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. Τὰς ἐντολάς οἶδας· Μὴ μοιχεύ- 19  
 σῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς·  
 μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα-

universe, as xiii. 19. 2 Pet. iii. 4. Sap. v. 18, & xvi. 24. The argument meant to be urged in this and the verse following is, that God at the beginning of the world created man and woman that they should live together in the greatest union; and that hence married persons are to be regarded not as two, but one, and therefore, by the Divine law, no divorce can be permitted.

10. *ἐν τῇ οἰκίᾳ.*] This seems to designate some private lodging, which they occupied on the road; and the expression is here used in contradistinction to the *public place* where our Lord had been arguing with the Pharisees.

11, 12. In these two vv. there is a marvellous diversity of readings, none of which, however, authorise any change in the text. There may be some want of neatness in the phraseology, nay, of precision in the use of one of the terms employed — namely, *ἀπολύσῃ* in ver. 12. But if the whole be taken as expressed *populariter*, there will be nothing to stumble at. It is true that, strictly speaking, a Jewish wife could not divorce her husband; for as to the examples of Salome and others, *their* actions were done in defiance of all law, and in imitation of Roman licentiousness. *Ἀπολύσῃ*, therefore, at ver. 12, may, with many of the best Commentators, be considered as used with some license, on account of the antithesis, for *ἔκδοθ' ἀπὸ τοῦ ἀνδρός*; which, indeed, is found in some MSS. and Versions, and is *edited* by Fritz.; but is plainly a gloss. There is the same catachresis at 1 Cor. vii. 12 & 13, (where the Apostle may be supposed to have had this passage in mind) in the use of *μὴ ἀφιένω αὐτήν*, and *μὴ ἀφιένω αὐτόν*. Perhaps, too, this term is used with reference to the customs of the *Gentiles* rather than the *Jews*, and seems to be meant to give a rule to the Apostles for *general* applica-

tion, and which should put both sexes on the same footing.

The *αὐτὴν* is by some referred to the *repudiated wife*; by others, to the *newly married* one. Either may be admitted; but in the former case the sense of *ἐπὶ* will be, “to the injury of;” in the latter, “in respect of;” i. e. in his connection with. [*Comp.* Matt. v. 32. Luke xvi. 18. 1 Cor. vii. 10. seq.]

14. [*Comp.* Matt. xviii. 3. 1 Cor. xiv. 20. 1 Pet. ii. 2.]

— *καὶ μὴ κωλ.*] The *καὶ* is not found in many MSS., and is rejected by Mill, and cancelled by Griesb., Matth., and Scholz; while Fritz. objects that such an *Asyndeton* is unknown in *Scripture*. Perhaps, however, that is being *hypercritical*. And when he says that the *καὶ* is necessary to the sense, he writes inconsiderately; for in admitting the *Asyndeton* *anywhere*, he admits that it may be left to be implied. In the parallel passage of Matthew, indeed, the *καὶ* is found in perhaps all the MSS. But there the order of the words is different, and it could scarcely be dispensed with.

— *τῶν τοιοῦτων*, &c.] Render, “for to them belongeth,” &c.

15. [*Comp.* supra ix. 36.]

17. *ἐκπορευόμενον* — *ὁδόν*.] “as he was departing (from thence) on his way.”

18. [*Comp.* Exod. xi. 13. xxi. 12. Deut. v. 17. Rom. xiii. 9.]

19. *μὴ ἀποστερήσῃς.*] Many Commentators are of opinion that *ἀποστερῆσαι* is used in *Scripture* in a very extensive sense, so as to denote committing injustice of any kind; and to be nearly synonymous with *ἀδικεῖν*. But *ἀποστερῆσαι* has properly a more *special* signification, denoting to deprive any one of his property, whether by actual



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20 ρ α. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ. Διδάσκαλε, ταῦτα πάντα ἐφύλα-	19	18
21 ξάμην ἐκ νεότητός μου. Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν,	19	21
καὶ εἶπεν αὐτῷ· Ἐν σοὶ ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς	21	22
[τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει		
22 μοι ἄρας τὸν σταυρὸν. Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπού-	22	23
23 μενος· ἦν γὰρ ἔχων κτήματα πολλά. Καὶ περιβλεψάμενος ὁ Ἰησοῦς,	23	24
λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς		
24 τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. Οἱ δὲ μαθηταὶ ἐθαμβοῦντο		
ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς·		
Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν		
25 βασιλείαν τοῦ Θεοῦ εἰσελθεῖν! Εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς	24	25
τρυμαλιᾶς [τῆς] ραφίδος † διελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ		
26 Θεοῦ εἰσελθεῖν! Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαν-	25	26
27 τούς· Καὶ τες δύναται σωθῆναι; Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέ-	26	27
γει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ· πάν-		
28 τα γὰρ δυνατὰ ἐστι παρὰ τῷ Θεῷ. Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ·	27	28

and open robbery, or by secret fraud, as denying a debt, cheating in the quality of goods sold, or overreaching in the bargain. Be that as it may, the words have not (as Wets. and others imagine) reference to the *ninth* and *tenth* Commandments, but, as Heupel observes, to the *seventh*, *μη κλέψης*, on which this is a sort of paraphrase, to show the extent of the injunction. Indeed, the Jews were accustomed, in ordinary discourse, and even in writing, to recite the precepts of the Decalogue not in the very words in which they are expressed, but in other equivalent terms.

21. *ἠγάπησεν αὐτόν.*] On the sense of *ἠγάπ.* there is much difference of opinion; which has been occasioned by the fact, that the young man did not *follow* our Lord's admonition. Some would adopt a sense of *ἀγαπᾶν* by which it denotes to *be content with*. But the syntax is then very different. And it is used of *things*, not *persons*, and is construed either with a Dative of object, or with a Participle, or an Infinitive. The other interpretations are divided into such as respect good will generally, "he was kindly disposed towards him," or (as that has been by many supposed not sufficient) such as imply good will by some outward gesture or action. H. Steph. and Lightf. interpret, "he kissed him;" while Casaub., Grot., Wets., Heum., Kuin., and Fritz. interpret "he accosted him kindly;" both significations alike destitute of authority. The interpretation, "he felt kindly disposed towards him," (which is supported by the ancient Commentators,) is the most natural and probable.

21. *τοῖς πτωχοῖς.*] The Article is not found in very many MSS. and the Edit. Princ., and is cancelled by Beng., Matth., Fritz. and Scholz. The chief reason, it should seem, why these Editors have cancelled the *τοῖς*, is because it is not found in the parallel passages of Matthew and Luke. But *granting*, as Fritz. alleges, that "such expressions admit of the Article, and also may dispense with it;" yet is not a writer to be allowed to choose which he will? And as Mark *uses* the Article in precisely the same case at ch. xiv. 5 & 7, it is surely proper to leave it to him here. And certainly we may far better account for the *omission* than the *insertion* of it here; namely,

from a wish to make the phrase tally with Matthew and Luke. On this verse compare Matt. vi. 19. Luke xii. 33. xvi. 9.

22. *στυγνάσας.*] This may be referred either to the *countenance* or to the *mind*. In the former case it will denote that *contraction of the countenance*, which is produced by hearing any thing which displeases one: in the latter, it will signify *perturbation*. Thus, however, the term would be nearly the same with *λυπούμενος* just after. The former interpretation, therefore, is preferable; especially as it is confirmed by a passage of Nicetas ap. Schleus. Lex. οἱ δὲ κατηφιῶντες καὶ στυγνάζοντες ἐβίωσκον.

24. [*Comp. Job xxxi. 24. Ps. lxii. 10. 1 Tim. vi. 17.*]

25. *τῆς τρυμαλιᾶς τῆς ραφίδος.*] The Articles are omitted in several MSS. most of them ancient. Middleton thinks them spurious; and Fritz. cancels them. Certainly, propriety requires that *ραφίς*, as it denotes a needle in general, should not have the Article. And then propriety alike requires that if *that* be omitted, the *other* too shall be left out. Since, however, the latter propriety is of too refined a kind to be likely to have been known to the Evangelist; and as the idiom is found in our own language, it may be safer to *retain* the Article in question. *Τρυμαλιὰ* is from *τρίω*, *tero*, and is of the same form with *ἀρραλιά*.

— *εἰσελθεῖν.*] Very many MSS., and some Fathers, have *εἰσελθεῖν*, which is adopted by Wets. and Matth. But it would require much *stronger* evidence to establish so glaring a violation of propriety; for which Schulz. in vain alleges Matt. vii. 13, because (as Fritz. truly observes) at *εἰσέλθετε διὰ τῆς στενῆς πόλης* should be supplied *εἰς τὴν ζωὴν*.

26. *καὶ τες δύναται σωθ.*] As Matt. xix. 25. has *τις ἄρα*, this has by many been regarded as a Hebraism. But *καὶ* thus prefixed to *τις* is frequent in the Classical writers, as appears from the examples adduced by Bos. Elsn. and Wets. The *καὶ* in this use may be rendered "*aye* (but)."  
There is perhaps an ellipsis of *ἄρα*. By the *τις* must be understood *πολλοί*.

27. [*Comp. Job xlii. 2. Jer. xxxii. 17. Luke i. 37.*]

28 *καὶ ἤρξατο.*] The *καὶ* is not found in very



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19. 18. ἰδοὺ, ἡμεῖς ἀφῆκαμεν πάντα, καὶ ἠκολονθήσασιν σοι. † Ἀποκριθεὶς 29  
 29 δὲ ὁ Ἰησοῦς εἶπεν· Ἀμὴν λέγω ὑμῖν· οὐδεὶς ἐστίν, ὃς ἀφῆκεν οἰκίαν,  
 ἢ ἀδελφοὺς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς,  
 30 ἕτεκεν ἑμοῦ καὶ τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ 30  
 καιρῷ τούτῳ, (οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφάς καὶ μητέρας καὶ τέκνα

many MSS., and is cancelled by Griesb., Vat., and Scholz. But I think, wholly without reason. For it is obvious, and acknowledged by Fritz., that some particle is necessary; and he edits *ἤρξατο δέ*. But for that reading there is not sufficient authority; and besides, there would thus appear no reason for the omission of the particle. Whereas the *καὶ* would be likely to be omitted, as being used in a manner never found in the Classical writers. At ver. 29, the true reading, I suspect, is *καὶ ἀπ. ὁ* I., as found in many MSS. and early Editions, and edited by Fritz. and Scholz. Those many MSS. which have neither particle nor the other, are in favour of this reading. For the Critics, it seems, were content with expelling the *καὶ*, and introduced nothing in its stead.

29. *ἕτεκεν ἑμοῦ καὶ τ. εὐαγγ.*] Very many MSS. have *ἕνεκα* also before *τοῦ εὐαγγ.*, which is edited by Griesb., Matth., and Scholz. I have not ventured to follow their example: yet not because I think (as does Fritz.) that the word is *better away*; but because it appears to me, (especially considering the reading of the parallel passage) that it was more likely to have been *inserted* than omitted. Besides, the very same expression occurs *supra* viii. 35, with only *one ἕνεκα*.

29, 30. There are marvellous *diversities of reading* in these verses (especially the latter), and no slight difficulties have been started as to the *interpretation* of the words as they now stand. Two scruples have been raised, one as to the *promise* itself; the other as to its *limitation*, *μετὰ ζωῶν*. With respect to the former, Campb. objects that in ver. 30. the words *οἰκίας* — *ἀγροῦς* seem to signify that the compensation shall be *in kind*, in *this life*; which, he says, could only mislead instead of enlightening. Besides, that some things are mentioned at ver. 29. of which a man can have but *one*, as father and mother. And yet at ver. 30. we have the *plural* — mothers. *Wife* is mentioned at ver. 29. but not *wives* at ver. 30. According to rule (he adds) if *one* was repeated, *all* should have been repeated. And the construction required the *plural* number in all. In short, it is plain that he regarded the passage (with Pearce, Owen, and others) as an *interpolation*. But the consent of all the MSS. and early Versions utterly discountenances such a notion. And as to the objections of Campb., though they have been adopted and strenuously urged by Fritz., they have, in reality, little or no force. We may safely maintain (with several Commentators, ancient and modern) that the promise even as regarded *this* world was (considering that *ἑκατονταπλασίονα* must be taken for *πολλαπλασίονα*, which indeed is read in the parallel passage of Luke, and in some MSS. of that of Matthew) fulfilled literally in the Apostolic age. For the disciples, as they travelled about, or were driven by persecutions, experienced every where the most unbounded hospitality from their brethren; inasmuch that the advantages they had lost might be said to be amply made up to them. There is even less force in the other objections. The

*strict regularity*, which Campb. and Fritz. desiderate, is by no means a characteristic of the Scriptural writers, (indeed of few ancient ones) and least of all of St. Mark. The irregularities they complain of are indeed, *all* of them, *removed* in one or other of the MSS., and those alterations are all *received into the text* by Fritz., though in defiance of every principle of true Criticism. As to the *plural* number being required throughout ver. 30, it surely makes no great difference whether the *plural* or the *singular* be adopted. We might, indeed, say that the *singular* in things of which men have but one should have been used. Hence I have sometimes thought that *μητέρα* should be read, from several MSS. The *plural*, however, may be tolerated, as referring to Christians at large. For though the declaration is commenced with *οὐδεὶς*, yet that is evidently *intended of many*. And though grammatical propriety confined the Evangelist to the use of the *singular* as to the things just adverted to in the *first* verse, yet in the second and more minute enumeration he abandons it. Then again, though three particulars are omitted in ver. 30, which have place in ver. 29, (i. e. *πατέρας*, *μητέρας* and *γυναῖκας*), yet *μητέρας* might, in some measure, *include* the other; or, as there is very good authority for it in MSS. and Versions, and strong support in a well known critical principle, we might be justified in introducing *καὶ πατέρας* into the text after *καὶ μητέρας*. As to the omission of *γυναῖκας*, it is not difficult to account for that; for not only delicacy forbade the introduction of this particular, but, in reality, it was a kind of loss which, in the nature of things, did not *admit* of being made up.

As to the *spiritual recompense* in this life, mentioned by Campb. (and anxiously sought for by many pious Commentators), “the joy and peace in believing,” which would more than counterbalance their losses, *that*, it should seem, was not here adverted to by our Lord. And though it may seem but *little* that temporal remuneration should be mentioned to the *Apostles*, yet *that* might be especially meant for the *disciples at large*. Thus Chrysostom in his Homily on Matt. xix. 27, & seqq. p. 405. 40. acutely and truly observes: ἵνα γὰρ μὴ τινες, ἀκούσαντες τὸ, ὅτι εἰς [ὡς] ἑλπίστον τῶν μαθητῶν εἶναι τοῦτο νομίσωσι, (Μὴ δὲ τῶν μεγίστων καὶ πρωτίων ἐν τοῖς μέλλουσιν ἀπολαβεῖν) ἕλττειν τὸν λόγον, καὶ ἡπλωσεν τὴν ἐπαγγελίαν ἐπὶ τὴν γῆν ἄσασιν· καὶ ἀπὸ τῶν παρόντων καὶ τὰ μέλλοντα πιστοῦνται. In the words *ἕλττειν* — *τὴν γῆν ἄσασιν* there is a reference to ver. 31. *πᾶσιν* — *πρωτοῖς*, which Chrys. rightly said, are *here* applied by Christ, with reference to *worldly condition*, as at ix. 35.; the sense being, that many of those who are accounted first in this world, will be found last in the world to come. The *of before* is absent from many MSS., and is cancelled by Griesb., Matth., and Fritz., perhaps rightly. See Bp. Middleton, on Matt. xix. 30.

Proceed we to consider the *other* difficulty *viz.* that found in the qualifying words, *μετὰ ζωῶν*; which, taken in conjunction with a promise of



- καὶ ἀγροῦς, μετὰ διωγμῶν) καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰῶνιον. 19. 18
- 31 Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι· καὶ [οἱ] ἔσχατοι, πρῶτοι. 30
- 32 Ἦσαν δὲ ἐν τῇ ὁδῷ, ἀναβαίνοντες εἰς Ἱεροσόλυμα καὶ ἦν προά- 20. 17  
γων αὐτοὺς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο.
- Καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα 31
- 33 αὐτῷ συμβαίνειν· Ὅτι, ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ 32  
ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ [τοῖς] γραμματεῦσι·
- καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, 19
- 34 καὶ ἐμπαίζουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύουσιν αὐ- 33  
τῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
- 35 Καὶ προσπορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου 20  
λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν.
- 36 Ὁ δὲ εἶπεν αὐτοῖς· Τί θέτε ποιῆσαι με ὑμῖν; Οἱ δὲ εἶπον αὐτῷ· 21
- 37 Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐκωνύμων σου καθίσωμεν
- 38 ἐν τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἴδατε τί αἰτεῖσθε· 22  
δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βα-
- 39 πτίζομαι, βαπτισθῆναι; Οἱ δὲ εἶπον αὐτῷ· Δυνάμεθα. ὁ δὲ Ἰη-  
σοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον, ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ 23
- 40 βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δε-  
ξιῶν μου καὶ ἐξ ἐκωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοί-
- 41 μασται. Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου 24
- 42 καὶ Ἰωάννου. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· 25  
Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, κατακυριεύουσιν αὐτῶν·

things merely temporal, has been thought by many to have been *illusory*; inasmuch that they have sought either to alter the reading διωγμῶν into διωγμὸν, or to take μετὰ in the sense *after*. But there is no authority for either change. The ancient Commentators, and several modern ones (as Beza, Zeger, Heupel, Wolf, Winer, and Fritz.), rightly explain the sense to be "under persecutions," i. e. "even amidst persecutions;" for where tribulation abounded, consolation should much more abound. Upon the whole, this remarkable passage may be regarded as one of those sayings of our Lord which were at once *declarations* and *prophecies*. And the fulfilment of it in the latter view is strikingly manifest, both from Scripture and from the Ecclesiastical History of the first Century.

31. [*Comp.* Matt. xx. 16. Luke xiii. 30.]

32. *Ἰθαμβοῦντο, &c.*] On the *origin* and *nature* of these feelings of the Apostles, the Commentators are divided in opinion. Some, as Heum., Rosenm., and Kuin., attribute them to the prediction, which Christ now delivers of his death and passion. So Euthym., Beza, and others, suppose that the cause of their *fear* was our Lord's going to Jerusalem, notwithstanding the Sanhedrim were seeking to apprehend him; and dread of the evils which he had said at ver. 31. & ix. 31. impending over him. Since, however, they did not understand their Lord on that occasion, and were probably not then aware of the designs of the Sanhedrim, this view cannot well be admitted. Fritz. thinks it was a sort of involuntary presentiment of evil. This is, I conceive, the *truth*; but not the *whole* truth; because it accounts for ἀκο-

λουθῶντες ἐφοβοῦντο, but not for ἰθαμβοῦντο. *That* must be referred (as I suggested in Recens. Synop.) to a certain *undefinable awe*, with which the Apostles, since the Transfiguration, had begun more and more to contemplate their Lord; and which, besides his many miracles, the increasing air of majesty and authority which he more and more assumed, as his hour drew so near, was well calculated to inspire.

On the remaining part of this verse, compare supra viii. 31. Matt. xvi. 21.

33. [*Comp.* Luke xii. 50.]

40. *ἐξ ἐκωνύμων μου.*] *Μου* is omitted in many MSS. and Versions, and is cancelled by Matth., Griesb., Vat., and Scholz; but is retained by Tittm. and Fritz.: rightly, I think; for not only external, but *internal* evidence is quite in favour of the word, which, it is more probable, was *cancelled* by the fastidious Alexandrian critics, to remove tautology, than *added* by the *librarii* of later times. It may, indeed, be thought to have been introduced from Matthew. But let us remember *why* the *σοῦ* was thrown out at Matt. xx. 22., and *by whom* restored; by those very Editors who here cancel the *μου*, merely on *surmise*. On this verse comp. Matt. xxv. 34.

42. οἱ δοκοῦντες ἄρχειν] The old Commentators regard the participle as *redundant*. And to this opinion the most recent English Expositors cling, adducing from them a cloud of examples, most of them not to the purpose. I have myself always objected to the unnecessary introduction of the above figure, whether in the Scriptural or the Classical writers; which view I find supported by the authority of Fritz., who pronounces that



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20. 18. καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. Οὐχ οὕτω δὲ ἔσται ἐν 43  
 26 ἡμῖν· ἀλλ' ὅς ἐὰν θέλῃ γενέσθαι μέγας ἐν ἡμῖν, ἔσται διάκονος ὑμῶν·  
 27 καὶ ὅς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος. Καὶ 44  
 28 γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, 45  
 καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.  
 29 35 Καὶ ἔρχονται εἰς Ἱεριχὼ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ, καὶ 46  
 30 τῶν μαθητῶν αὐτοῦ, καὶ ὄχλον ἱκανοῦ, υἱὸς Τιμαίου, Βαρτίμαιος ὁ  
 36 τυφλὸς, ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. Καὶ ἀκούσας ὅτι Ἰησοῦς 47  
 37 ὁ Ναζωραῖὸς ἐστίν, ἤρξατο κρᾶζειν καὶ λέγειν· Ὁ υἱὸς Δαυὶδ Ἰησοῦ.  
 31 38 ἐλέησόν με! Καὶ ἐπειμὼν αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῶν 48  
 39 μᾶλλον ἔκραζεν· Τίς Δαυὶδ, ἐλέησόν με! Καὶ στάς ὁ Ἰησοῦς εἶπεν 49  
 32 40 αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ· Θάρσει,  
 41 ἔγχει· φωνεῖ σε. Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε 50  
 41 πρὸς τὸν Ἰησοῦν. Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις 51  
 33 ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνί, ἵνα ἀναβλέψω.  
 34 42 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ῥαγε· ἡ πίστις σου σέσωκέ σε. καὶ 52  
 43 εὐθὺς ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.  
 21. 19. XI. ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθα- 1  
 1 29 νίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,  
 2 30 καὶ λέγει αὐτοῖς· Ῥάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ 2  
 εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν  
 3 31 οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. Καὶ ἐάν τις 3  
 ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἶπατε, ὅτι ὁ κύριος αὐτοῦ χρειὰν ἔχει·

the word is *no where* pleonastic. That it is not so here, will appear from the numerous examples which I have adduced from the Classical writers in Recens. Syn., which will confirm the rendering of Grot., “qui imperare censentur;” or that of Fritz., “qui sibi imperare videntur.” [Comp. Luke xxii. 25.]

—οἱ μεγάλοι αὐτῶν] The sense is, “the great ones (magnates) among them.” Fritz. calls this a *mira dictio*. He might better have termed it *dictio popularis*. Κατεξουσιάζουσιν, i. e. as Casaub. renders, *imperium in eorum nomine exercent*.

44. [Comp. supra ix. 35. 1 Pet. v. 3.]

45. [Comp. John xiii. 14. Phil. ii. 7. Eph. i. 7. Col. i. 14. 1 Tim. ii. 6.]

46. Βαρτίμαιος] Some take this for a *patronymic*, or *explication* of ὁ υἱὸς Τιμαίου. Others, with more reason, consider it as a *real name*, and think the person was called Βαρτίμαιος and was the son of Τιμαῖος. So Βαρθολομαῖος and Βαρισηοῦς. and Thucyd. i. 29, Ἰσαρχίδας ὁ Ἰσάρχει. In such cases the *patronymic* has been converted into a regular appellative. There is some resemblance to those names which have the *form* only, without the *signification*; on which see my Note on Thucyd. i. 1.

—προσαιτῶν] The *προς* is not (as some imagine) without force; but it cannot signify, as some suppose, *besides*, but rather denotes to or for, render “asking for himself.” So in *πρόσοδος* and *προσκαλεῖσθαι*. Supply τὸ χρῆμα.

48. πολλοί] Not “the multitude,” for that sense would require οἱ πολλοί; but *many*, namely, of those who accompanied Jesus.

49. φωνηθῆναι] “to be called or summoned.”

50. ἀποβαλὼν τὸ ἱμάτιον] Namely, through joy, and in order to reach Jesus the sooner. A *graphic trait*, evidently proceeding from an eye-witness, like that in John vi. 10. “Now there was much grass in the place.”

51. Ῥαββουνί] “great master.” The reading *ουνι* for *ονι* is found in most of the best MSS., and is edited by Matth., Griesb., Vat., Tittm., Fritz., and Scholz; with reason. The *i* is, as Fritz. says, *paragogic*, and the whole termination is, the Talmudists tell us, *augmentative*. See John xx. 16. and Lampe in loc.

XI. 1. καὶ ὅτε ἐγγίζουσιν — Ἐλαιῶν] There is here much diversity of reading, owing to the ancient Critics stumbling at the close brevity and roughness of the phraseology, and, as usual, taking the liberty to expand and polish. The *sense*, indeed, is what those MSS. represent: namely, “and when they had approached to Jerusalem, and were come to the [vicinity of] Bethphage and Bethany [even] to the Mount of Olives.” But we are not warranted in receiving those readings, as Fritz. has done.

2. κεκάθικε] “has sate.” Doddr. and others have well remarked here on our Lord’s prescience even as to the most minute and fortuitous particulars, viz. 1. Ye shall find a colt; 2. on which no man ever sat; 3. bound with his mother; 4. where two ways meet; 5. as ye enter into the village; 6. the owners of which will at first seem unwilling that you should unbind him; 7. but when they hear that I have need of him, they will let him go. “Many such things (adds Doddr.) occurred a little before his death. Com-



	MT	LU.
4 καὶ εὐθέως αὐτόν ἀποστελεῖ ὧδε. Ἀπῆλθον δὲ, καὶ εὔρον [τόν] πῶ- 21. 19.		
λον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου· καὶ λύνουσιν 6 32		
5 αὐτόν. Καὶ τινες τῶν ἐκεῖ ἐσθηκότων ἔλεγον αὐτοῖς· Τί ποιεῖτε λύ- 33		
6 οντες τὸν πῶλον; Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐντείλατο ὁ Ἰησοῦς· 34		
7 καὶ ἀφῆκαν αὐτούς. Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ 7 35		
8 ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκάθισεν ἐπ' αὐτῷ. Πολλοὶ 8 36		
δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκο- 9 37		
9 πτον ἐκ τῶν δένδρων, καὶ ἐστρώννουν εἰς τὴν ὁδόν. Καὶ οἱ προάγοντες 38		
καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννά! εὐλογημένος ὁ 9 37		
10 ἐρχόμενος ἐν ὀνόματι Κυρίου! εὐλογημένη ἡ ἐρχομένη βασιλεία [ἐν 38		
ὀνόματι Κυρίου,] τοῦ πατρὸς ἡμῶν Δαυὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις!		
11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλε- 17		
ψάμενος πάντα, ὁψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν 17		
μετὰ τῶν δώδεκα.		
12 Καὶ τῇ ἐπαύριον, ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασε. Καὶ 18		
13 ἰδὼν συκὴν μακρόθεν ἔχουσαν φύλλα, ἦλθεν, εἰ ἄρα εὐρήσει τι ἐν 19		
αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα. οὐ γὰρ ἦν		
14 καιρὸς σύκων. Καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτῇ· Μηκέτι ἐκ		

pare Matth. xxvi. 31—35. Mark xiv. 15 & 16. Luke xxii. 11—13."

3. ἀποστελεῖ] Very many MSS., several Versions, and the Edit. Princ. have ἀποστέλλει, which is adopted by Wets., Matth., Griesb., Vat., Tittm., and Scholz. But Fritz., more judiciously, retains the common reading; and gives good reasons for so doing. As for the authority of MSS., it is of little avail in such minutiae as λ and λλ.

4. ἐπὶ τοῦ ἀμφόδου] This is wrongly rendered by some "in hivio." The word properly denotes a *passage*, but in the Sept. and N. T. signifies a *street*, Heb. *ῥִיחַ*, as here.

7. [Comp. John xii. 14. 2 Kings ix. 13.]

8. στοιβάδας] The word (which is in the Classical authors written *στιβάς*) denotes properly *something strewn on the ground*; whether straw, hay, stubble, rushes, reeds, leaves, or the twigs of trees; of *all* which examples may be seen in Wets. Here, however, from a comparison with Matth. xxi. 8., it appears to denote *frondes*, the leafy twigs of trees, such as were used for low couches.

9. [Comp. Ps. cxviii. 25, 26. Matt. xxiii. 39.]

10. The words ἐν ὀν. Κυρ. are omitted in some MSS., and cancelled by Griesb., Vater, Fritz., and Scholz, but without any sufficient reason.

11. [Comp. John ii. 14.]

13. οὐ γὰρ ἦν καιρὸς σύκων] There are few passages that have occasioned greater perplexity than the present. The difficulty of reconciling the words with our Lord's expectation of finding figs on the tree, or with his subsequent cursing of it, is obvious. Some have given up the solution in despair; others have suspected the passage to be corrupt, and propounded various conjectures; *all of them inadmissible*, since the MSS. discountenance any alteration, still more any cancelling of words. The present reading must be retained, and the difficulty be removed by interpretation.

Almost all the methods, however, which have been propounded, are either founded on unauthorized senses of *καιρὸς*, or are inapposite. One thing seems clear,—that we must (with Kidder, Markl., Pearce, Campb., Wolf, Dodd., Wets., Wakef., Rosenm., Kuin., Schleusn., and Wahl) take *καιρὸς σύκων* as corresponding to the *καιρὸς τῶν καρπῶν* at Matth. xxi. 34., and the *καιρὸς τοῦ θερισμοῦ* at Matth. xiii. 30., as also the *δ τῶν σύκων καιρὸς* at Athenæus, p. 65. And this sense is very rational; for what (as Pearce and Campb. say) can the *time* of any fruit be, but the time of its maturity and *gathering*? But the declaration contained in οὐ γὰρ ἦν καιρὸς σύκων cannot (as the order of the words would induce us to suppose) be meant to offer the *reason why* there was nothing but leaves on the tree; for the fig is of that class of trees wherein the fruit is developed *before* the leaves appear. Now some would place the words καὶ ἐλθὼν—φύλλα in a parenthesis; for which, however, there seems no place. Others suppose a *trajectio per synchysin* (as at xvi. 3 & 4. Τίς ἀποκλύσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημεῖου; καὶ ἀναβλέψασαι θεωροῦσι ὅτι ἀποκεκλύσται ὁ λίθος· ἢ γὰρ μέγας σφόδρα.) by which the words οὐ γὰρ, &c. though coming immediately after καὶ ἐλθὼν, &c. are to be referred to the more remote ἦλθεν εἰ ἄρα εὐρήσει τι ἐν αὐτῇ, thus: seeing a fig-tree afar off having leaves, he came, to see if haply he might find any fruit thereon; for fig-gathering was not yet come: and therefore, if the tree had produced any figs, some, however unripe, might be expected to be growing on it. But when he came to it, he found nothing but leaves; and thus, his disappointment could only have proceeded from the barrenness of the tree. Unripe figs, it has been observed, may be eaten for allaying hunger. And though this might seem early for figs, yet, in Judæa, the fig-tree bears twice in the year; the first crop being at the beginning of the summer. Not to say that a few forward and vigorous trees will ripen their fruit several weeks before the generality.



MT. LU.

21. 19. σου εἰς τὸν αἰῶνα † μηδεὶς καρπὸν φάγοι! καὶ ἤκουον οἱ μαθηταὶ  
 12 45 αὐτοῦ. Καὶ ἔρχονται εἰς Ἱερουσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ 15  
 ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ·  
 καὶ τὰς τραπέζας τῶν κολλυθιστῶν καὶ τὰς καθέδρας τῶν πωλούντων  
 τὰς περιστερὰς κατέστρεψε· καὶ οὐκ ἦνεν ἵνα τις διενέγκῃ σκεῦος 16  
 13 46 διὰ τοῦ ἱεροῦ. Καὶ ἐδίδασκε, λέγων αὐτοῖς· Οὐ γέγραπται, ὅτι ὁ 17  
 οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς  
 ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν. Καὶ ἤκουσαν 18  
 47 οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν·  
 48 ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ  
 αὐτοῦ.

Καὶ ὅτε ὁψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. Καὶ προῦ παρα- 19  
 πορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. Καὶ ἀναμνη- 20  
 σθεὶς ὁ Πέτρος λέγει αὐτῷ· Ῥαββὶ, ἴδε, ἡ συκὴ, ἣν κατηράσω, 21  
 21 ἐξηρανται. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἔχετε πίστιν 22  
 Θεοῦ. ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἄρθητι, 23  
 καὶ βλήθῃ εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ,  
 22 ἀλλὰ πιστεύσῃ, ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. Διὰ 24  
 τοῦτο λέγω ὑμῖν· Πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε  
 ὅτι λαμβάνετε· καὶ ἔσται ὑμῖν. Καὶ ὅταν στήκητε προσευχόμενοι, 25  
 ἀφίετε εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐ-  
 ρανοῖς ἀγῇ ὑμῖν τὰ παραπτώματα ὑμῶν· εἰ δὲ ὑμεῖς οὐκ ἀφίετε, 26  
 20. οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.  
 23 1 ΚΑΙ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ, ἐν τῷ ἱερῷ περιπατοῦν- 27  
 τος αὐτοῦ, ἔρχονται πρὸς αὐτόν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ  
 2 οἱ πρεσβύτεροι, καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς· 28  
 24 3 καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; Ὁ δὲ 29

14. μηδεὶς] This reading (for vulg. *οὐδεὶς*) is found in very many MSS., some Fathers, and several of the early Editions; and is received by Wets., Griesb., Matth., Fritz., Tittm., and Scholz. Strict grammatical propriety requires it, but that Mark so wrote is by no means certain.

15. ἤρξατο ἐκβάλλειν] This is not, as most Commentators imagine, for *ἐξέβαλε*; but the sense is, "he proceeded to cast out." [Comp. John ii. 14.]

16. διενέγκῃ σκεῦος] This is usually understood to mean any vessel, namely, devoted to profane uses, and by which any gain was made. But the word *σκεῦος*, which in the Sept. corresponds to the Heb. *כֵּל*, has, like that word, a considerable latitude of signification, and denotes, like the Latin *vas*, or *instrumentum*, a *utensil* (whether for sacred or profane use), or *piece of furniture*, or *dress*, and, in a general sense, an *article*, whether for use or traffic.

In doing this our Lord upheld the Jewish Canons (founded on Levit. xix. 30. and Deut. xii. 5.), which, as we find from the Rabbinical writers, define the reverence of the Temple (i. e. the outer Court) to mean, that none should go into it with his staff, shoes, or purse, or with dust upon his feet; and that none should make it a thoroughfare. The irregularities which our Lord

rebukes, had, it is supposed, originated in, or been increased by the proximity of the Castle of Antonia; to which there would be a constant resort of various persons, (so Joseph. B. J. i. 3. 5. *παρόντα διὰ τοῦ ἱεροῦ*.) and that the Priests, having an interest in, connived at them.

17. [Comp. 1 Kings viii. 29. Is. lvi. 7. Jer. vii. 11.]

18. [Comp. John vii. 19.]

22. ἔχετε πίστιν Θεοῦ] Some take this to mean, "have a strong faith;" by a common Hebraism, whereby the genitive of "God" subjoined to substantives, denotes greatness or excellence. But there is no reason to abandon the common interpretation, by which Θεοῦ is a Genitive of *object* or *end*, as in Rom. iii. 22. Gal. ii. 20. iii. 22., where it is also found with *πίστις*. Of course it is implied, that the faith which is reposed in God shall be firm and undoubting, as the words following suggest and illustrate.

23. [Comp. Matt. xvii. 20. Luke xvii. 6.]

24. ἔσται ὑμῶν] This, like *ἔσται αὐτοῦ* just before, is a Dative of *possession*, "shall be yours." [Comp. Matt. vii. 7. Luke xi. 9. John xiv. 13. James i. 5. 6. 1 John iii. 22. v. 14.]

25. [Comp. Matt. vi. 14. Eph. iv. 32. Col. iii. 13. Eccl. xxviii. 2.]

28. [Comp. Exod. ii. 14. Acts iv. 7. vii. 27.]



	MT.	LU
Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, 21. 20		
30 καὶ ἀποκριθῆτέ μοι· καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ 25 4		
βαπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι.		
31 Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, 5		
32 ἐρεῖ· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἀλλ' ἐὰν εἰπώμεν· Ἐξ ἀν- 26 6		
θρώπων, φοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὅτι		
33 ὄντως προφήτης ἦν. Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ· Οὐκ οὐ- 27 7		
δαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν 8		
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.		
1 XII. ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· Ἀμπελῶνα ἐφύ- 33 9		
τευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὥρξεν ὑπολήριον, καὶ		
2 ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. Καὶ 34 10		
ἀπέστειλε πρὸς τοὺς γεωργούς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν		
3 λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. Οἱ δὲ λαβόντες αὐτὸν ἔδειραν, 35		
4 καὶ ἀπέστειλαν κενόν. Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δού- 36 11		
λον· καὶ κείνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἡτιμωμέ- 12		
5 ρον. Καὶ πάλιν ἄλλον ἀπέστειλε· καὶ κείνον ἀπέκτειναν. καὶ πολλοὺς 13		
6 ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. Ἔτι οὖν ἓνα υἱὸν 37 13		
ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέ- 14		
7 γων· Ὅτι ἐντραπήσονται τὸν υἱόν μου. Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον 38 14		
πρὸς ἑαυτοὺς· Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν 15		
8 αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. Καὶ λαβόντες αὐτὸν ἀπέκτειναν, 39 15		
9 καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπε- 40		
λῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπε- 41 16		
10 λῶνα ἄλλοις. Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν 42 17		
ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς 18		
11 κεφαλὴν γωνίας. παρὰ Κυρίου ἐγένετο αὕτη· καὶ 19		
12 ἔστι θαυμασιή ἐν ὀφθαλμοῖς ἡμῶν. Καὶ ἐζήτουν αὐ- 46 19		

32. *Ἐξ ἀνθρώπων ἐφοβοῦντο τὸν λαόν.*] The Scribes and the Commentators alike stumble at this construction, and endeavour to remove the irregularity by various methods, all of them fruitless and indeed unnecessary. For there is no need to supply, with some, *τί γινέσκειται ἡμῖν*, or *κακῶς ἔχει*. There is, as Kypke and Fritz say, an *anacoluthon*, (frequent in the best writers,) by which the Evangelist passes from the *very words* of the persons spoken of, to a *narration of what was said*; a sort of idiom similar to that by which there is a transition from the *oratio directa* to the *obliqua*. Thus *ἐφοβοῦντο τὸν λαόν* is for *φοβοῦμεθα τὸν λαόν*, which is found in Matt. xxi. 26. [Comp. supra vi. 20; and Matt. xiv. 5.]

XII. 1. *ἐν παραβολαῖς.*] Beza rightly regards this as denoting the *genus* orationis, and as equivalent to *παραβολαῖς*; for our Lord probably spoke several, though the Evangelist has recorded only one.

— *ἀμπελῶνα ἐφύτ.*] Comp. Ps. lxxv. 8. Is. v. 1. Jer. ii. 21. xii. 10.

4. *λιθοβολήσαντες ἐκεφαλ.*] On the sense of *ἐκεφαλ*, the Commentators are divided in opinion. But

almost all the interpretations proposed are objectionable; either as straining the sense by arbitrary ellipses, or as assigning significations which either are not inherent in the word, or are frigid and unsuitable. The true sense seems to be that expressed by the Syr., Vulg., and other Versions, and some modern Translations, (as E. V.,) and adopted by Beza, Pisc., Casaub., Heupel, Rosenm., Schleus., Kuin., and Fritz., “wounded him in the head.” Thus *λιθοβολ.* will denote the *manner* and *means*; i. e. “by pelting him with stones.” This interpretation is moreover confirmed by the *τραυματίζειν* of Luke. And although this signification of the verb is perhaps without example, yet it is strongly supported by the analogy of the language, as in the verbs *γυνοῦν*, *γυνοῖν*, *γαστριζειν*, *μολίζειν*. “*ἡτιμωμένον*,” “ignominiously treated.” This form (*ἀτιμάω* for *ἀτιμάζω*) is of very rare occurrence. But the Evangelist has many such peculiarities, derived, probably, from the language of common life.

7. [Comp. Ps. ii. 8. Matt. xxvi. 3. John xi. 53. Gen. xxxvii. 18.]

10. [Comp. Ps. cxviii. 22. Isaiah xxviii. 15. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 7.]



MT. LU.

22. 20 τὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν, ἀπῆλθον.
- 16 20 Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἰω- 13  
δαιων, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· 14  
21 Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μίλει σοι περὶ οὐδενός· οὐ  
γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν  
17 22 τοῦ Θεοῦ διδάσκεις. ἔξεοι κῆρσον Καίσαρι δοῦναι ἢ οὐ; δώμεν, ἢ  
18 23 μὴ δώμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με 15  
19 24 πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. Οἱ δὲ ἤνεγκαν. Καὶ λέγει 16  
20 αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ·  
21 25 Καίσαρος. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καί- 17  
22 26 σαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἐθαύμασαν ἐπ' αὐτῷ.
- 23 27 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν 18  
24 28 μὴ εἶναι· καὶ ἐπιρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, Μωϋσῆς 19  
ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα,  
καὶ τέκνα μὴ ἄφῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ  
25 29 ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἐπὶ ἀδελφοὶ ἦσαν· καὶ ὁ 20  
26 30 πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἄφῃκε σπέρμα· καὶ ὁ 21  
δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἄφῃκε σπέρμα·  
31 καὶ ὁ τρίτος ὡσαύτως. Καὶ ἔλαβον αὐτήν οἱ ἐπὶ, καὶ οὐκ ἄφῃκαν 22  
27 32 σπέρμα. Ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστασει, 23  
28 33 ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή. οἱ γὰρ ἐπὶ ἔσχον αὐτήν  
29 34 γυναῖκα. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο 24  
30 35 πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ; ὅταν 25  
γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν  
31 37 ὡς ἄγγελοι [οἱ] ἐν τοῖς οὐρανοῖς. Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, 26  
32 ὁ Θεὸς λέγων· Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ,  
38 καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζών- 27  
των· ὑμεῖς οὖν πολὺ πλανᾶσθε.

13. ἀγρεύσασαι.] This verb, like the Heb. קָצַף, properly signifies *to make spoil of, catch, take*, as said of beasts, birds, and fishes; but as that implies circumvention, so it metaphorically denotes *to lay snares for any one*, either by words or deeds, and may then be rendered *to ensnare*. Matth. uses the more *special* expression παγιδέωσι.

17. [Comp. Matt. xvii. 25. Rom. xiii. 7.]

18. [Comp. Acts xxiii. 8.]

19. [Comp. Deut. xxv. 5, 6.]

—ἔγραψεν ἡμῖν.] Γράφειν is, both in the Classical and Scriptural writers, used as applied to *legislation*, and then denotes *to prescribe, enact*.

24. οὐ δὲδ — Θεοῦ.] The interrogation here implies a strong affirmation.

26. ἐν τῇς Βάρου.] This is usually taken as if there were a *transposition* for ὡς εἶπεν αὐτῷ ὁ Θεὸς ἐπὶ τῇς Βάρου. But Wolf, Mich., Rosenm., and Kvinn., more properly, adopt the view taken by Beza and Jablonski; who regard this as a *form of citing Scripture* usual, in that age, with the

Jewish Doctors; namely, of referring to any particular part of Scripture by naming some remarkable circumstance therein narrated. Thus the sense will be, "in the section which treats of the burning bush." So in Rom. xi. 2. ἢ οὐκ οἴδατε ἐν Ἠλλίῳ τί λέγει ἡ γραφή. And, I would add, the ancient Critics cite various parts of *Homer* in a similar manner; e. g. ἐν Καταλόγῳ—ἐν Τάφῳ Πατρόκλου, ἐν Νεκρομαντείᾳ. Nay, Thucydides i. 9 himself refers to *Homer* ἐν τοῦ σκῆπτρου τῇ Παράδοσει.

On the present verse compare Exod. iii. 6. Acts vii. 32. Heb. xi. 16.

With respect to the *Article*, it is not certain whether τῇς be the true reading, or τοῦ. But although τοῦ is found in very many of the best MSS., and is received by Matth., Griesb., and Scholz; yet, as the masculine is found only in the earlier Classical writers, not in the *later* ones, who use the feminine. I have, with Fritz., retained the common reading.

27. Θεὸς ζώντων.] Many MSS., some Versions,



MT. LU.

- 28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, 22. 20.  
 εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν· Ποία ἐστὶ <sup>34</sup>  
 29 πρώτη † πασῶν ἐντολή; ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη <sup>35</sup>  
 πασῶν τῶν ἐντολῶν· Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεὸς <sup>37</sup>  
 30 ἡμῶν· Κύριος εἷς ἐστι· καὶ ἀγαπήσεις Κύριον τὸν  
 Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς  
 ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης <sup>38</sup>  
 31 τῆς ἰσχύος σου. Αὕτη πρώτη ἐντολή. Καὶ δευτέρα ὁμοία, † αὐ- <sup>39</sup>  
 τη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μεῖζων 40  
 32 τούτων ἄλλη ἐντολή οὐκ ἔστι. Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Κα-  
 λῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι· [Θεός,] καὶ οὐκ  
 33 ἔστιν ἄλλος πλὴν αὐτοῦ. Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας,  
 καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς  
 ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεῖον ἐστὶ πάντων τῶν  
 34 ὀλοκαντωμάτων καὶ [τῶν] θυσιῶν. Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νου-  
 νεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ  
 Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.  
 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· Πῶς λέ- 42 41  
 36 γουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ; αὐτὸς γὰρ 43 42  
 Δαυὶδ λέγει ἐν [τῷ] πνεύματι [τῷ] ἁγίῳ· Εἶπεν ὁ Κύριος τῷ 44

with Euthym. and Theophyl., omit *θεός*; which is cancelled, perhaps without good reason, by Griesb., Fritz., and Scholz.

28. [Comp. Luke x. 25.]

—*πασῶν*.] Very many MSS. have here, and just after, *πάντων*; which is preferred by Mill and Beng., and edited by Matth., Griesb., Tittm., Fritz., and Scholz. But with the idiom by which, in certain formulas, *πάντων* (in the neuter) is put in the sense all *things* (as Thucyd. iv. 52.) rare even in the Classical writers, it is unlikely that the Evangelist should have been acquainted; and I have seen no example where *πάντων* is thus brought into immediate concurrence with the Genit. feminine. That, indeed, is generally omitted. Perhaps, as the authority for the former *πάντων* is greatly superior to that for the latter, Mark may have written in this verse *πρώτη πάντων ἐντολή*; and in the next, *πρώτη πασῶν τῶν ἐντολῶν*, which the scribes would be likely to alter into *πάντων*, in order to adapt it to the former passage. Certainly *πάντων* cannot (as some imagine) be a *masculine*, and have reference to *νόμων*.

29. *Κύριος — ἐστι*.] See Deut. vi. 4. x. 12. Luke x. 27. Vitringa and Campb. take the words as forming two sentences. "The Lord (i. e. Jehovah) is our God: the Lord is one." But, though the verb substantive be admitted in the Hebrew, yet the idiom of that language will not permit the separation of the words *יהוה* and *יהי*; and the construction in *Greek* will as little permit of it.

31. *ὁμοία αὐτῇ*.] See Levit. xix. 18. Luke x. 27. Rom. xiii. 9. Gal. v. 14. James ii. 8. There is here a variation in reading: some MSS. and Versions, with Euthym. and Victor, having *ὁμοία αὐτῇ*; others, *ὁμοία αὐτῆς*; others, again, *ὁμοία ταύτῃ*. The first seems preferable, was approved by Mill and Heupel, and is edited by Fritz. But as the evidence for it is very slight, (for that of the Versions is scarcely to be admitted,) and as all

the varr. lectt. seem to be *so many ways of removing the difficulty* of the common reading, it ought not to have been received into the text; it was probably derived from St. Matthew. The sense is, "The second is like [unto it; i. e. in importance]; namely, this." Fritz., indeed, scruples at this *absolute* use of *ὁμοιος*; but it is found in the Classical writers; and though it may not occur elsewhere in the *Scriptural* ones, that might be by accident, especially as it does not often occur *any where*.

32. *καλῶς — εἶπας*.] Render, "Of a truth, Master, thou hast spoken well." *Θεός* before *εἷς ἐστι* is not found in a considerable portion of the best MSS., several Versions, and the Ed. Princ. It seems to be from the margin; and is rightly cancelled by Wets., Matth., Griesb., Tittm., Vat., Fritz., and Scholz. *Πλὴν αὐτοῦ* is omitted in some MSS., but is defended by many Classical passages cited by the Commentators; to which may be added one more apposite than any of them, from Aristoph. Plut. 106. *οὐ γὰρ ἐστὶν ἄλλος, πλὴν ἐγώ*. See my Note on Thucyd. ii. 9. No. 5.

33. *συνέσεως*.] This is not, as Schleus. and Wahl imagine, for *ψυχῆς*, but for *διαβολας*.

34. *ἰδὼν — ἀπεκρίθη*.] Put by attraction for *ἰδὼν ἐτι*, &c., "perceiving that he had answered wisely." *Νουνεχῶς* is later Greek for the earlier *νουνεχόντως*.

36. *τῷ πνεύματι τῷ ἁγίῳ*.] See Ps. cx. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. The *Articles* are omitted in many of the best MSS., and several early Editions; and cancelled by Griesb., Matth., Tittm., Vat., Fritz., and Scholz; rightly, I think, because the omission is not only confirmed by the Var. lect. in Matt. xxii. 43, but by the context, which, save Middel., requires the *influence* of the Holy Spirit.

I have, just before, with Fritz., edited *ἀγὰρ*, for *εἶπεν*; for though the direct evidence for it be but



MT. LU.

22. 20. κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς  
 45 44 ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Αὐτὸς οὖν Δαυὶδ 37  
 λέγει αὐτὸν κύριον καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος  
 ἤκουεν αὐτοῦ ἡδέως.

46 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· Βλέπετε ἀπὸ τῶν γραμ- 38  
 23. ματίων, τῶν θελούντων ἐν στολαῖς περιπατεῖν, καὶ ἄσπασμοὺς ἐν ταῖς  
 6 ἄγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν 39  
 7  
 14 47 τοῖς δείπνοις. Οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προβάσει 40  
 24. 21. μακρὰ προσερχόμενοι· οὗτοι λήψονται περισσύτερον κριμα.

1 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθιόρει πῶς ὁ 41  
 ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλοῦσιοι ἔβαλλον  
 2 πολλὰ. καὶ ἐλθούσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδριάν- 42  
 3 της. Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Ἀμὴν 43  
 λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων βέβληκε τῶν βα-  
 4 λόντων εἰς τὸ γαζοφυλάκιον. Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς 44  
 ἔβαλον· αὕτη δέ, ἐκ τῆς ὑστερήσεως αὐτῆς, πάντα ὅσα εἶχεν ἔβαλεν,  
 ὅλον τὸν βίον αὐτῆς.

1 5 XIII. ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ ἓξ τῶν 1  
 μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε, ποταποὶ λίθοι, καὶ ποταπαὶ οἰκο-  
 2 6 δομαί! Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς 2

slight, yet the *indirect* is very strong; since (as Fritz. observes) it is found in the parallel passages of Mark and Luke, and is confirmed by the *λέγει*, at ver. 37. I would add, that the *λέγει* of very numerous MSS. and Editions for *εἶπεν*, in the next clause (which, therefore, Matth., Griesb., and Scholz receive into the text, though at variance with the Sept. and the parallel passages of Matthew and Luke) is, I doubt not, meant for *this*; a sort of mistake frequent in all authors. Indeed, propriety would seem to require that *λέγειν* should be used of a *man* (as David), and *εἰπεῖν* of *God*, the latter being a more significant and authoritative term.

38. *στολαῖς*.] The *στολὴ* was an Oriental garment, descending to the ankles, and worn by persons of distinction, as Kings (1 Chron. xv. 27. John iii. 6), Priests (3 Esdr. i. 1. v. 81), and honourable persons: (see Xen. Cyr. i. 4. 26. ii. 4, 1. Luke xv. 22.) and were affected by the Jurists of the Pharisaical sect.

40. *οἱ κατεσθίνοντες*, &c.] This is by most Commentators esteemed a *solacism*; but similar constructions are found in the Classical writers. It is better regarded by some recent Commentators as an example of *anacoluthon*. Fritz., however, objects to that principle, as unsuitable to the simplicity of construction in the passage; and he would take the whole sentence as *exclamatory*, "these devourers!" &c., these shall receive, &c. I prefer, however, with Grot., to suppose an *Asyndeton*, and render, "those who devour," &c., "those shall receive," &c.; which method involves the least difficulty. [Comp. 2 Tim. iii. 6. Tit. i. 11.]

41. [See 2 Kings xii. 9.]

42. *λεπτά*.] The *λεπτὸν* was a very minute coin, the half of a *quadrans* or farthing. It is in our common translation rendered *mite*, which word

comes from *minute*, as *farthing* from *fourthing*, formed in imitation of *quadrans*.

43. *πλείον*] i. e. more in proportion to her substance. [Comp. 2 Cor. viii. 12.]

44. *ἐκ τοῦ περισσεύοντος αὐτοῦ*.] for *ἐκ τοῦ περισσεύματος*, which is found in some MSS. here and at Matthew and Luke, but is doubtless a correction. Τὸν βίον αὐτῆς, "her means of living;" a signification of *βίος* common both in the Classical writers and the Sept.

XIII. 1. *ποταποὶ λίθοι*.] These were indeed stupendous; in proof of which the Commentators adduce Joseph. Ant. xv. 11, 3. Bell. v. 5, 6, (from which passages it is said that the stones of the temple were some of them 45 cubits in length, 5 in depth, and 6 in breadth. It is strange, however, they did not see that the latter account, as far as it regards the dimensions of the stones, makes the former one seem almost incredible. For it represents them as only about 25 cubits long, 8 in height, and about 12 in depth. It is not so much the excessive *length* spoken of (for in Bell. i. 21, 6. Josephus speaks of the stones of Strato tower as some of them 50 feet long, 9 high, and 10 broad) as the *disproportion in breadth*, which affords room for suspicion. And as this account differs so materially from the other in Josephus, I cannot but suspect that for *μ'* we should read *κ'*, which will make the number *twenty-five*. Thus both accounts will exactly tally. I cannot omit to add, that though I have carefully examined almost all the accounts which the ancients have left us as to the dimensions of stones used for building, I have never found any to exceed 35 feet. The exclamation of the Apostles here is illustrated by what Josephus says at Bell. v. 5, 6, namely, that the whole of the exterior of the Temple, both as regarded stones and workmanship, was calculated to excite astonishment (*ἐκπληξίω*). [Comp. 1 Kings ix. 7.]



μεγάλας οἰκοδομάς; Οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ κατα- MT. LU.  
24. 21.  
3 λυθῇ. Καὶ, καθημένον αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ 3  
ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης 7  
4 καὶ Ἀνδρέας· Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν  
5 μέλλῃ πάντα ταῦτα συντελεῖσθαι; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς 4  
6 ἤρξατο λέγειν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ ἐλεύσον- 5  
ται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανή-  
7 σουσιν. Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· 9  
8 δεῖ γὰρ γενέσθαι· ἀλλ' οὐπω τὸ τέλος. Ἐγεροθήσεται γὰρ ἔθνος ἐπὶ 7 10  
ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, 11  
9 καὶ ἔσονται λιμοὶ καὶ ταραχαί. Ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ 8  
ὑμεῖς ἑαυτοὺς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συνα- 9 12  
γωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθίσεσθε ἕνεκεν  
10 ἑμοῦ, εἰς μαρτύριον αὐτοῖς. Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κη- 14 13  
11 ρυθῆναι τὸ εὐαγγέλιον. Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ 14  
προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ', ὃ ἐὰν δοθῇ ὑμῖν ἐν 15  
ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ  
12 τὸ Πνεῦμα τὸ ἅγιον. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, 16  
καὶ πατήρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώ-  
13 σουσιν αὐτούς. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά 9  
μου· ὃ δὲ ὑπομείνας εἰς τέλος οὕτως σωθήσεται. 13 19  
14 Ὅταν δὲ ἴδῃτε τὸ βδέλγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ 15  
τοῦ προφήτου, ἐστὼς ὅπου οὐ δεῖ, [ὁ ἀναγινώσκων νοεῖτω·] τότε οἱ 20  
15 ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὃ δὲ ἐπὶ τοῦ δώματος μὴ 17  
καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ·  
16 καὶ ὁ εἰς τὸν ἀγρὸν ὧν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον 18  
17 αὐτοῦ. Οἰαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν 19 22  
18 ἐκείναις ταῖς ἡμέραις! προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν 20  
19 χειμῶνος. Ἔσονται γὰρ αἱ ἡμέραι ἐκτεῖναι θλίψις, οἷα οὐ γέγονε 22  
τοιαύτη ἀπ' ἀρχῆς κτίσεως, ἣς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ  
20 μὴ γένηται. Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη 22  
πᾶσα σὰρξ, ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσε τὰς  
21 ἡμέρας. Καὶ τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ· 23  
22 ἰδοὺ, ἐκεῖ· μὴ πιστεύσητε. Ἐγεροθήσονται γὰρ ψευδόχριστοι καὶ ψευ- 24  
δοπροφήται· καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ  
23 δυνατὸν, καὶ τοὺς ἐκλεκτούς. Ὑμεῖς δὲ βλέπετε· ἰδοὺ, προεληρηκα 25  
24 ὑμῖν πάντα. Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, 29 23  
25 ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς· καὶ  
οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν

11. μελετᾶτε.] Μελετᾶν, in the Classical writers, is used of the fore-thought, study, and elaboration of Orations, in opposition to extemporary oratory. Thus the declamations of the Rhetoricians were called μελεται. [Comp. Matt. x. 19. Luke xii. 11.]

13. [Comp. Matt. x. 22. Rev. ii. 7. 10.]

14. [Comp. Dan. ix. 27. xii. 11.]

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21. [Comp. Luke xvii. 23.]

22. [Comp. Dent. xiii. 1. 2 Thess. ii. 11.]

24. [Comp. Is. xiii. 10. Ezek. xxxii. 7. Joel ii. 10, 31. Rev. vi. 12.]

25. οἱ ἀστέρες τοῦ οὐρανοῦ ἔσ. ἐκπ.] This passage is inadequately represented by all Translators. The sense is, "the stars of heaven shall be wan-



MT LU.

- 24 21. τοῖς οὐρανοῖς σαλευθήσονται. Καὶ τότε ὄψονται τὸν Γλῶσσαν τοῦ ἀνθρώπου— 26  
 30 26 27 που ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. Καὶ 27  
 31 τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς  
 αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.  
 32 29 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν αὐτῆς ἦδη ὁ 28  
 30 κλάδος ἀπικλῶς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ  
 33 31 θῆρος ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε 29  
 34 32 ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρελθῇ ἡ 30  
 35 33 γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ 31  
 παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι.  
 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας, οὐδεὶς οἶδεν· οὐδὲ οἱ 32  
 ἀγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ Γίος· εἰ μὴ ὁ Πατήρ.  
 Βλέπετε, ἄγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς 33  
 ἐστίν. Ὡς ἄνθρωπος ἀπόδημος ἀφίει τὴν οἰκίαν αὐτοῦ, καὶ δούους τοῖς 34  
 δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ ἐκάστην τὸ ἔργον αὐτοῦ, καὶ τῷ θυρω-  
 ρῷ ἐνετείλατο ἵνα γρηγορῇ. Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ 35  
 κύριος τῆς οἰκίας ἔρχεται· ὅψε, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ  
 πρωΐ· μὴ ἐλθὼν ἐξαίφνης, εὗρη ὑμᾶς καθεύδοντας. Ἄ δὲ ὑμῖν λέγω, 36  
 26. 22. πᾶσι λέγω· Γρηγορεῖτε. 37  
 2 1 XIV. ΠΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ 1  
 3 2 ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαν-  
 4 τες ἀποκτείνωσιν. Ἐλέγον δὲ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρονβος 2  
 5 ἔσται τοῦ λαοῦ. Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος 3  
 6 τοῦ λεπροῦ κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρον  
 7

ing;" i. e. shall gradually lose their light. On the use of *εἰμι* and the participle, for some verb, see Winer's Gr. Gr. § 39. 2. All the difference here between the Evangelists is, that Mark is more graphically minute than Matthew and Luke.

26. [Comp. Dan. vii. 13. Rev. i. 7. 1 Thess. iv. 16. 2 Thess. i. 10.]

28. *ἐκφυῇ*] See Note on Matt. xxiv. 32.

31. [Comp. Ps. cii. 27. Is. xl. 8. Heb. i. 11.]

32. ἦ] This (for the common reading *καὶ*) is found in most of the ancient MSS., Versions, and Fathers, and is received by almost every Editor from Wets. to Scholz. Here comp. Acts i. 7.

33. [Comp. Luke xii. 40. 1 Thess. v. 6.]

XIV. [Comp. John xi. 55. xiii. 1.]

3. [Comp. Luke vii. 37. John xi. 2.]

—πιστικῆς] With this word the Commentators have been not a little perplexed; and hence their opinions are very various. Besides conjectural alterations, and derivations from some name of place, which are alike inadmissible, there are three interpretations worthy of notice. 1. That of Camer., Beza, Grot., Wets., and Rosenm., who think that *πιστικῆς* is put, per metathesis, for *σπικάνου*, as supra vii. 4. *ἐξαστῇ* for *sextario*. And this is somewhat confirmed by the Vulgate *Spicati*. But there is little other authority for it, or indeed, *probability*, for why (as Fritz. remarks) should not St. Mark have at once used *σπικάνου*, as Galen often does? 2. Others, as Erasm.,

Luther, Vatabl., Suic., Capell., Casaub., Salmass., Scalig., Le Clerc, Beng., Kypke, Heum., Kuin., Tittm., and Wahl, derive the word from *πιστις* (as from *μάντις*, *μαντικός*; from *πράξις*, *πρακτικός*; from *κρίσις*, *κριτικός*), and take it to signify *pure*, *genuine*, *unadulterated*. For that *nard* was often adulterated, appears from Pliny and Diosc., the former of whom mentions a *pseudo-nardus*. Fritz., however, objects, that then *πιστικός* would be *qui fidem vel facere vel habere potest*, a signification plainly unsuitable to *nard*. And to derive the term from *πιστός*, would lead to a like result. 3. Pisc., H. Steph., Schmid, Schwartz, Heupel, Fischer, Schneider, Schleusn., and Fritz. derive it from *πίνειν* or *πιῖν* (or, as Fritz. maintains, *πιπλοκιν*: thus *πιπλοκω*, *πίσω*, *ἐπίσω*, *πέπισμαι*, *πιστός*, *πιστικός*; for adjectives in *-ικός* are often derived from verbals in *-ρός*), and they take it to mean *liquid*. Fritz., however, explains *potabile*, and he shews, from some passages of Athenæus, that unguents were sometimes *drunk* by the ancients. Upon the whole, however, he has better succeeded in proving that the interpretation *liquid* or *potable* is *probably true*, than that the sense, *genuine*, is *certainly false*. The trifling *chance* he complains of will not be fatal to that interpretation: for it may very well be, that Mark here (as occasionally elsewhere) uses a term of the common Greek dialect; and as the interpretation is strongly supported by the ancient Versions and Fathers, I see no reason to abandon it. So Eusebius Apod. i. 9. (cited by Fritz.) calls the Gospel τὸ πιστικὸν τῆς κοιῆς διαθήκης κρῆμα.



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- νάροδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχευεν 26. 22.  
 4 αὐτοῦ κατὰ τῆς κεφαλῆς. Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, 8  
 5 καὶ λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; Ἰδύνατο 9  
 γὰρ τοῦτο πρᾶθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς  
 6 πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ· Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε αὐτήν· 10  
 7 τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν \* ἐμοί. πάν- 11  
 τοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ, ὅταν θέλῃτε, δύνασθε  
 8 αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ὁ ἔσχεν αὕτη, ἐποίησε. 12  
 9 Προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν. Ἀμὴν λέγω 13  
 ὑμῖν· ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον,  
 10 καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς. Καὶ ὁ Ἰού- 14 3  
 δας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα  
 11 παραδῷ αὐτὸν αὐτοῖς. Οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο 4  
 αὐτῷ ἀργύριον δοῦναι· καὶ ἐξήτει πῶς εὐκαίρως αὐτὸν παραδῶ. 15 5  
 12 ΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθυσον, λέγουσιν 16 6  
 αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα 17 7  
 13 φάγῃς τὸ πάσχα; Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ 8  
 λέγει αὐτοῖς· Ῥπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος 18 10  
 14 κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἔαν εἰσέλ-  
 θῇ, εἰπατε τῷ οἰκοδεσπότῃ, ὅτι ὁ διδάσκαλος λέγει· Ποῦ ἐστι τὸ 11  
 15 κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Καὶ αὐ- 12  
 τὸς ὑμῖν δείξει † ἀνώγειν μέγα ἐστρωμένον ἔτοιμον· ἐκεῖ ἐτοιμάσατε  
 16 ἡμῖν. Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ· καὶ ἦλθον εἰς τὴν πόλιν, καὶ 19  
 εὑρον καθὼς εἶπεν αὐτοῖς· καὶ ἡτοιμάσαν τὸ πάσχα. 13  
 17 Καὶ ὁψίας γενομένης, ἔρχεται μετὰ τῶν δώδεκα· καὶ ἀνακειμένων 20 14  
 18 αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς 21

—καὶ συντρίψασα] Here, again, the Commentators are at issue on the sense of *συντρίψασα*. Some take it to mean "having broken it in pieces;" others, "having shaken it up." But the former would be unnecessary, and unsuitable to the purpose in view; and the latter interpretation proceeds too much upon hypothesis, and is utterly repugnant to the sense of the word; as is that of others, "rubbing it in." The true interpretation is, no doubt, that of Drus., De Dieu, Krebs, Rosenm., Kuin., Schleusn., Wahl, Bretschn., and Fritz., who take it to mean "*diffracto orificio, alabastrum aperuit*." The term was, it seems, used of the *opening* of flasks of oil or liquid ointment; which was, by knocking off the tip end of the narrow neck, where the orifice was sealed up, to preserve the contents. Now this, plainly, might be done without wasting the contents. The above view of the sense is confirmed by the ancient Versions, which express the general signification "*aperuerunt*."

6. *ἐν ἡμέρᾳ*] This (for *εἰς ἡμέρην*) is found in almost all the best MSS. and early Editions; is adopted by Wets. and edited by Beng., Matth., Vat., Tittm., Fritz., and Scholz; no doubt, rightly; for its Hebrew character and greater difficulty attest its genuineness. [*Comp.* Deut. xv. 11.]

8. *ἔχουσιν*] i. e. *ἔδωκεν*; a sense of *ἔχουσιν*, like

that of *habere* in Latin, common in the Classical writers. Προέλαβε, i. e. *προέφθατε*, "anticipated," pre-occupied.

12. See Exod. xii. 17. Deut. xvi. 5.

13. *ἄνθρωπος*] From the word being opposed to *οἰκοδεσπότης* in the following verse, and from the servile nature of the occupation, it may be inferred that this was a domestic.

—*κεράμιον*] The Commentators concur in recognizing here an ellipse of *σκεῦος*, or *ἀγγεῖον*; and they produce examples both of the elliptical and the complete phrase. But the examples of the latter have *κεραμίον*, which is, *beyond doubt*, an adjective, whereas *κεράμιον*, as Fritz. shows, was always considered as a *substantive*.

14. *κατάλυμα*] See note on Luke ii. 15. 7.

15. *ἀνώγειν*] An upper room, used by the Jews for the same purposes as those to which our dining-rooms and parlours are applied. Griesb., Fritz., and Scholz edit, from the best MSS., *ἀνώγειον*. But the thing is not so certain as to warrant a change. *Ἐστρωμένον* has a reference to the preparation of beds, couches, or sofas, carpets, pillows, stools, &c., such as among the Oriental nations, supply the place of chairs, tables, and indeed almost all the other furniture of a room.

17. See John xiii. 21.

18 [*Comp.* Ps. xli. 9. Acts i. 16.]



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26. 22. ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ. Οἱ δὲ ἤρξαντο λυπεῖσθαι, 19  
 22 23 καὶ λέγειν αὐτῷ, εἰς καθ' εἰς. Μήτι ἐγώ; καὶ ἄλλος. Μήτι  
 23 ἐγώ; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς. Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβα- 20  
 24 21 πτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. ὁ μὲν Τίος τοῦ ἀνθρώπου ὑπάγει, 21  
 καθὼς γέγραπται περὶ αὐτοῦ. οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ  
 ὁ Τίος τοῦ ἀνθρώπου παραδίδεται. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη  
 ὁ ἄνθρωπος ἐκεῖνος.  
 26 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασε, καὶ 22  
 ἔδωκεν αὐτοῖς καὶ εἶπε. Λάβετε φάγετε. τοῦτό ἐστι τὸ σῶμά μου.  
 27 Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς. καὶ ἔπιον ἐξ 23  
 28 αὐτοῦ πάντες. καὶ εἶπεν αὐτοῖς. Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς 24  
 29 καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. Ἀμὴν λέγω ὑμῖν, ὅτι 25  
 οὐκέτι οὐ μὴ πίνω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας  
 ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.  
 30 39 Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. καὶ λέγει αὐτοῖς 26  
 31 ὁ Ἰησοῦς. Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. 27  
 ὅτι γέγραπται. Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρό-  
 32 δατα. ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προσάξω ὑμᾶς εἰς τὴν Γαλιλαίαν 28  
 33 Ὁ δὲ Πέτρος ἔφη αὐτῷ. Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ 29  
 34 ἐγώ. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς. Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν 30  
 35 τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. ὁ δὲ 31  
 ἐκ περισσοῦ ἔλεγε μᾶλλον. Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε  
 ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.  
 36 40 Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ. καὶ λέγει τοῖς 32  
 37 μαθηταῖς αὐτοῦ. Καθίσате ὧδε ἕως προσεύξωμαι. Καὶ παραλαμβά- 33  
 38 νει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ. καὶ ἤρξα-  
 39 το ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. Καὶ λέγει αὐτοῖς. Περιλυπός ἐστιν 34  
 ἡ ψυχὴ μου ἕως θανάτου. μένετε ὧδε καὶ γρηγορεῖτε. Καὶ προελ- 35  
 39 41 θὼν μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήχετο, ἵνα εἰ δυνατόν ἐστι,  
 42 παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. καὶ ἔλεγεν. Ἀββᾶ ὁ πατήρ, πάντα 36  
 δυνατά σοι. παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. ἀλλ' οὐ τί ἐγὼ  
 40 45 θέλω, ἀλλὰ τί σὺ. καὶ ἔρχεται καὶ εὗρίσκει αὐτοὺς καθεύδοντας, καὶ 37  
 46 λέγει τῷ Πέτρῳ. Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορεῖ-

19. εἰς καθ' εἰς] A Hebrew idiom for καθ' ἓνα, as the Commentators say; but it is found also in other writers, though, indeed, almost wholly those who formed their style on the N. T. Fritz. has proved that the κατὰ cannot be taken, as some suppose, for καὶ εἰς.

22. [Comp. 1 Cor. xi. 24.]

27. Παράξω, &c.] See Zach. xiii. 7.

28. [See infra xvi. 7.]

29. [See John xiii. 37.]

30. σὺ.] This is found in almost all the ancient MSS. and the early Edd., confirmed by most of the ancient Versions, and has been, with reason, received by Wets., Matth., Griesb., Knapp, Vater, Tittm., Fritz., and Scholz. It was, no doubt, absorbed by the σὺ following. The word is emphatical.

32. [Comp. John xviii. 1.]

34. [Comp. Luke xxii. 44. John xii. 27.]

36. [Comp. John vi. 38.]

— Ἀββᾶ ὁ πατήρ.] There has been no little difference of opinion as to the reason for this seeming pleonasm, and the exact force of the idiom. The ancient Greek Interpreters, several early modern ones (as Beza, Lightf., and Leigh), and most of the later Commentators (as Newcome, Campb., Wakef., Fisch., Schleus., Rosenm., and Kuin.), think that ὁ πατήρ is added, agreeably to a custom by which the Jews used to call a person or thing by two names, one Hebrew and the other Greek. But I rather agree with others (as Fritz.), that the latter is an interpretation or explanation of the former, as in Rom. viii. 15. Gal. iv. 6. As to Ἀββᾶ, it is (as Fritz. observes) used agreeably to the custom (found even in the



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- 38 *σαι; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.* 26. 22.  
 39 *τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Καὶ πάλιν ἀπελθὼν* 41  
 40 *προσηύξατο, τὸν αὐτὸν λόγον εἰπών. Καὶ ὑποστρέψας εὗρεν αὐτοὺς* 42  
*πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ*  
*οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.*  
 41 *Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ* 45  
*ἀναπαύεσθε. ἀπέχει! ἤλθεν ἡ ὥρα· ἰδὼν, παραδίδεται ὁ Τίος τοῦ*  
 42 *ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.— Ἐγείρεσθε! ἄγωμεν!* 46  
*ἰδὼν, ὁ παραδιδούς με ἤγγικε.*  
 43 *Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὢν τῶν* 47 47  
*δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, παρὰ*  
 44 *τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. Δεδώκει δὲ* 48  
*ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων· Ὁν ἂν φιλήσω, αὐτός*  
 45 *ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς·* 49 47  
*Καὶ ἐλθὼν, εὐθέως*  
 46 *προσελθὼν αὐτῷ λέγει· Ῥαββί, ῥαββί· καὶ κατεφίλησεν αὐτόν. Οἱ* 50  
*δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.*  
 47 *Εἷς δε τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν* 51 50  
 48 *δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. Καὶ ἀποκριθεὶς* 55 52  
*ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ*  
 49 *ξύλων, συλλαβεῖν με; Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ* 53  
*διδάσκων, καὶ οὐκ ἐκράτήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.*  
 50 *Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. Καὶ εἷς τις νεανίσκος ἠκολούθει*  
 51 *αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτόν*

Lord's prayer) of commencing with the word *Father*.

38. [*Comp.* Gal. v. 17.]

41. *ἀπέχει*] The Commentators are not agreed on the force of this expression. Of the various interpretations propounded, there are only two which have any claim to attention. 1. That of most of the recent Commentators, *abest*, scil. *transiit animi mei angor*. But this is liable to insuperable objections, both Grammatical and others. 2. That of Luther, Beza, H. Steph., Hamm., Gatak., Raph., Heup., and Fritz., "*sufficit*," it is enough; "I no longer need your vigils." This is strongly confirmed by the ancient Versions, and the Glosses of the Scholiasts, and yet more by the *ικανόν ἐστι* of Luke. And although the sense be rare, yet there have been *two* other examples adduced; one from Anacreon xviii. 33. *ἀπέχει βλάτω γὰρ αὐτήν*, and another from Cyril. Thus *ἀπέχει* is an impersonal, and to be taken, as the simple *ἔχειν* and many of its compounds frequently are, in a *neuter* sense.

43. [*Comp.* John xviii. 3.]

44. *σίσσημον*] An Alexandrian term for the Attic *σημίον*. *Λύδης* is for *λύος*, by an Hellenistic use often found in the N. T.

— *ἀσφαλῶς*] This is not (as some Commentators imagine) to be taken with *κρατήσατε*, and rendered *sine periculo*; but with *ἀπαγάγετε*, and rendered "*caute ac diligenter*." So in Acts xvi. 23. the jailer is ordered *ἀσφαλῶς τηρεῖν*. and in ver. 24. *ἀσφαλίζεισθαι* is used of securely keeping the prisoners.

45. [*Comp.* 2 Sam. xx. 9.]

47. *αἱ, ἅ, τας*] Almost all the Commentators

account this a *pleonasm*, of which they adduce examples both from Scriptural and Classical writers. But it is, in fact, no *pleonasm*, and Fritz truly observes, that *εἷς τις* signifies *unus aliquis, some one*. The expression is generally used of one whose name we know not, or do not care to mention. The reason for suppressing the name *here* is obvious. That for using the same indefinite expression further on at ver. 51., seems to have been from the Evangelist not *knowing* the person's name. For though many conjectures thereupon have been hazarded, yet not one of them has even probability to recommend it, except this, that he was a young man of the Roman soldiery; especially as again, in this very verse, the Article points to a particular part of the company; which could only have been the soldiery.

49. [*Comp.* Ps. xxii. 7. lxix. 10. Is. liii. 12.]

50. [*Comp.* Job xix. 13. Ps. lxxxviii. 8.]

51. *σινδόνα*] See Note on Matt. xxvii. 59. The sense, however, *here* is somewhat different. For as the word primarily denoted a web of cloth, so it came to mean a *wrapper*, such as was often used for a night-vest; of which Wets. adduces examples from Herodot. and Galen, and Schleusn. another from D. Kimchi. This is doubtless the sense *here*, though the word sometimes denoted those webs of cloth which, as we find from Oriental travellers, are still used as a *day dress*, like our Highland plaids, and called *Hyka*.

— *ἐπὶ γυμνῷ*] Almost all Commentators suppose an ellipse of *σώματος*. But Fritz. would take it as a Genitive of the *neuter noun*, τὸ γυμνόν, the naked body. That, however, would require



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26. 22. οἱ νεανίσκοι. Ὁ δὲ καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν. 52
- 57 54 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται 53  
 58 αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. Καὶ 54  
 59 τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερ-  
 60 μαινόμενος πρὸς τὸ φῶς. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον 55  
 61 ἐξήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ  
 62 οὐκ εὗρισκον. Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἵσαι αἱ 56  
 63 μαρτυρίαι οὐκ ἦσαν. Καὶ τινες ἀνασιάντες ἐψευδομαρτύρουν κατ' αὐ- 57  
 64 τοῦ, λέγοντες· Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι ἐγὼ κα- 58  
 65 ταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον  
 66 ἀχειροποίητον οἰκοδομήσω. Καὶ οὐδὲ οὕτως ᾔσκη ἡ μαρτυρία αὐτῶν. 59  
 67 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέγων· 60  
 68 Οὐκ ἀποκρίνη οὐδέν; Τί οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ ἐσιώ- 61  
 69 πα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ  
 70 λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ ἐλλογητοῦ; ὁ δὲ Ἰησοῦς 62  
 71 εἶπεν· Ἐγὼ εἰμι. καὶ ὤψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον  
 72 ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.  
 73 Ὁ δὲ ἀρχιερεὺς, διαδόξήσας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἔτι χρεῖαν 63  
 74 ἔχομεν μαρτύρων; ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ 64  
 75 δὲ πάντες κατέκριναν αὐτόν εἶναι ἔνοχον θανάτου. Καὶ ἤρξαντό τινες 65  
 76 ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν  
 77 αὐτόν, καὶ λέγειν αὐτῷ· Προφήτευσον· καὶ οἱ ὑπηρεταὶ ῥαπίσμασιν  
 78 αὐτόν ἔβαλλον.

the Article, and the existence of the word must not be admitted without some authority more valid than the use of τὰ γυμνά, "the unprotected parts of the body;" for in that expression there is an ellipse of μέση as well as of τοῦ σώματος. The phrase is plainly for ἐπὶ τοῦ γυμνοῦ τοῦ σώματος, and the very elliptical form it assumes, shows that it was much in use; probably in the phraseology of common life. It was probably a provincial idiom.

— οἱ νεανίσκοι.] This, by the force of the Article, must denote the Roman soldiers just mentioned. Examples are adduced by Rosenm., and Kuin. of this sense in Greek, and also of *pueriles* and *adolescentes* in Latin. Nay, it even extends to the Hebrew.

53. [Comp. John xviii. 13, 24.]

54. πρὸς τὸ φῶς] for πρὸς τὸ πῦρ. So Luke xii. 56. καθήμενον πρὸς τὸ φῶς. This has been proved to be a Hebraism, such as often occurs in the Sept., and corresponds to נִשָּׁא. For though the purity of the Greek has been maintained by many Commentators, yet they only adduce passages where the word signifies *fulgor*, rather than *ignis*; or, in one or two instances, a *blaze*, such as arises from kindled wood. Thus, by a metonymy of effect for cause, φῶς is transferred to all objects which emit *light*, though it may be accompanied with *heat* likewise.

55. [Comp. A's vi. 13.]

56. ἵσαι.] The Commentators are not agreed on the sense. By the ancient Versions and most early modern Commentators, it is taken to mean *convenientes*, "such as tally." So E. V. "agreed not together." Erasmus, Grot., Hamm., Whitby, Heup., and Campb., render it, "non idonea erant," "were insufficient to establish the charges against him." But, as Beza and Fritz. observe, the *usus loquendi* will not permit this sense; and the difficulty which drove the above Commentators to adopt so forced an interpretation is really by no means formidable: see Recens. Synop. Lightf. observes, that the Jewish Canons divided testimonies into three kinds, 1. a *vain* or discordant testimony; 2. a *standing* or presumptive testimony; 3. an *even* consistent testimony.

56. χειροποίητον] i. e. "the work of man." This was added (says Grot.) lest Christ should seem to have spoken parabolically. Of the word χειρ. examples are adduced by Wets., to which may be added a passage of Thucyd. ii. 77. yet more apposite, where φάδς χειροποίητη is opposed to ἀπὸ τὰν οὐρανῶν πύργ. Our Lord alluded to Is. xvi. 12. See Note on Acts vii. 48. and compare infra xv. 29. John ii. 19.

61. [Comp. Is. liii. 7. Acts viii. 32.]

62. καὶ ὤψεσθε, &c.] Comp. Dan. vii. 10. John vi. 62. Acts i. 11. 1 Thess. iv. 16. 2 Thess. i. 10. Rev. i. 7.

65. [Comp. John xvi. 10, 11. Is. i. 6. John xix. 3. xviii. 16, 17.]



	MT.	LU.
66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν	26.	22.
67 τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ	69	56
68 λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρενοῦ Ἰησοῦ ἦσθα. Ὁ δὲ ἠρνήσατο,	70	57
λέγων· Οὐκ οἶδα οὐδὲ ἐπίσταμαι τί σὺ λέγεις. καὶ ἐξῆλθεν ἔξω εἰς		
69 τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν	71	58
πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν ἐστιν.		
70 Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ	72	59
Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά	73	
71 σου ὁμοιάζει. Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύνειν· Ὅτι οὐκ	74	60
72 οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώ-		
νησε. καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς·	75	
Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς. καὶ † ἐπιβαλὼν		
ἐκλαίει.	27.	23.
1 XV. ΚΑΙ εὐθέως ἐπὶ τὸ πρῶτ' συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς	1	
μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δῆσαν-		1
2 τες τὸν Ἰησοῦν ἀπῆνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. καὶ ἐπηρώτησεν	11	3
αὐτὸν ὁ Πιλάτος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκρι-		
3 θεὶς εἶπεν αὐτῷ· Σὺ λέγεις. Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς	12	
4 πολλά. Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀπο-		
5 κρίνῃ οὐδέν; Ἴδε, πόσα σου καταμαρτυροῦσιν· Ὁ δὲ Ἰησοῦς οὐκέτι	14	
οὐδὲν ἀπεκρίθη· ὥστε θαυμάζειν τὸν Πιλάτον.		

68. *οὐκ—λέγεις.*] This is rightly regarded by Wets. as an idiomatical form of negation. In *οὐκ οἶδα οὐδὲ ἐπίσταμαι* there seems a stress laid upon *οἶστ.*; and hence the student may attend to the observation of Matth. Gr. Gr. § 233, who rightly observes, that it is properly the mid. voice of *ἐφίστημι*, with the subaudition of *τὸν νοῦν*, in which the Ionic form is retained. It therefore signifies, “to set one’s mind to any thing,” as we say, enter into it, comprehend it. Wets. subjoins many examples, both from the Classical and Rabbinical writers. On the seeming discrepancy with the accounts of the other Evangelists, see Horne’s *Introd.* iv. 285.

69. [*Comp.* John xviii. 25.]

72. *καὶ ἐκ δευτέρου, &c.*] *Comp.* John xiii. 38. xviii. 27.

—*ἐπιβαλὼν.*] With this word the Commentators have been exceedingly perplexed; and hence their interpretations are marvellously discordant. To omit conjectural alterations, and manifestly false interpretations, many Commentators, ancient and modern, take *ἐπιβάλλειν* in the sense *begin*; and regard *ἐπιβαλὼν ἐκλαίει* as standing for *εἰς τὴν ἐκκλήσιν*, either in the sense “began to weep,” or “proceeded to weep,” as in Acts xi. 4. *ἀρξάμενος—ἐξῆρθε* for *ἤρξατο—ἐκτιθεσθαι*. That passage, however, has quite another sense. Besides, though the above signification of *ἐπιβάλλειν* does exist in the later writers, yet of the *hypallage* in these words no example has been adduced. Besides, the sense is so feeble, and even frigid, that, although it is supported by most of the ancient Versions, it cannot, I think, be admitted. In fact, there should seem rather to be an *ellipsis*, though to determine with certainty what was originally the *plena locutio*, is perhaps impossible; some would take *ἐπιβαλὼν* to mean “having rushed

out of doors;” a sense not unsuitable, and supported by the parallel passages. Yet such a signification of *ἐπιβάλλειν* has never been established, the passages cited being not to the purpose. There seems little doubt but that the truth lies with one or other of the two following interpretations. 1. That of Casaub., Bois, Heupel, Kypke, Wets., Koecher, Campb., and others, “having reflected thereon;” which is a very suitable sense. And abundant examples are adduced, both of the complete phrase *ἐπιβάλλειν τὸν νοῦν*, and even of the elliptical ones. Yet, as Fritz. remarks, the latter is only found where the *context suggests* the notion of *attention*; which is not the case here. He, therefore, after a minute discussion of the merits of all the interpretations, decides in favour of that of Chrysost., Theophyl., and other Greek Fathers, and to which several eminent modern Commentators have inclined, (as Salmas., Suic., Elsn., Heum., Krebs, and Fischer), by which *ἐπιβαλὼν* is taken as equivalent to *ἐπικαλυψάμενος*, “having covered his head (with his vest).” But here, again, decisive authority is wanting; for though the complete phrase *ἐπιβάλλειν ἱμάτιον* is very frequent, yet not one example has been adduced of the elliptical one, *τινι*, not even if *ἐπιβάλλειν ἱμάτιον τῇ κεφαλῇ*. To this, indeed, Fritz. answers that, from the great frequency of the phrase, no additional word was *necessary* to decide the sense; which is (he remarks) the case with other terms, as *ἐκδοκῆς* and *πυρρὸς ὄλεθρος*. That the action is suitable to extreme grief, none can doubt; and that it was in use among the ancients, is proved by a cloud of examples.

XV. 1. [*Comp.* Ps. ii. 2. John xviii. 28. Acts iii. 13.]

2. [*Comp.* John xviii. 33.]

4. [*Comp.* John xix. 10.]



MT. LU.

27. 23. Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον, ὃν περ ἡτοῦντο· Ἦν δὲ 6  
 15 17 ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν διδόμενος, οἵτινες ἐν 7  
 16 19 τῇ σιτίσει νόμον πεποιήκεισαν. Καὶ ἀναβήσας ὁ ὄχλος ἤρξατο αἰτεῖ- 8  
 17 σθαι, καθὼς αὐτὸς ἐποίησεν αὐτοῖς. Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέ- 9  
 γων· Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκε γὰρ 10  
 20 18 ὅτι διὰ φθόρον παραδιδώκεισαν αὐτὸν οἱ ἄρχιερεῖς. Οἱ δὲ ἄρχιερεῖς 11  
 21 20 ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν βαρabbᾶν ἀπολύσῃ αὐτοῖς. Ὁ δὲ 12  
 22 Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς· Τί οὖν θέλετε ποιήσω, ὃν λέ-  
 21 γετε βασιλέα τῶν Ἰουδαίων; οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν. 13  
 23 22 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισ- 14  
 26 24 23 σπότεως ἔκραξαν· Σταύρωσον αὐτόν. Ὁ δὲ Πιλάτος βουλόμενος τῷ 15  
 25 ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέ-  
 δωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.  
 27 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, (ὃ ἐστὶ πραιτώ- 16  
 28 ριον,) καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν· καὶ ἐνδύουσιν αὐτὸν πορ- 17  
 29 φύραν, καὶ περιτιθέουσιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, καὶ 18  
 30 ἤρξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, βασιλεῦ τῶν Ἰουδαίων. Καὶ ἔνυ- 19  
 πτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπινον αὐτῷ, καὶ τιθέντες τὰ  
 31 γόνατα προσεκύνουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν 20  
 τὴν πορφύραν, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν  
 32 26 αὐτόν, ἵνα σταυρώσωσιν αὐτόν. Καὶ ἀγγαγεύουσι παράγοντά τινα 21  
 Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ (τὸν πατέρα Ἀλεξάνδρου καὶ  
 Ρούφου), ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.  
 33 33 Καὶ φέρουσιν αὐτόν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ, μεθερμηνεούμενον, 22  
 34 Κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρμισμένον οἶνον· ὁ δὲ 23  
 35 οὐκ ἔλαβε. Καὶ σταυρώσαντες αὐτόν, \* διαμερίζονται τὰ ἱμάτια αὐ- 24  
 34 τοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. ἦν δὲ ὥρα τρίτη, καὶ 25

6. ἀπ(λυν) "used to release;" as in Matt. εἰσθαι ἀπολύνειν. [Comp. John xviii. 39.]

8. At αἰτεῖσθαι supply ποιεῖν αὐτόν. [Comp. John xviii. 40. Acts iii. 14.]

11. ἀνέσεισαν] "instigated." Some MSS. have ἀνέπεισαν, and others ἔσεισαν. The one is a gloss, and the other derived from the parallel passage of Matthew. The textual reading, which is a stronger term, is confirmed by Luke xxiii. 5. and, this use of the word, by the examples produced from Diod. Sic. by Elsner and Munthe, to which may be added Eurip. Orest. 612. and Dionys. Hal. viii. 81.

14. τί γὰρ κακόν.] The γὰρ refers to a clause suppressed, "Why should I crucify him, for." &c.

15. τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι] "to satisfy the wishes of the people," or, as Grot. explains it, agreeably to the usage of *satis facere* in Latin writers, to remove all cause of complaint on their part. [Comp. John. xix. 1.]

16. [Comp. John xix. 1.]

19. τιθέντες τὰ γόνατα] for γονυπετήσαντες, which is used by Matth. The phrase signifies to place the knees (i. e. on the ground).

21. Ἀλέξ. καὶ 'Ρ.] Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13. salutes Rufus there.

22. [Comp. John xix. 17.]

24. διαμερίζονται.] This (for *διμερίζον*) is found in nearly all the best MSS., and is adopted by every Editor from Wets. to Scholz. It is indeed not only required by the *linguæ proprietates*, but, what is more, is confirmed by the parallel passages of Matt. and Luke. The error seems to have arisen from the *τα* being absorbed by the *τα* following. [Comp. Ps. xxii. 18. John xix. 23.]

25. ἦν δὲ ὥρα τρίτη καὶ ἑσταύρωσαν α.] Comp. John xix. 14. A difficulty is here started by some Commentators, namely, that the crucifixion is twice described by Mark as taking place. To avoid which, some would take the *καὶ* for *ἔξ* ὧ. But that signification is quite unauthorized. Others endeavour to remove the difficulty by a change of punctuation. But that involves a most harsh construction. It is better, with others (among whom is Fritz.) to take *ἑσταύρωσαν* as an Aorist with a Pluperfect sense (on which use see Winer's Gr. Gr. p. 106.), thus: "It was the third hour when they had crucified him." Even this, however, is unnecessary, if *ἐσταυρώσαντες* in the preceding verse be taken, as it may, in a present tense (and indeed the Cod. Vatic. has the present tense), thus: "and on proceeding to crucify him, they divided his garments." Now *this* indicates the commencement of action, namely, the *stripping of our Lord*. The *next verse* denotes the *com-*



26 ἐσταύρωσαν αὐτόν. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμ- MT LU.  
27 μένη, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. Καὶ σὺν αὐτῷ σταυροῦσι 37 23.  
28 δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ. Καὶ ἐπληρώθη  
29 ἡ γραφὴ ἣ λέγουσα· Καὶ μετὰ ἀνόμων ἐλογίσθη. Καὶ 39 35  
οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν  
καὶ λέγοντες· Οὐά! ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις  
30 οἰκοδομῶν, σῶσον σεαυτὸν, καὶ κατὰβα ἀπὸ τοῦ σταυροῦ. Ὁμοίως 41  
31 [δὲ] καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους, μετὰ τῶν γραμματέων,  
32 ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Ὁ Χριστὸς ὁ 42  
βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ  
33 πιστεῦσωμεν. καὶ οἱ σύνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν. Γενομέ- 44 39  
νης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης· 45 44  
34 καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐδόθησεν ὁ Ἰησοῦς φωνὴ μεγάλη, λέγων· Ἐλωῦ 46  
Ἐλωῦ, λα μὲν σαβαχθανί; ὃ ἐστι, μεθερμηνευόμενον, Ὁ Θεός 46  
35 μου ὁ Θεός μου, εἰς τί με ἐγκατέλιπες; Καὶ τινὲς τῶν παρεστηκότων 47  
36 ἀκούσαντες, ἔλεγον· Ἰδοὺ, Ἰησοῦς φωνεῖ. Δραμὼν δὲ εἷς, καὶ γεμίσας 48  
σπύγγον ὄξους, περιθείς τε καλᾶμυρ, ἐπότιζεν αὐτόν, λέγων· Ἄφετε,  
ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.  
37 Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην, ἐξέπνευσε. Καὶ τὸ καταπέτα- 50 46  
38 σμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. Ἰδὼν δὲ ὁ 51 45  
39 κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευ- 54 47  
40 σεν, εἶπεν· Ἀληθῶς ὁ ἄνθρωπος οὗτος Υἱὸς ἦν Θεοῦ! ἦσαν δὲ καὶ 55 49  
γυναικες ἀπὸ μακροῦθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαλη- 56  
νή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ, καὶ Σα-

pletion of action, and therefore fixes the time when it took place. In short, σταυρώσαντες αὐτόν, simply means, 'and, on crucifying him.'

With respect to the seeming discrepancy between Mark and John, as to the hour of the crucifixion, various methods have been proposed for its removal. See Recens. Synop. Now although such discrepancies "are (as Fritz. observes) rather to be patiently borne, than removed by rash measures," yet here we are, it should seem, not reduced to any great straits. For though the mode of reconciling the two accounts by a sort of *management* is not to be commended; yet surely, when we have the testimony of several of the ancient Fathers, that an early *corruption of number* in one of these two passages had taken place by a confusion of the *λ* and *ς*, we cannot hesitate to adopt so simple and natural a mode of removing the discrepancy. See more in Note on John xix. 14.

26. [Comp. John xix. 19.]

28. [Comp. Is. liii. 12.] This ver. is marked for omission by Griesb. and cancelled by Fritz.; but injudiciously; for there is no reason why so remarkable a fulfilment of prophecy, mentioned by the other Evangelists, should not also be recorded by Mark. Besides, the number of MSS. in which it is omitted is so comparatively small, that it is very probable it was inadvertently passed over by the scribes; which might arise from this and the next ver. both beginning with *καὶ*.

29. *οὐά*.] An interjection of derision and in-

sult, like the Latin *vah*, and our *ho!* *oho!* *ah!* *ah!* which, however, are used, like all interjections, with much latitude of signification, and are adapted to express most of the violent emotions [Comp. Ps. xxii. 8. lxix. 20. Supra xiv. 58. John ii. 19.]

31. *δέ*.] This is absent from many good MSS., and is cancelled by Matth., Griesb., Tittm., Vat., Fritz., and Scholz.

36. *καθελεῖν*.] A vox solennis de hac re, — like the Latin *refigere*. [See my Note on Thucyd. ii. 14.] [Comp. Ps. lxix. 22. John xix. 29.]

37. *ἀφείς φωνὴν μεγ.*] *Φωνὴν ἀφίεναί* signifies to send forth a voice, whether articulate or inarticulate. [See Note on Matt. xxvii. 50. John xix. 30.]

39. *ὅτι οὕτω κράζας*.] This does not mean (as many explain) that he had cried with such a loud voice; nor that the Centurion felt admiration at his being so soon released from his torments, but that, on hearing *such* words as those at ver. 34. pronounced, as it were from the bottom of the heart, by the crucified person; and that he should so immediately after be released from his torments, — the Centurion thence felt assured, that he was not only a *righteous person*, but had the character which he claimed; namely, that of being *ὁ Υἱὸς τοῦ Θεοῦ*: on the force of which expression see Note on Matt. xxvii. 54.

40. [Comp. Ps. xxxviii. 12.]

41. [Comp. Luke viii. 2, 3.]

42. *προσθήσθαι*.] A very rare word, only occurring elsewhere in Judith viii. 6., and by which,



MT. LU.

27. 23. *λώμῃ, αἱ καὶ, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν 41*  
*αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ συναγαθῆσαι αὐτῷ εἰς Ἱερουσόλυμα.*
- 57 54 *Καὶ ἤδη ὀψίας γενομένης, (ἐπεὶ ἦν παρυσκευή, ὃ ἐστὶ προσάβδατον,) 42*  
 51 *\* ἐλθὼν Ἰησοῦς ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς 43*  
 58 52 *ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς 44*  
*Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Ὁ δὲ Πιλάτος ἐθαύμασεν 44*  
*εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν*  
*αὐτὸν εἰ πάλοι ἀπέθανε· καὶ γνὼνς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο 45*  
 59 53 *τὸ σῶμα τοῦ Ἰωσήφ. Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, 46*  
 60 *ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λεηλομη-*  
*μένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.*
- 61 55 *Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθιῶρον πρὸς τίθεται. 47*
28. 24. *XVI. ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ 1*  
 1 *Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι 1*  
*ἀλείψωσιν αὐτόν. Καὶ λίαν πρῶτ' τῆς μιᾶς σαββάτων ἐρχονται ἐπὶ τὸ 2*  
*μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς 3*

as he was writing for Gentiles, Mark explains the Jewish sense of *παρυσκευή*; meaning by *προσ.* the time which preceded the commencement of the Sabbath, which began at the sunset of Friday. [*Comp. John xix. 33.*]

43. *εὐσχήμων*] "respectable, honourable." The word properly signifies of *good presence*, then *decorous, dignified*, &c. It is never used in this sense by the Classical writers; but is so employed in Joseph. de Vita 9. ἀνδρῶν εὐσχημόνων. By *βουλευτῆς* is meant, if not one of the Sanhedrim, at least one of the council of the High Priest. See Note on Matth.

—*ἐλθὼν*.] For the common reading *ἦλθεν* is found in many of the best MSS. and some Versions and Fathers; and was edited by Matth., Fritz., and Lachm., rightly, I think; for the common reading, as Fritz. observes, involves an intolerable *Asyndeton*: and for the addition of *καὶ* before *τολμήσας*, which would make all right, there is very little authority; and it was only an *emendation* of the Critics. Fritz. thinks that *ἦλθεν* partly arose from Matt. xxvii. 57, and partly from the Greek Interpreters (as we find from Euthym.) terminating the sentence at *Θεοῦ*; and having changed *ἐλθὼν* into *ἦλθεν*, and added *καὶ* before *τολμ.* So much trouble was occasioned by the awkward insertion (at least *here*) of *εὐσχήμων*—*Θεοῦ*. Thus *τολμήσας* will be taken for the adverb *τολμηρῶς*; a frequent construction in the N. T., as Fritz. testifies. I would observe, that *ἐλθὼν* and *ἦλθεν* are so much alike in MSS., that one might *inadvertently* be confounded with the other. However, I would not venture to deny that it is possible *ἐλθὼν* may be the *emendation*, and *ἦλθεν* the original reading. But then the *καὶ* before *τολμ.* is indispensable. And as we must, in either case, take what *may* have proceeded from *emendation*, it seems prudent to give the preference to *number and excellence of MSS.*

44. *ἰθαμῶσιν εἰ*.] Beza and others wrongly render the *εἰ* by *an*, as if there were a *doubt*; whereas *εἰ* is used with *θαυμάζειν*, as the Latin *si* with *mirari* (indeed with all verbs of *wonder*) to express what is not doubted, but *wondered at*: Thus we may here render, "that he were already dead!" *Τὸ πάλοι* is wrongly rendered in E. V.

"long." Much mistake in the interpretation of the word might have been avoided by adverting to its primary sense. The word (as Valckn. and Lennep. show) comes from *πάω* (or *πάλλω*), to violently shake any thing, and so turn it over. It is a Dative case of the old noun *πάλα*; and thus when used of *time* (to which it was early appropriated) denotes *δ χρόνος ὃ ἐπὶ πάλοι*, *tempus, quod retro est*, time which has been thrown back, got rid of, *past*; whether recently elapsed, or long gone by, in both which significations it occurs in the Classical writers. Thus the Latin *olim* is from *ἄλεις* (and that from *ἄλω, valere*), and properly denotes *χρόνος ὃ (κατ') ἄλιν*: (so *πάλιν* for *κατὰ πάλιν*) time which has rolled past and gone. Thus in the words of Pilate there is a repetition of the foregoing question, with the adoption of a more precise term.

46. *μνημεῖον ὃ ἦν*, &c.] *Comp. Matt. xii. 40. xxvi. 12. John xix. 41.* Wolf, Salmas., Krebs., Schleus., and others are mistaken in taking these words to denote a monument constructed of hewn and polished stone, as appears from Matt. xxvii. 60. *ὃ ἐλατόμενον ἐν τῇ πέτρᾳ*. It was, no doubt, a *cave* hewn out in the rock; that being the custom of the country, and of most of the Eastern nations. Many thousands of such *μνημεῖα* still remain, and are noticed by travellers.

—*θύραι*] Not "door," but "entrance."

XVI. 1. *διαγενομένου*] "being elapsed," or past: a sense of the word frequent in the Classical as well as Scriptural writers.

—*ἠγόρασαν*] Not "had bought," but "bought." So the Vulg. "emerunt," a translation supposed to have been adopted to reconcile this passage with Luke xxiii. 56, where it is said that the spices were prepared upon the evening of the Sabbath. But as Mr. Townsend observes, "it is only by a scrupulous adherence to the plain sense of Scripture that all difficulties are ever removed." And the researches of recent Harmonists and Interpreters have established the fact, which had escaped the earlier Commentators, namely, that there were *two* parties of women, to whom the two Evangelists refer respectively. Thus also we are enabled satisfactorily to remove



	MT.	LU.
4 ἀποκλύσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀνα-	27.	24.
θλέψασαι θεωροῦσιν ὅτι ἀποκεκλύσται ὁ λίθος· ἦν γὰρ μέγας σφό-		2
5 δρα. Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν	3	3
6 τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν· καὶ ἐξεθαμβήθησαν. Ὁ		4
δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηθὸν	5	5
τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθη-	6	
7 καν αὐτόν. Ἀλλ' ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ,	7	6
ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν	16	
8 ὑμῖν. Καὶ ἐξελθοῦσαι [ταχὺ] ἔφυγον ἀπὸ τοῦ μνημείου. εἶχε δὲ	s	9
αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.		
9 Ἀναστὰς δὲ πρῶτῃ πρωτῇ σαββάτου, ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγ-		
10 δαληνῇ, ἅφ' ἧς ἐκβεβλήκει ἐπὶ δαιμόνια. Ἐκείνη πορευθεῖσα ἀπήγ-		
11 γειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσιν. Κάκεινοι,		
12 ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν. Μετὰ δὲ ταῦτα		
δυοὶν ἐξ αὐτῶν, περιπατοῦσιν, ἐφανερῶθη ἐν ἐτέρᾳ μορφῇ, πορευομένοις		
13 εἰς ἀγρόν. Κάκεινοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεῖ-		

a difficulty which had embarrassed the old Commentators; namely, to reconcile ἀνατείλαντος τοῦ ἡλίου at ver. 2. with the πρῶτῃ σκοτίας ἔτι οὕσης at John xx. 1.

4. ἦν γὰρ μέγας σφόδρα.] The Commentators have been not a little perplexed with this clause, because it cannot be referred to what immediately precedes. To remove this difficulty, some would take γὰρ in the sense of ὅθι. But it is *better*, with others, to suppose that the words have reference, not to the clause which immediately preceded, but to the *one before* that, τίς — μνημείου; the intermediate words being regarded as parenthetical. Yet the construction at καὶ ἀναβλέψασαι will not admit of the *parenthesis*; and thus the difficulty remains in its full force; and it would seem impossible to remove it, except by *transposing* the words, as is done by Newcome and Wakef. But for *that* there is little authority: and what may be allowable in forming *translations*, is not so in *editing* the words of an original. I cannot but think that the γὰρ has reference to some clause omitted; not, indeed, that which Whitby, Grot., and Rosenm. *ad libitum* suppose, "and this happened luckily for them;" but to something which may be supplied from *both the preceding sentences*, thus: "[And well might they say, Who will roll, &c., and behold, doubtless with surprise, its removal;] *for* it was very great." Thus the words at ver. 7. καθὼς εἶπεν b. are, with Fritz., to be referred, not to the clause which immediately precedes, but to the *one before* that.

5. [Comp. John xx. 12.]

7. τοῖς μαθηταῖς a.] Many recent Commentators understand, by this expression, Christ's followers in general. But the older ones (and lately Fritz.) seem right in taking it to denote the *Apostles*, by a frequent figure of speech, whereby a part is put for the whole; and of which examples are adduced by Grot.

The καὶ just after is best rendered, "et (presentim)," as put for καὶ μέιστα; a signification often occurring in the Classical writers from Homer downwards. On the reason why *Peter* is here named, the Commentators differ in opinion; though they are in general agreed that it

was not from any pre-eminence which he had over the rest of the Apostles. The several reasons they assign may perhaps be *conjoined*. Peter was, it seems, named both for his consolation and assurance, and also from the permanent regard which his singular affection towards his Master had created. See supra xiv. 28. Matt. xxvi. 32. Acts i. 3. xiii. 31. 1 Cor. xv. 5.

8. ταχὺ.] This is omitted in most of the best MSS., and is cancelled by almost every Editor from Wets. to Scholz. It was, no doubt, introduced from Matt. xxviii. 8. The words οὐδενὶ οὐδὲν εἶπον must (as appears from the ἐφοβοῦντο just after) be understood of the time during their return, or shortly after; and of the persons whom they might then meet with. [Comp. John xx. 18.]

9. The authenticity of the remainder of this Gospel has been impugned by several Critics, but defended by more. See a statement of the arguments on both sides in Recens. Synop. To what is there said it may be added, that Scholz, after all his researches (extended to MSS. nearly half as numerous again as Griesbach's), has never been able to find this portion omitted in more than *one* MS. (and that one in which great liberties have been taken) and a *single Version*.

9. ἐπὶ δαιμόνια] Many of the recent Foreign Commentators stumble at the ἐπὶ. But it has no difficulty, except to those who adopt Mede's hypothesis with respect to the Demoniacs. Why should not this poor wretch have been possessed with *seven* devils as well as another was with a *legion*? i. e. very many. [Comp. John xx. 14. 16. Luke viii. 2.]

12. ἐν ἑτέρᾳ μορφῇ] Some interpret μορφῇ of *dress*; but the authority for that signification is very slender. Others, more properly, understand by it, *visage* and *general appearance*. Whatever the alteration in appearance might be, it was such as also to prevent our Lord's being immediately recognised by the two disciples who were going into the country. See Luke xxiv. 13.

13. αὐτῷ ἑκείνῳ ἐπανεῖναι] This seems to be at variance with Luke xxiv. 34., who says, that before they approached, Jesus had appeared to Simon, and that he had related it to the assembly.



- <sup>a</sup> John 20. 19. <sup>Cor.</sup> 15. 5, 7. **νοις ἐπίστευσαν.** <sup>a</sup> "Τότερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερῶ- 14  
 θῇ· καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς  
<sup>b</sup> John 15. 16. **Θεασαμένοις αὐτὸν ἐγγεγραμμένον οὐκ ἐπίστευσαν.** <sup>b</sup> Καὶ εἶπεν αὐτοῖς· 15  
 Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξαι τὸ εὐαγγέλιον πάσῃ  
 τῇ κτίσει. Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας 16  
<sup>c</sup> Luke 10. 17. **κατακριθήσεται.** <sup>c</sup> Σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· 17  
 ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς·  
<sup>d</sup> ὅφεις ἀροῦσι· κἄν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ 18  
 ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ κελῶς ἔξουσιν.  
 Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρα- 19  
 νὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν 20  
 πανταχοῦ, τοῦ κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν  
 ἐπακολουθούντων σημείων.

For even *this* they had not fully credited, nay, even when Jesus had come up, Luke adds, *ἐτι ἀπιστοῦντων αὐτῶν*. All this, however, tends to make us repose a firmer confidence in the testimony of those who themselves so slowly and cautiously admitted belief. (Grot.) In the passage of Luke, the Apostles and Disciples are indeed spoken of, but *λαλοῦντες* does not denote *all* the Apostles and Disciples gathered together, but only some of them. Passages of this sort, in which what seems spoken of *all* is to be understood only of some, are not unfrequent in the N. T. There is therefore *no discrepancy* between Mark and Luke. *Some* of the assembly (as Luke tells us) believed that Jesus had returned to life; *all* the rest denied implicit credit to the narrations concerning that event. Hence even when Jesus appeared to them, they fancied they saw a *phantasm*; from all which we may conclude that they were by no means *credulous*. (Kuin.)

15. *πάσῃ τῇ κτίσει*] i. e. to all human creatures, both Jews and Gentiles, to *all* nations, as Matthew expresses it.

16. *δ πιστεύσας — κατακριθήσεται.*] By comparing this with the commission given the Apostles, Matt. xxviii. 20, and Luke xxiv. 47, it is plain that not only *faith*, but *repentance* and *obedience* were to be preached in the name of Christ, the sense being, that he who by true and lively faith embraces Christianity, and engages, in baptism, to obey its injunctions, and faithfully fulfil his engagements, shall obtain everlasting salvation. With respect to *κατακριθήσεται* whether it be rendered "damned," or "condemned," matters but little as to the ultimate sense; since, upon the *lowest* meaning that has been affixed to *σωθήσεται* (namely, the being put into a state of salvation), the contrary cannot but imply a state of *present reprobation*; which, if continued in, must assuredly terminate in *perdition*: and the *condemnation*, to take place at the day of Judgment, cannot but imply the being consigned to the curse, and the eternal woe consequent upon it. By "not believing," is meant either obstinately refusing assent to the evidence of the truth of the Gospel, however satisfactory; or not so believing the

Gospel as to *obey* it, and thus holding the truth in unrighteousness. In the former case, he who believeth not must be condemned to eternal misery, because he rejects the only means whereby he can be saved. That reason requires us to limit the denunciation here to *wilful* disbelief, and not extend it to *involuntary*, is shown by Dr. Campb. and Dr. Maltby, cited by me in Recens. Synop. And that it is confirmed by the word of God, is plain from John iii. 18. compared with v. 36.

17. *σημεῖα δὲ, &c.*] [*Comp.* Luke x. 17. Acts v. 16. & viii. 7. xvi. 18. ii. 4. x. 46. 1 Cor. xii. 10, 28.] On the several particulars of our Lord's promise, so as to show their full force and exact fulfilment, much valuable matter may be found in Recens. Synop. The exercise of the *first* gift, namely, the casting out of devils, is proved by the early Fathers, Justin Martyr, Clemens Alex., Origen, Irenæus, Tertullian, &c. Of the *second*, namely, *speaking with new tongues*, which must be understood, in its *full* sense, of the miraculous communication of the faculty of speaking with tongues never previously learned, (on which I have copiously treated in the Note at Acts ii. 4.), we have abundant proof, both from Scripture, and the testimonies of the earliest Fathers. The same may be said of the next two particulars, the "*taking up of serpents*," and the "*drinking of poison without injury*." The former was in that age regarded as a decisive test of supernatural protection; though we find that this power was sometimes pretended to by impostors. As to the *latter*, that faculty (as Doddr. observes) would be especially necessary in an age when the art of poisoning was brought to such cursed refinement. As to the *fifth* particular, *healing the sick* supernaturally, the Scriptures and early Ecclesiastical writers are full of examples. Upon the whole, there is abundant evidence for the fulfilment of all the promises which the above expressions, in their plain and full sense, imply; and for their chief purposes, namely, of miraculous attestation to their Divine mission, and supernatural protection under all the evils which they should have to encounter in the exercise of their ministry.



# ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

## ΕΥΑΓΓΕΛΙΟΝ.

- 1 I. ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ  
2 τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, <sup>a</sup> καθὼς παρέδωκαν ἡμῖν <sup>a</sup> Heb. 2. 3.  
<sup>1</sup> John 1. 1.

Of this Evangelist (as of St. Mark) little is known with certainty, except what is learned from the N. T. The traditions of the early Fathers are few and slight; and those of the later ones merit little attention. They, and the older Commentators in general, are of opinion that he was a *Jew*; but their proofs are by no means strong. It is *more probable* that (as many recent Expositors suppose) he was descended from Gentile parents, but had in his youth embraced Judaism, from which he had been converted to Christianity. Yet whether even this be true, may be doubted; for there is great reason to think that Luke was but a very young man when converted to Christianity; and it is not likely that he had, before that time, passed over from Paganism to Judaism. It may rather be supposed that he was born of *Jewish* parents; or at least (as in the case of Timothy) of parents, the father a gentile, and the mother a Jewess. The Hebrew-Greek style of his writings and the accurate knowledge shewn in them of the Jewish religion, make it probable that the writer was not a *Jewish Proselyte*, but a *Jew*, on the *mother's* side, though a Greek on the father's. Thus also we are enabled to account for the power of Greek style which he occasionally evinces. For it was likely that he would by his *father* be competently instructed in Greek literature. That he should be *so far* a Jew, is not at all inconsistent with his bearing a *Greek* name, which he would derive from his father. There is, I apprehend, nothing in the N. T. which militates against this hypothesis (by which all seeming discrepancies are reconciled), but much to confirm it; for surely he was more likely to be reckoned among *Jews* (see Acts xxi. 27, compared with xxi. 15 & 17.), if he were *Jew-born* by the mother's side, and brought up a Jew, than if he had been merely a *Proselyte* from Gentilism. As to the argument founded on Col. iv. 11 & 14, it is by no means cogent; since the opposition there alleged between Arist., Marcus, and Justus, and Luke and Demas, cannot be shown to exist.

The first mention of Luke in the N. T. is at Acts xvi. 10 & 11, where he is said to have been with Paul at Troas; from whence he attended him to Jerusalem, and having continued with him in his troubles, accompanied him on his voyage from Cæsarea to Rome, and stayed with him during his two years' confinement there. The time of Luke's death we cannot ascertain from any precise information. We only know that it was after that of St. Peter and of St. Paul. With this is closely connected *another* question,—as to the *date* of the publication of his Gospel; which I have considered at large in the Introd. to Mark's Gospel, when treating on the sources of the first three Gospels. Of the *genuineness and authenticity* of this Gospel, there has never been any doubt entertained. It is quoted or alluded to by writers, in an unbroken chain, from the Apostolical Fathers down to the time of Chrysostom. To its *Canonical authority*, indeed (as well as that of St. Mark's Gospel), objections have been made by *Michaelis*. These, however, have been satisfactorily answered, especially by Professor Alexander (of America) on the Canon of the N. T. p. 202—210, whose remarks may be seen in Mr. Horne's Introduction. As to the authenticity of the first two Chapters, which has been recently called in question by those who impugn the miraculous conception of Christ,—suffice it to say, that those Chapters are found in *all the MSS.* of the Gospel, of which we have any knowledge, and in *all the Versions*. And to this complete *external evidence* may be added *internal evidence* of the strongest kind: for while there is no Critical reason imaginable *against* the Chapters, there is the strongest reason to suppose them *genuine*, since the 1st is connected with the 2d, and the 2d with the 3d, in exactly the same manner as the 1st and 2d Chapters of Matthew are connected with the 3d. In fact, the only argument even *specious*, that has been urged against their authenticity is, that they were not found in the copies used by *Marcion* in the second century. But Dr. Lardner has shewn, that if he used



οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γινόμενοι τοῦ λόγου· ἔδοξε  
καί μοι, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθελῆξαι σοὶ γράψαι, 3

b Acts I. 1.

St. Luke's Gospel at all, he so mutilated and altered it, that even he did not allow it to be called *Luke's Gospel*. Indeed, several of the most distinguished Critics of the last half century (as Semler, Eichhorn, Griesb., Loeffler, Bp. Marsh, and Dr. Pye Smith) have shown that there is no good reason for supposing that he used St. Luke's Gospel at all. That this Gospel was written for the benefit of *Gentile converts*, is quite plain from the contents, and is confirmed by the unanimous voice of antiquity. On which see Dr. Townson's Works, Vol. I. pp. 181—196, or Horne's Introduction, Vol. IV. 296. sq. On the difficulty which has been found (or rather made) in the Proem, and what was the general purpose of the Evangelist in drawing up this Gospel, the reader is referred to the Notes on the Proem. St. Luke's Gospel is, both in plan and character, different from those of St. Matthew and St. Mark; having many peculiarities, and especially this, that, while Matthew and Mark generally relate the facts they record *chronologically*, Luke has mostly not done so, but narrated them according to a *classification* of events; a plan pursued by writers of the greatest eminence, as Livy, Suetonius, Florus, and, to a certain degree, Plutarch in his Lives.

With respect to the *style* of this Gospel, it is purer and more fluent than that of the others; as might be expected from one who, as a Physician, must have had a tolerably good education, and have been, in some degree, a man of letters. There is one peculiarity which deserves attention, namely, that (as Dr. Campb. has remarked) "while each of the Evangelists has a number of words used by none but himself, in St. Luke's Gospel the number of such words is greater than that of all the others put together; and in the *Acts* very far more." For further information on this subject, the reader is referred to Schleiermacher's Critical Essay on the Gospel of St. Luke; and especially to a valuable Critique on it by Dr. Burton in the British Critic for 1827, also Bp. Cleaver's Discourse on the style of St. Luke's Gospel. Suffice it to say that, as there is more of the finish of composition in this Gospel, there is less of nature and simplicity than in the other three. The writer also approaches nearer to the regular historian, by giving, as it were, his *own opinion and judgment* combined with his narrative. See vi. 11. vi. 16. xvi. 4. xi. 53. iii. 20. In recording the moral instructions given by our Lord, especially in the *Parables*, he is surpassed by no other writer for simplicity and pathos.

I. 1. ἐπιδήμιον—διήγησιν.] There is a similar commencement to Justin's History; "Cum multi ex Romanis—res Romanas Græco peregrinoque sermone contulissent, &c.;" and to Isocrat. ad Demon., p. 2. "Ὅσοι μενοῖν τοὺς προτρεπτικοὺς λόγους συγγάφουσι, καλὸν ἔργον ἐπιχειροῦσι, &c." See also the commencement to Josephus's Jewish Antiq. Who are meant by these "*many*" has been much discussed; but it is now agreed that the *Gospels of Matthew and Mark* could not be intended to be included in those writings; St. Matthew being one τῶν ἀπ' ἀρχῆς αὐτόπτων, and the Gospel of Mark not yet written. The narratives in question were probably the compositions of pious and well-meaning persons; but, as we may infer, without the necessary information, or qualifications for writing a Gospel History. They

were not intentionally false, but necessarily erroneous and defective. It is certain that we are not to understand what are called the *Apocryphal Gospels* (as they have been collected by Fabricius), since very few, if any, of those can be proved to have been then in being. It is, however, probable that a portion of them would be incorporated into those Apocryphal Gospels, and thus have been preserved. "It is (as Wets. observes) not surprising that the minds of men, strongly excited as they were by the mighty *moral revolution* which had taken place, should have been deeply interested about the origin and nature of a Religion so novel in its character, and promulgated in a manner so widely different from all that had preceded it." And that several should have applied themselves to satisfy this rational curiosity; professing, indeed, to derive their relations from credible, but all of them, more or less, erroneous and defective testimonies. That they were in some degree defective or erroneous, is implied in the very act of St. Luke's undertaking to supply Theophilus with more certain information. For the use of the term ἐπιχειρῶν will not, as the ancient and some modern Commentators have supposed, supply any such inference; since the word merely means to *undertake* any thing, whether the attempt be accomplished, or *fail*: and therefore, as the Evangelist certainly means not to speak invidiously of the compositions in question; we may, with the most eminent modern Commentators, suppose that there is here no reference to either *success* or *failure*.

Ἀνατάσσασθαι has been wrongly supposed by some to signify *re-arranging what is already written*. For the sense of *repetition* in the word, though frequent, is not perpetual. Nor need we, with some, suppose that the preposition here loses its proper force. It is better to take it to denote, not indeed, *repetition*, but *succession*, as of one thing after another, which implies *setting in order*. Thus ἀνατάσσασθαι will be equivalent to συντάσσασθαι, and that, in a figurative sense, may very well denote *contexere, componere*.

—πεπληροφόρητον] Πληροφόρῳ signifies, 1st, to carry a full measure, to be full, or make full. 2dly, to render fully certain, either as spoken, 1. of persons, or, 2. (as here and in 2 Tim. iv. 17.) of things, which are thus said to be fully confirmed and established, and are therefore received as *certain truths*, with full assurance of faith.

2. καθὼς παρόδον] Some difficulty attaches to these words (though English Commentators almost universally fail to notice it); for if they be referred, with most Interpreters, to the *narratives before mentioned*, there would seem to be no reason why St. Luke should undertake a work which would appear to be superfluous; the information in those being supplied by the persons best qualified to give it. But though that reference may, according to the construction, be made, it is certain that such could not be St. Luke's meaning, otherwise he would have said, not *ἡμῖν*, but *αὐτοῖς*. What, then, is the reference? Shall we suppose it to be the present Gospel? thus understanding an *hyperbaton*, and making the clause καθὼς, &c. come in after ἀκριβῶς? A method pursued by the learned Capellus. This, however, I have not ventured to adopt, since it is at once too violent and arbitrary. Neither, indeed, is it necessary;



4 κράτιστε Θεόφιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς <sup>c Matt. 2. 1.</sup> <sup>1 Chron. 24. 10,</sup> <sup>19.</sup> <sup>Neh. 12. 4, 17.</sup> τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν

6 θυγατέρων Ἀαζών, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. Ἦσαν δὲ δίκαιοι

for if, with Koecher, Rosenm., and Kuin. (and I think Grot.), the καθὼς, &c. be referred to τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων; (these words being understood to assign the ground of that firm conviction) thus καθὼς will have (as not unfrequently in the N. T.) the sense *inasmuch as, quatenus*. By ἡμῖν will be meant "us Christians," i. e. all Christians.

—ἀπ' ἀρχῆς.] This is by some supposed to refer to the period at which St. Luke commences his narration: by others, to the commencement of Christ's ministry. The former view is manifestly erroneous; and the latter far from well founded, since the expression must (like that at Matt. xix. 10.) refer to the *primordia* of the thing in question; namely, the *Christian dispensation*, which had its origin in the birth of Christ. So I John i. 1. ὁ ὢν ἀπ' ἀρχῆς, ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν — ἀπαγγέλλομεν ὑμῖν (a passage admirably illustrative of the present). Comp. also Heb. ii. 3. And so often in St. John's Gospel and Epistles. See Benson's examples on the above passage. It is probable, however, that by ἀρχὴ St. Luke means the *remote origin* of the Christian dispensation in the *birth of the Forerunner* of its Author, namely, John the Baptist; which the Evangelist commences with narrating. Thus also St. Mark i. 1. says that the Gospel had its origin in the preaching of John the Baptist, as prophesied of by Isaiah.

—τοῦ λόγου.] Many of the best Commentators take this to mean "the thing in question, i. e. the Gospel." And ὑπέρκειται they interpret "associates in the matter," namely, Christ's relatives, disciples, and friends. Of this sense of λόγος, examples are adduced from Acts xiii. 5, 15, 26. 1 Cor. iv. 1. Wisd. vi. 4. and several from the Classical writers. There is, however, no good reason to abandon the common interpretation, by which τοῦ λόγου is taken to mean τοῦ λόγου τοῦ Θεοῦ, the Gospel; a signification frequent in this Gospel and the Acts of the Apostles, and derived from that frequent idiom, by which the Jews applied the phrase, "the word of God;" or, elliptically, "the word," to whatever is revealed by God to men for their instruction. Thus, too, we obtain a more significant expression, and one more agreeable to facts; since Luke received his information, both from those who had attended on the ministry of Christ while on earth, and from those who, after his ascension, were preeminently ministers for the propagation of his Gospel throughout the world; especially Saint Paul.

3. παρακολουθεῖς — ἀκριβῶς.] Render: "having accurately investigated every thing from the very first." Παρακολουθεῖν signifies properly to follow up, trace, &c. Many examples have been adduced from the Classical writers, both of the natural and the figurative sense. "Ἀνωθεν cannot mean (as some imagine) "by inspiration;" since the context requires the usual sense "from the very first." Thus it is equivalent to ἀπ' ἀρχῆς just before, and has reference to the period at which the Gospel commences (namely, from the conception of John the Baptist), a period earlier than that of Matthew and Mark.

—καθεξῆς.] This denotes, not so much order of time, as of events, with reference to the regular disposition, and orderly classification which especially distinguish this Gospel. See the Introd.

—Θεόφιλε.] The notion of some of the older Commentators, that this is only a feigned name, expressive of any Christian, and not that of a real person, is now generally exploded. It would indeed be the only instance in the N. T. of a feigned name. Κράτιστε may be (as it is regarded by the best Commentators) a title of respect and civility addressed to persons of rank and consequence. So Acts xxiii. 26. τὸ κρατίστω Φήλικι. and xxiv. 3. κράτιστε Φηλίξ. But reference to title would be out of place here, and not agreeable to the manner of Scripture. The sense therefore seems to be that of our word *excellent*, defined by Johnson as "said of a person of great virtue and worth." So Ps. xviii. 3. 2 Macc. iv. 12. Thucyd. ii. 40. κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κριθεῖεν. To suppose it (with some) used like the Roman "vir præstantissime, vir optime," i. e. as a *civil compliment*, is forbidden by the character of an Evangelist to his convert. In fact, the above sense assigned to κράτιστε proceeds upon the *supposition*, purely gratuitous, that Theophilus was a person of high rank and elevated station; a circumstance, to say the least, doubtful. It is probable that he had been converted by Luke, and that he lived out of Palestine.

4. ἵνα ἐπιγνῶς.] The ἐπι is here intensive, and the sense of the verb is to ascertain and be thoroughly informed of any thing. Κατηχήθης does not import what is now meant by *Catechetical instruction*, but merely denotes that instruction (elementary and chiefly viva voce), which preceded and followed up admission by baptism into the Christian Church. By λόγων are, I conceive, meant, as the subject of the κατηχ., both the statements made of the facts which had taken place respecting the origin of the new religion, and the doctrines which it revealed. It is remarked by Kuin., that τὴν ἀσφάλειαν glances at the opposite qualities in the narrations just adverted to; as do also the preceding terms ἀνωθεν, ἀκριβῶς, and καθεξῆς.

5. ἐφημερίας.] This word (from ἐπι and ἡμέριος, a poetic form for ἡμερινός) signifies properly a daily service, as was that of the Jewish priests in the temple; and since that was performed by the priests, in turn, for a week alternately, it came to denote (as here), by metonymy, the class (and there were 24 classes) that took that weekly service in rotation. This is mentioned, to show that John was of honourable birth. Zacharias was not, however (as has been supposed), the High Priest; since τις is added, and the High Priest was of no class at all. The offering of incense was, no doubt, only the daily offering, which would fall to his lot as an ordinary priest in his course.

6. δίκαιοι] "persons of uprightness and integrity." Ἐνώπιον τοῦ Θεοῦ is an Hebraic adjunct importing reality; for whatever is what it is, in the sight of an omniscient God, must be really so. The words following are exegetical and illustra-



ἀμφοτέροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ  
δικαιώμασι τοῦ Κυρίου ἀμεμπτοι. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι 7  
ἡ Ἐλισάβετ ἦν στείρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις  
αὐτῶν ἦσαν. Ἐγένετο δὲ, ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς 8  
ἐφημερίας αὐτοῦ ἐναντι τοῦ Θεοῦ, <sup>d</sup>κατὰ τὸ ἔθος τῆς ἱερατείας, 9  
ἔλαχε τοῦ θυμιᾶσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου· καὶ πᾶν τὸ 10  
πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιᾶματος.  
<sup>e</sup>Ἦρθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυμιστηρίου 11  
τοῦ θυμιᾶματος. καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν 12  
<sup>f</sup>ἐπ' αὐτόν. Ἐῖπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία· 13  
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει  
<sup>g</sup>υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. <sup>h</sup>Καὶ ἔσται χαρὰ 14  
σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ † γεννήσει αὐτοῦ χαρήσονται.

<sup>d</sup> Exod. 30. 7.  
Lev. 16. 17.  
Heb. 9. 6.

<sup>e</sup> Exod. 30. 1.

<sup>f</sup> Infr. ver. 60.

<sup>g</sup> Infr. ver. 68.

tive; and πορευόμενοι is figuratively used of *habitual action*. Δικαιώμασι and ἐντολαῖς, denoting the *ordinances* and *commandments*, are nearly synonymous; but the former may (as some suppose) denote the *moral*, the latter the *ceremonial* law. Ἀμεμπτοι (irreproachable) expresses their good repute with men, as δικ. their piety towards God. So Ovid (cited by Wets.) says similarly of Deucalion and Pyrrha, "innocuos ambos, cultores numinis ambos.

7. καθότι] "inasmuch as," "seeing that."

—προβεβηκότες ἐν ταῖς ἡμέραις.] This is said to be a Hebraism: but it is only such by the use of ἡμεραις for ἡλικία, and in the use of ἐν; the Classical writers (as is shown by the examples in Recens. Synop.) using the phrase προβαίνειν τῇ ἡλικίᾳ, or κατὰ τὴν ἡλικίαν. The expression exactly corresponds to our *elderly*, and the Greek ὡμογέρων. So Suid. explains προβεβηκόσι by παλαιωτέροις. This, in the present case, could not exceed 50, since after that time a priest was superannuated.

8. ἱερατεύειν.] The word is only found in the later writers; the earlier ones using ἱερασθαι.

9. ἔλαχε τοῦ θυμιᾶσαι] Sub. κλῆρον, scil. μέρος, which is expressed in Acts i. 17; though perhaps the Accus. may be the λάχος included in the verb. Among the various offices thus distributed by lot, the most honourable was this.—of *burning incense*. So much so, indeed, that no priest was allowed to perform it more than *once*. Τὸν ναὸν τοῦ Κ.; i. e., the *Sanctuary*, in which was the altar of incense, as distinguished from the *temple at large*, in which the people were praying, v. 10.

10. For τοῦ λαοῦ ἦν several MSS. have ἦν τοῦ λαοῦ, which is adopted by almost every Editor from Matth. to Scholz; but wrongly, I conceive; for the authority is too weak to establish the existence of so great a harshness as the separation of a Genit. so closely connected with its Nomin. as τοῦ λαοῦ with πλῆθος. This harshness, and the small number of MSS. in favour of the new reading, induce me to suspect that it arose from a mere error of the scribes; who first omitting τοῦ λαοῦ (which, indeed, would not seem very necessary) and then, observing the error, inserted the ἦν after τοῦ λαοῦ. The same kind of mistake has occasioned many thousands of corruptions in the Classical writers. For a description of the sacred rite then performing see Lightf. in Rec. Syn. and compare Ecclus. i. 15, and seqq.

11. ἐκ δεξιῶν] scil. μερῶν. This was considered as a good omen by the ancients. And such an-

gelic appearances are occasionally mentioned in *Scripture*, as Judg. xiii. 22, and Dan. x. 8.

13. On the *circumstances* connected with the births of John the Baptist and of Christ, see Lightf., Whitby, and Mackn., and especially Dr. Bell on the mission of John the Baptist; who ably evinces the genuineness of this part of the sacred history, and shows, that "the whole train of events here said to have taken place, are of a nature so entirely beyond the power of man to produce, that, if they really happened as they are said to have happened, the authority of any fact founded on them becomes unquestionable." He further shows, that "whatever circumstance one may select with the endeavour to fix *imposture*, it can be evinced that any such supposition involves absurdities of the grossest sort; in fact, that in general, the supposed imposture is not only *morally*, but almost *physically* impossible. And, in short, that whether the character, circumstances, and condition of the persons concerned, or the nature of the supposed *plot* and its chances of success be considered, the whole affair is completely immersed in absurdity, and runs counter to the ordinary principles of human action."

—εἰσηκούσθη.] A Hellenistic use of the word, in which the εἰς signifies *leaning towards*, which implies *favour*, &c.

—ἡ δέησις σου.] Some think the prayer adverted to was a prayer for offspring; addressed either then or formerly. Many specious arguments have been urged *for*, and not a few weighty reasons *against* this supposition. Besides that the apparent impossibility of the thing may be supposed to have produced acquiescence in the will of God; the pious priest would be unlikely to mingle private concerns with public devotions: and it is, therefore, more probable that he was praying for the advent of Him whose coming many signs announced to be near at hand, even the Messiah.

14. ἔσται χαρὰ σοι.] Literally, "he shall be joy to thee," i. e. occasion of joy; said in allusion to the name Ἰωάννης, which signifies "the grace and mercy of God." Ἀγαλλίασις is a stronger term, and denotes *exultation*. Instead of γενήσεται, Griesb. and many others down to Scholz edit, from very many MSS., γένεται, which is, indeed, agreeable to the *proprietas lingue*; but of such minutiae the sacred writers are little observant, and the former was more likely to be changed in to the latter than the contrary.



- 15<sup>b</sup> Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ <sup>h Num. 6. 3. Jud. 13. 4. Jer. 1. 5. Gal. 1. 15.</sup>  
 πίνει· καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.
- 16<sup>i</sup> Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. <sup>i Mal. 4. 5. Matt. 11. 14.</sup>
- 17<sup>k</sup> Καὶ αὐτὸς προσελύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει <sup>k Mal. 4. 6. Matt. 3. 1. Mark 9. 12.</sup>  
 ἡλίου· ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρο-  
 νήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. <sup>1 Gen. 17. 17.</sup> Καὶ εἶπε  
 Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γὰρ  
 εἰμι πρεσβύτερος, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.
- 19<sup>m</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριὴλ ὁ παρ- <sup>m Dan. 8. 16. & 9. 21. Matt. 18. 10.</sup>  
 εστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ  
 εὐαγγελίσασθαί σοι ταῦτα. Καὶ ἰδὼν, ἔστη σιωπῶν καὶ μὴ δυνάμενος  
 λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς  
 21 λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ  
 λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν

15. μέγας ἐνώπιον τοῦ Κυρίου] i. e. μέγας παρὰ Θεοῦ, in the sight of the Lord or Jehovah. Though some take Κυρίου of Christ, yet Middleton has shown that the use of the Article with Κυρ. requires us to understand it of Jehovah.

—οἶνον—πίνει.] A Nazaritic injunction. So Numb. vi. 3, it is said of him who has vowed a vow of Nazareth: ἀπὸ οἴνου καὶ σίκερα ἀγνισθήσεται. Σίκερα is derived from the Heb. שכר, to inebriate, and denotes generally any intoxicating drink; but was chiefly applied to what we call made wines; or fermented drink, such as ale, or spirit of aniseed, &c. The words ἐκ κοιλίας μητρὸς αὐτοῦ contain a Hebrew hyperbole, denoting "from the earliest period." See Is. xlvi. 8; xlix. 1 & 5. Ps. lxi. 6. Yet something very similar occurs in the Anthol. Græc. v. 25. The Classical writers use the phrases ἐκ παιδὸς, or βρέφους, or νηπίων. The ἔτι is for ἤδη.

16. ἐπιστρέψει ἐπὶ Κύριον.] "will convert to the true worship of God," as Acts xi. 21; xiv. 15. 2 Cor. iii. 16.

17. αὐτοῦ.] A difference of opinion exists as to what this is to be referred. Some, as Kuin., regard it as put *emphatically* for Christ, and compare Luke v. 17. 1 John ii. 6 & 12. But *there* the reference is not, as here, clear and determinate, the αὐτοῦ being closely connected with Κύριον τὸν Θεόν, i. e. Jehovah. The allusion in προσελύσεται ἐνώπιον αὐτοῦ is clear from Matt. iii. 3. where see Note. Πνεύματι signifies disposition, and δυνάμει zeal, energy, or mighty endowments. On Elias, as a type of the Baptist, see Note on Matt. xi. 14. In ἐπιστρέψαι, &c. there is plainly an allusion to Mal. iv. 6, (compare also Eccles. xlviii. 10,) but on the exact import of the words Commentators are not agreed. The most natural mode of interpretation, and that most suitable to the words of the Prophet, is to regard them as denoting that reconciliation of discordant sects and political feuds, by a common repentance and reformation, and general cultivation of philanthropy, which it was the purpose of the Gospel to promulgate and enjoin on men.

—καὶ ἐπὶ τῷ φρονεῖν αὐτῶν.] There is some difference of opinion as to the sense of these words. Many Commentators construe them with the words *Forasmuch*, and render "And by the wisdom of the righteous (or of righteousness) to render the disobedient a people well-disposed for

the Lord, i. e. furnished for the Lord, or formed for him." This, however, does violence to the construction of the sentence; and therefore it is better, with most Commentators, (supported by the authority of Valckn.,) to take the words as a separate and independent clause. Thus ἐν φρονήσει will be for εἰς φρόνησιν, and the sense will be, "to reform the disobedient and unrighteous to the comprehension and embracing of righteousness." The true construction seems to be this: καὶ ἐπιστρέψαι ἀπειθεῖς (ὥστε εἶναι) ἐν φ. δ., "so that they may be of the disposition of the righteous."

The sense of ἐτοιμάζειν Κυρίῳ λαὸν κατεσκευασμένον is, "to make ready a people prepared or fitted for [the service of] the Lord." Thus all is plain. The two first clauses state the *particular* purposes of the Baptist's mission; namely, to introduce concord, philanthropy, and reformation of mind and practice. The third states the *general purpose*, or perhaps the *result* of the former.

18. κατὰ τί.] Sub. σημεῖον, which is expressed in a similar passage of Gen. xv. 8. So also ἐν τινί at Judg. vi. 15, and 1 Sam. xxix. 4. Grot. here remarks on the difference in the cases of Abraham and Zechariah, as to the *same action*. The former did not ask for a sign, from *distrust* in the promise of God, but for *confirmation of his faith*; whereas the latter had no faith at all. Hence, though a sign was given to him, it was a *punishment* likewise, though wisely ordained to be such, as should fix the attention of the Jews on the promised child. See more in Rec. Syn.

19. παροστηκὼς ἐνώπιον τοῦ Θεοῦ.] An image borrowed from Oriental custom in courts. See Rec. Syn. and Note on 1 Thess. iii. 6.

20. ἔση—λαλῆσαι.] This is not a mere pleonasm; but the latter phrase is meant to explain and strengthen the force of the former. Thus in Acts: ἔση τυφλὸς, μὴ βλέπων τὸν ἥλιον. The Commentators who refer this to the idiom by which the affirmation of a thing is joined with a denial of its contrary, confound two distinct idioms.

21. The people might well wonder that Zech. should stay so long; for it appears to have been customary for the priest *not* to tarry long, on account of the people waiting in the outer court; who would fear lest some harm had befallen him, from negligence in the duty, or otherwise; which might be *ominous of evil* to the people at large.



ἐν τῷ ναῷ. Ἐξελθὼν δὲ οὐκ ἠδύναιτο λαλῆσαι αὐτοῖς· καὶ ἐπέγνω- 22  
σαν ὅτι ὀπιασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς,  
καὶ διέμενε κωφός. Καὶ ἐγένετο, ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λει- 23  
τουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς 24  
ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτήν  
μῆνας πέντε, λέγουσα· <sup>n</sup>“Οτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις 25  
αἷς ἐπέιδεν, ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

n Gen. 30. 23.  
Isa. 4. 1.

o Matt. 1. 18.

ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ 26  
Θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέτ, ὃ πρὸς παρθένον 27  
μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα  
τῆς παρθένου Μαριάμ. Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτήν, εἶπε· 28  
Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυ-  
ναξίν! Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο 29  
ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ 30

When Zechariah at length appeared, and was evidently deprived of the faculty of utterance, the people would be likely to conjecture that *something extraordinary* had happened to him, and naturally asked, whether he had seen *ὀπιασίαν*, as we say, *apparition*.

22. λαλῆσαι αὐτοῖς] i. e. to give them the accustomed benediction, as most Commentators explain; though the thing is not certain. Ἦν διανεύων αὐτοῖς, scil. τοῦτο, i. e. nodding assent to the inquiry, whether he had seen a vision. Διανεύειν signifies to express one's meaning by nods, or becks. See Recens. Synop. Κωφός; here signifies *both deaf and dumb*, as may be imagined from what has been observed on a former occasion.

23. λειτουργίας.] Λειτουργία is derived from the old word *lḗitos*, *publicus*; and signifies properly *any public service*, whether civil or military. But in the Scriptures it is applied to the public offices of *religion*; 1. that of the *Priests and Levites*, under the Mosaic Law; 2. that of *Christian Ministers* of every sort, under the Gospel Dispensation.

24. συνέλαβεν.] Sub. ἔμβρυον.

—περιέκρυβεν ἑ.] The import of this expression has been much disputed. Some Commentators, ancient and modern, take it to mean, she *concealed her situation*. To which it has been justly objected, that there could be no *reason* for such concealment. Indeed, the word cannot *signify* any such thing; and it is not necessarily *implied* in the context: not to say that that sense would be scarcely of sufficient moment. It should, therefore, seem best to take *περιέκρυβεν* in the sense, “she kept herself retired.” This she would be induced to do, throughout her whole pregnancy, not only through motives of *delicacy*, (considering her advanced years,) but still more from an anxiety to preserve herself from such accidents, as might either endanger the *safety* of the precious embryo, or impart any *disfigurement* to it; (See Lightf. and comp. Judg. xiii. 14.) and lastly, she would feel herself bound, considering the signal favour she had received at the hands of the Almighty, (by which was removed from her the reproach that barrenness was thought to convey) to employ the period of her pregnancy for the purposes of more than ordinary devotion. It is frivolous to debate *which five months* are here meant; for the *last five* are not permitted by the

context, which manifestly points to the *first five*. But the words ἐν τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη will not, (as it has been thought,) oblige us to suppose that she kept retired *only the first five*. There was more reason, on every account, for the *next four*; and, therefore, we are warranted in extending that privacy (with Lightf.) to the *whole* period of Elizabeth's gestation.

25. ἐπέιδεν] “looked upon me,” i. e. (by implication) with favour. A signification found in the Heb. נָקַד, the Gr. Class. εἰσιδεῖν, and the Latin *respicere*. Ὀνειδος is one of those words which, though in the later Grecism having a *bad* sense, yet in the *earlier* one were of *middle* signification; as Eurip. Bacch. 640. κάλλιστον δνειδος. So δόξα, and the Latin *fama*, &c. This is only the case with words which from their *origin* admit of a middle signification: not so with those which, from their derivation, *must* have a *bad* one. So ψάγος, from ψάω, cogn. with ψάω, rado, to *rub*, and, in a metaphorical sense, to be rough upon, rub hard upon, *reprove*.

26—39. On the miraculous conception here treated of, see Townsend's Chron. Arr. of N. T., p. 32, sqq.

27. μεμνηστευμένην] “*betrothed, contracted*,” without which no woman was ever married, among the Jews, and probably the Gentiles also, from the earliest ages. See Hom. Il. Z. 245.

28. κεχαριτωμένη.] This is not well rendered “*beloved*,” or “*favourite of heaven*,” as in Campbell's version. Better (as in the Vulg.) “*gratiâ plena*,” “*highly favoured*.” For (as Valckn. observes) all verbs of this form, as αἰματώω, θαυματώω, &c. have a sense of *heaping up*, or *rendering full*. Χαριτώω is rare, and only found, in the Classical writers, once in Liban. It occurs, however, in Eccles. ix. 8; xviii. 17, and Ps. xviii. 26. Symm. Ὁ Κύριος μετὰ σοῦ. Sub. ἔστω. A frequent form of salutation. See Ruth ii. 4. Judg. vi. 12.

—εὐλογημένη ἐν γυναιξίν.] This is said to be a Hebrew form of expressing the superlative; out it is found also in both the Greek and the Latin Classical writers. Suffice it to refer to the Horatian “*Micat inter omnes Julium sidus, velut inter ignes Luna minores*.”

29. ποταπὸς εἶη ὁ δόσπ. οὗτος.] A popular form of expression, equivalent to “*what these remarkable addresses might mean*.”



- 31 φοβοῦ, Μαριάμ· εὔρες γὰρ χάριν παρὰ τῷ Θεῷ. <sup>p</sup> καὶ ἰδὸν, συλ- <sup>p Isa. 7. 14.</sup>  
 λήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>infr. 2. 21.</sup>  
 32 <sup>q</sup> Οὗτος ἔσται μέγας, καὶ Ἰδὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ <sup>q Isa. 9. 6.</sup>  
 33 Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, <sup>& 16. 5.</sup> καὶ βασιλεύσει <sup>2 Sam. 7. 12.</sup>  
 ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ <sup>Psalm. 132. 11.</sup>  
 34 ἔσται τέλος. Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, <sup>r Dan. 2. 44.</sup>  
 35 ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· <sup>& 7. 14, 27.</sup>  
 Πνεῦμα ἅγιον ἐπελεύνεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· <sup>Mich. 4. 7.</sup>  
 36 διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Ἰδὸς Θεοῦ. Καὶ ἰδὸν, Ἐλισά- <sup>1 Chron. 22. 10.</sup>  
 βετ ἡ συγγενὴς σου καὶ αὐτὴ συνειληφύτα υἱὸν ἐν γήρει αὐτῆς· καὶ <sup>Psalm. 45. 6.</sup>  
 37 οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. <sup>& 89. 36.</sup> <sup>s Job 42. 2.</sup> <sup>Jer. 32. 17.</sup>  
 38 <sup>z</sup> σεις παρὰ τῷ Θεῷ πᾶν ῥῆμα. Εἶπε δὲ Μαριάμ· Ἰδὸν, ἡ δούλη <sup>Zach. 8. 6.</sup>  
 Κυρίου· γενοιτό μοι κατὰ τὸ ῥημά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ <sup>Matt. 19. 26.</sup>  
 ἄγγελος. <sup>infr. 18. 27.</sup>  
 39 Ἀνασταῖσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν  
 40 ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν ἑστῶσαν· καὶ εἰσῆλθεν εἰς τὸν οἶκον  
 41 Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλισάβετ. Καὶ ἐγένετο, ὥς ἤκουσεν ἡ  
 Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ  
 42 αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησε  
 φωνῇ μεγάλῃ καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναίξιν, καὶ εὐλογημένος  
 43 ὁ καρπὸς τῆς κοιλίας σου! καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ

30. εὔρες χάριν.] This is not a Hebraism. So Thucyd. i. 58. εὗροντο οὐδὲν ἐπιτήδειον, and v. 35. εὗροντο τὰς σπονδὰς. The middle form, however, is always used by the Classics.

32. κληθήσεται.] "shall be." The Unitarian mistranslation of υἱὸς ὑψίστου, "a son of the most high God," is completely refuted by Bp. Middlet. The force of the expression is also ably pointed out by Bp. Bull, Jud. Eccl. Cath., p. 37, and his Defens. Fid. Nic., p. 242.

35. δύναμις ὑψίστου ἐπ.] These words are exegetical of the preceding clause. Ἐπισκιάζειν signifies, 1. to overshadow; 2. to surround; 3. to defend, or assist; 4. as here, to exert a power or influence in, like ἐπισκηνώω in 2 Cor. xii. 9.

36. γήρα.] This (for γήρα) is found in almost all the best MSS. and the early Edd., and is, with reason, adopted by Wets., Matth., Griesb., Tittm., Vater, and Scholz.

— ἕως ἐστὶν — στείρα.] On this idiom I have fully treated in Recens. Synop., and on Thucyd. i. 13, and iii. 2.

37. οὐκ ἀδυνατήσει — ῥῆμα.] A proverbial form of expression, similar to one in Gen. xviii. 14. οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα. Here ῥῆμα, like the Heb. דבר, signifies thing, as often; and the Future has the force of the Present.

38. Ἰδὸν — Κυρίου.] An expression of pious acquiescence.

39. τὴν ὄρειν.

Scil. χώραν, called at v. 65. τῇ δαίμνι τῇ Ἰουδαίᾳ; by which is meant, I conceive, the hilly country about Hebron. So Joseph. Antiq. xii. 1. 1. ἀπὸ τῆς ὄρεινῆς (scil. χώρας) τῆς Ἰουδαίας. This is placed beyond doubt by Joseph. B. J. p. 1290. Ἡδὲ καὶ τὸν δὲ (scil. Χιζαν) κατὰ τὴν ὄρειν, and Hall. J. i. 1. 5. ἐμβάλλει διὰ τῆς Ἰουδαίας εἰς τὴν δαίμνιν.

— πόλιν Ἰουδα.] What city is here meant, has

been much debated. Some think *Jerusalem*: others, *Hebron*. It is now, however, agreed, that it cannot have been the *former*; since it was not in the *Highland* district. Whereas *Hebron*, it is urged, was not only a Sacerdotal city, but was situated in the Highlands. But why, then, it may be asked, did not the Evangelist at once say *Hebron*? It should seem scarcely probable, too, that he would mention the *metropolis* of the tribe in so very indefinite a manner. What writer ever speaks of the capital of a province as a *city* in it? Not to say, that, (as Reland observes,) from the air of the context, we should expect the name of some *certain* city. Hence many have suspected that there is here an error in the *reading*. And Reland, *Palæst.*, p. 370, conjectures, with great probability, that the true reading is *Ἰοβτα*, itself also a sacerdotal city, and in the Highlands, a few miles east of Hebron, mentioned in Josh. xv. 55; xxi. 16. This conjecture is embraced by Vales., Michaelis, Rosenm., and Kuin., who truly observe, that the scribes might easily mistake the comparatively little known *Ἰοβτα* with the well known *Ἰοβδα*: or that *Ἰοβτα*, may have been changed in pronunciation into *Ἰοβδα*, in the time of St. Luke. As confirmatory of the above, I would add, that one Edition of the Sept in the passage of Joshua has *Ἰεδδα*, plainly by an error of the scribes, for *Ἰοβδα*.

41. ἐσκίρτησε ἐν τῇ κοιλίᾳ α.] Σκιρτᾶν properly signifies to bound, like young animals; but is sometimes, like *salire* in Latin, applied to denote the leaping of the fœtus in utero. So Gen. xiv. 22. ἐσκίρτων τὰ παιδία ἐν αὐτῇ, and Nonn. Dionys. viii. 224. This is not uncommon in the advanced stages of pregnancy; and is usually occasioned by sudden perturbation.

43. πόθεν μοι τοῦτο.] Sub. τὸ πρᾶγμα γίγνεσθαι.



τοῦ Κυρίου μου πρὸς με; ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἁσπα- 44  
 σμοῦ σου εἰς τὰ ὠτιά μου, ἐσκήρτισεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ 45  
 κοιλίᾳ μου. <sup>1</sup> Καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελεῖσθαι τοῖς 45  
 λελαλημένοις αὐτῇ παρὰ Κυρίου.

Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἡγαλ- 46  
 λίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου. <sup>2</sup> ὅτι ἐπέβλεψεν 47  
 ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακα- 48  
 ριοῦσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ 49  
 ἅγιον τὸ ὄνομα αὐτοῦ. <sup>3</sup> Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς γενεῶν τοῖς 50  
 φοβουμένοις αὐτόν. <sup>4</sup> Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν 51  
 ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. <sup>5</sup> Καθεῖλε δυνάστης ἀπὸ θρόνων, 52

This manner of speaking is a form expressive of admiration at any unexpected honour done, and is not unfrequent in the Classical writers.

44. ἐσκήρτισεν ἐν ἀγαλλ.] i. e. by a popular manner of speaking, as it were leaped for joy; for the fœtus was incapable of any sensation. Her knowledge that Mary was to be the mother of the Messiah, as well as her immediate belief in the promise of the angel, was doubtless imparted by a Divine revelation. Instead of ἐσκήρτισεν ἐν ἀγαλλ. τὸ βρέφος very many MSS. have ἐσκήρτισε τὸ βρέφος ἐν ἀγαλλ., which is edited by Matth., Griesb., and Scholz; but wrongly; for the reading seems to have arisen merely from an accidental omission of ἐν ἀγαλλ. (which is awkwardly interposed between the Nominat. and the verb), and then to have been inserted, but in the wrong place. Besides, the reading in question involves, in ἐν ἀγαλλ. ἐν τῇ κοιλίᾳ, a greater irregularity than can be found any where else in St. Luke's writings.

45. ἡ πιστεύσασα· ὅτι, &c.] Some join ὅτι closely with πιστ. But this construction, though sanctioned by the usage of Scripture, pares down the sense, while that proposed by Kuin. is unnecessarily tortuous.

46. It is observable, that most of the phrases in this noble effusion are borrowed from the O. T.; especially from the song of Hannah, to which it bears a strong resemblance, and in which there were so many phrases remarkably suited to Mary's own case.

—μεγαλίνει ἡ ψυχὴ μου.] This use of ψυχὴ is not a mere Hebraism, but is very emphatic, and implies the greatest earnestness and intensity of feeling. Μεγαλίνειν, in this precatory use, (of which there are instances in the Classical writers) signifies to extol. Ταπεινῶσαι signifies not humility, but lowly condition, as in Gen. xxix. 32, and elsewhere; though the former may be included as a secondary sense.

48. μακαριοῦσι] "shall esteem me happy;" namely, in giving birth to the Saviour of the world. In this absolute use the word occurs in James v. 11; but in the Classical writers it is usually accompanied with a Genitive of thing, stating the cause, or origin.

49. μεγαλεῖα.] The Commentators supply ἔργα. But it is better to say that, in such a case as this, the adjective is used substantively. Nor is *miracles*, but *miracles* may be translated, "hath conferred upon me very great benefits;" for μεγαλεῖος signifies more than μέγας. The expression is founded on Ps. lxx. 19. (Sept.) ἡ ἐποίησας μοι μεγα-  
 λεία. See Deut. x. 21. 1 Sam. xii. 16. Tobit xi.

15. There seems to be an antithesis between μεγαλεῖα here, and μεγαλύνει at ver. 46. The expression ὁ Δυνατός, formed on the Heb. *הַיָּדוּת*, designates κατ' ἐξοχὴν (as in Ps. xxiv. 8. Sept.) the Almighty. At ἅγιον—αὐτοῦ supply ἔστι, rende "holy and to be revered is his name." This is formed on Ps. cxi. 3.

50. τοῖς φοβ.] for πρὸς τοὺς φοβουμένους; a syn tax frequent in the LXX. See Exod. xx. 6. Ps. lxxxviii. 2. Sept.

51. Here we have a celebration of God's power; and the general declaration ἐποίησε κράτος ἐν βραχίονι αὐτοῦ (where the Aorist denotes custom) is then illustrated by examples. Βραχ. denotes, by an usual Hebrew figure, the mighty power of God, as shown most signally; for (as a Commentator remarks), "the great power of God is represented by his finger; his greater by his hand; and his greatest by his arm." By ἔλεος is meant, as often in the Sept., the benignity of God. Instead of εἰς γενεάς γενεῶν several MSS. have ἐν γενεῶν καὶ γενεῶν; which reading is edited by Matthæi. But wrongly; for that and the other three various readings, are no more than so many various modes of explaining, or simplifying a rather unusual expression, yet founded on the Hebrew idiom. The use, too, of ποιεῖν throughout the passage is Hebraic.

—διεσκόρπισεν] "he utterly discomfits." A metaphor derived from putting to flight a defeated enemy. The word not unfrequently occurs in the LXX. (and in this very sense, in Ps. lxxviii. 11.), but very rarely in the Classical writers, though one example is adduced by Kuin., from Ælian, Var. Hist. xiii. 46. τοὺς μὲν διεσκόρπισεν, οὕς (read τοὺς) δὲ ἀπέκτεινε.

Διανοία is given by ἐνὶ understood, and may be understood to denote their inmost thoughts and devices. The full sense of the passage is well expressed by Mr. Norris, in the following paraphrase: "He scatters the imaginations of the proud, perplexes their schemes, disturbs their politics, breaks their measures, sets those things far asunder which they had united in one system, and so disperses the broken pieces of it, that they can never put them together again. And by this he turns their wisdom into folly, their imaginary greatness into contempt, and their glory into shame; so overruling their counsels, in his wise government of the world, as to make all turn to his, not their, praise."

52. καθεῖλε δυνάστας.] Καθαίρω signifies properly to pull down, as applied to things; but it is not unfrequently used of persons. The passage is formed on Eccles. x. 14. See my Note on



- 53 καὶ ὕψωσε ταπεινούς. <sup>a</sup> Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας <sup>a</sup> Psal. 34. 10.  
 54 ἐξαπέστειλε κενούς. <sup>b</sup> Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι <sup>b</sup> 1 Sam. 2. 5.  
 55 ἐλέους (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραάμ καὶ τῷ <sup>c</sup> Jer. 31. 3, 20.  
 56 σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. Ἐμεινε δὲ Μαριὰμ σὺν αὐτῇ ὥσεὶ <sup>c</sup> Gen. 17. 19.  
 μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. <sup>c</sup> & 22. 18.  
 57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν <sup>d</sup> Ps. 132. 11.  
 58 υἱόν. <sup>d</sup> Καὶ ἤκουσαν οἱ περὶοικοὶ καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγά- <sup>d</sup> Supr. v. 14.  
 59 λυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ. <sup>e</sup> Καὶ <sup>e</sup> Gen. 17. 12.  
 ἐγένετο, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν <sup>f</sup> Lev. 12. 8.  
 60 αὐτὸ, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν· <sup>f</sup> Καὶ ἀποκριθεῖ- <sup>f</sup> Supr. v. 13.  
 61 σα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. Καὶ  
 εἶπον πρὸς αὐτήν· Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται  
 62 τῷ ὀνόματι τούτῳ. Ἐνένενον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι  
 63 καλεῖσθαι αὐτόν. <sup>g</sup> Καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων· Ἰωάννης <sup>g</sup> Supr. v. 13.  
 64 ἐστὶ τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. Ἀνεῴχθη δὲ τὸ στόμα  
 αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ· καὶ ἐλάλει εὐλογῶν τὸν Θεόν.  
 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιιοικοῦντας αὐτούς καὶ ἐν ὅλῃ  
 66 τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Καὶ ἔθεντο

Thucyd. vi. 83. *Δυνάστας* (potentates) denotes, not kings only, but all who are invested with political power, in Recens. Synop. Wets. aptly compares Hesiod *Ἔργ.* i. 5. *Ῥεῖα μὲν γὰρ βριάει, βεῖα δὲ βριάοντα χαλκπετρεῖ.* *Ῥεῖα δ' ἀρίζηλον μινύθει, καὶ ἀδὴλον ἀεξει.*

53. *Ἀγαθῶν* is a term savouring of the simplicity of common life and Oriental plainness, denoting the *subsidia vitæ*.

54. *Ἀντελάβετο* [I.] *Ἀντελαμβάνειν* denotes properly "to lay hold of any thing," or person, by the hand, in order to support it when it is likely to fall; but it is here, as often in the Classical writers, used metaphorically, for "to protect," "support."

— *μνησθῆναι*.] Sub. *ὥστε* or *εἰς τὸ*, as v. 72. and frequently elsewhere. The construction will be plain from the punctuation which I have adopted, and it is confirmed by Ps. xcvi. 3. LXX. With respect to the full sense of *μνησθῆναι*, God (as I explained in Rec. Synop.) is said to be *mindful* of his people, when he exerts his power for their support, and confers on them the benefits he promised.

56. *ὥσεὶ μῆνας τρεῖς*] i. e., as Theophyl., Euthym., and Grot. show, till very near the time of Elizabeth's delivery. That she left her at so critical a time was probably from motives of delicacy; since such were periods of great bustle, by the extraordinary resort of company to congratulate the mother.

59. *ἐκάλουν*] "they were calling," "were going to call it." A frequent sense of the Imperfect.

64. *οὐχί*] This paragogic form of *οὐ* is intensive, signifying *nay, by no means*. So Luke xii. 51. xiii. 3. 5.

63. *ἐνέπλησεν*] "they intimated by beaks and signs." See Note supra v. 22. At *τὸ τί* sub. *κατὰ, as to*. It is not necessary, however, to take the *τί* for *κατὰ*. It belongs to the whole of the clause following; nor is there any pleonasm in the word, as some imagine.

63. *ἐνέπλησεν*] This is supposed to mean the

*small square writing board, whitened over, which is even yet in use in the East.* *Ἀέγων*, "expressing." A sense occurring also in the Classical writers, and derived from the unexact phraseology of common life.

64. *ανεῴχθη—γλῶσσα α.]* This is, by the best Commentators, rightly referred to one of those idioms, by which a verb is joined with two nouns of cognate sense; to one only of which it is properly applicable. So Hom. *σίτον καὶ οἶνον ἔδοντες*, and 1 Cor. iii. 2. *Γάλα ὑμᾶς ἐπότισα καὶ οὐ βρώμα.* So also Æschyl. *Prom.* 21. *οὔτε φωνὴν, οὔτε μορφὴν βροτῶν ὄψει.* Besides, the term *ἀνοίγεσθαι* may not unaptly be applied to *setting free* the tongue. Thus (as De Rhoer observes) Sophocles and Themistius speak of the tongue being *shut*, and of the *door* of the tongue. Now surely there is no more impropriety in speaking of the tongue being *opened*. Moreover, the Heb. *קָרַח*, to which *ἀνοίγειν* answers, signifies not only to *open*, but to *loose*, as in Gen. xxiv. 32. Is. v. 27. See Note on Mark vii. 34. Thus there will be no occasion to supply (with most Commentators) *ἐλθέθι*, or *διηροῦσθαι*, which is *supplied* in some few copies, no doubt from the margin.

I have in Recens. Synop. shewn that the hypothesis by which the loss and the recovery of Zacharias' speech is attributed to *natural* causes cannot be admitted, because we learn from the Evangelist that it was a judicial infliction. The presumption as well as folly of making this, in common with many similar narrations of the N. T., a mere *myth*, cannot be too severely reprobated.

65. *φόβος*.] This imports here a mixed feeling of *wonder and awe*.

66. *ἔθεντο ἐν τῇ καρδίᾳ*] scil. *ταῦτα*, namely, (says Euthym.), *ὡς ἀξιόλογα*. This phrase is rare in the Classical writers. We may compare the Homeric *μῦθον ἐντίθεσθαι θυμῷ*, and the Latin *reponere*, or *considerare mente*. The *τί*, which is for *τίς*, expresses *admiration*, and the *ἀπὸ* is *ratiocinative*. Ren



πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔστι; καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. Καὶ Ζαχα-  
ρίας ὁ πατήρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφώτευσεν,  
λέγων·<sup>h</sup> Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπισκέψατο, καὶ 68

<sup>h</sup> Infr. 2. 30.  
Matt. 1. 21.

<sup>i</sup> Ps. 132. 17, 18.

<sup>k</sup> Psal. 72. 12.

Jer. 23. 6.

& 30. 10.

Dan. 9. 27.

<sup>i</sup> Gen. 22. 16.

Ps. 105. 9.

Jer. 31. 33.

Heb. 6. 13.

m Heb. 9. 14.

ἠποίησε λύτρωσιν τῷ λαῷ αὐτοῦ·<sup>i</sup> καὶ ἡγεῖται κέρας σωτηρίας ἡμῖν, 69  
ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ· (<sup>k</sup> καθὼς ἐλάλησε διὰ στόματος τοῦ  
τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ,) σωτηρίαν ἐξ ἐχθρῶν 71  
ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος μετὰ 72  
τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ·<sup>i</sup> ἔρχον 73  
ὃν ὤμωσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, <sup>m</sup> ἁγίο- 74

der, "What sort of man, now, will this child become?"

—καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.] These words are by some supposed to be a part of the speech; by others, more rightly, an observation of the Evangelist; and part of the narrative. The καὶ is not for γὰρ, as some suppose; but signifies *et sane, and indeed*.

67. προεφώτευσεν.] Many learned Commentators think that the term here, and occasionally elsewhere, merely denotes to praise God in fervent and exalted strains, *like* those of a prophet. And indeed such a sense in *προφήτης* is found in the Classical writers; but not in the Scriptural ones; much less in *προφητεύειν*. It may indeed be with truth affirmed, that in the N. T., at least, there are but two significations of *προφητεύειν*; 1. to *prophecy, predict future events*; the other to *speak under the impulse of divine inspiration*. Now the hymn of Zacharias was both inspired and prophetic.

68. ἐπισκέψατο] scil. τὸν λαόν, "hath visited with his mercy and favour." The metaphor (which occurs also in ver. 78. and vii. 16. Acts xv. 14. Heb. ii. 6.) is derived either, as is commonly supposed, from the custom of princes, to visit the provinces of their kingdom, in order to redress grievances, and confer benefits; or rather from the visiting of the distressed by the benevolent. Zacharias' language was permitted by the Holy Spirit to be accommodated to the opinion of the speaker, and, indeed, at that time, of all Jews; who supposed the Messiah was to be manifested for the deliverance and benefit of the *Jews* only, not to be a blessing to the whole human race.

69. κέρας σωτηρίας.] On the exact nature of the metaphor, Commentators are not agreed. Noes- self supposes an allusion to the *iron horns* which were sometimes fastened to the helmets of the ancients. Fischer and others to the *four horns of the altar*, which were among the Hebrews (as the *arae* and *foei* among the Greeks and Romans) places of refuge for suppliants. Thus Christ will be regarded as a new refuge of safety to those who embrace his religion. This, however, seems rather ingenious than solid. Far more natural is the common interpretation (adopted by the ancients and most moderns, and ably supported by Kuin.) which derives the metaphor from *horned animals*, whose strength is in their horns. Hence *horn* is a term perpetually used to denote *strength*, and is thus a symbol of power and principality. Thus κέρας σωτηρίας is put for βασιλεία καὶ σωτήρα *ισχυρόν*, a royal and powerful deliverer and helper.

70. τῶν ἁγίων — πατρ.] The second τῶν is not found in some ancient MSS., and is suspected

not to be genuine by Gersdorf and Vater, "because," say they, "the Article is no where else so used *præcedente adjectivo*." Yet on that very account they ought to have been less ready to cancel the Article, than to inquire whether the preceding word is *really* an adjective. Now Bp. Jebb and Rosenm. think it is *not* an adjective, but a *substantive*, as very often elsewhere. So Deut. xxxiii. 2. 3. 1 Sam. ii. 9. 2 Chron. vi. 41. Job xv. 15. Ps. xxx. 4. xxxiii. 29. That the Patriarchs, from Adam downwards, were God's *saints*, though not *all* of them his *prophets*, is certain; and why they might be so called, appears from *Levi*. xx. 7. So *xix*. 2. and *xxi*. 8. This view I should have adopted, but for the very similar passage of St. Luke himself, Acts iii. 25. ἀποὶ χρόνων ἀπακαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος [πάντων] ἁγίων ἀπὸ πατρῶν ἀπ' αἰῶνος. where Griesb. and others insert τῶν before ἁγίων; which, however, Bp. Middleton thinks unnecessary. Yet here it is found in all the MSS.: and if the Article be used with the *adjective*, it cannot be dispensed with in the *substantive*. And that the writer meant it so to be taken in the passage of Acts is clear; because ἁγίων αὐτοῦ προσφ. can only mean, "of his holy prophets:" and τῶν ἁγ. πρ. could mean *no more*. This indeed is confirmed by 2 Pet. iii. 2. μνησθῆναι τῶν πρ. ρημάτων ὑπὸ τῶν ἁγίων προσφητῶν. and Rev. xxii. 6. ὁ Θεὸς τῶν πνευμάτων τῶν ἁγίων προσφητῶν.

—ἀπ' αἰῶνος.] This phrase, which often occurs in the Hellenistic writers, and sometimes in the Classical, (who, however, prefer ἀπ' ἀρχῆς), means, "from the most ancient times."

71. σωτηρίαν] i. e. a means of salvation, for σωτήρα; a frequent idiom in the Scriptures.

72. ποιῆσαι ἔλεος μετὰ τῶν π. ἡ.] Sub. ὥστε. The sense is: "in order to show his mercy and kindness to," &c.; for the phrase does not imply any *promise*; but ποιῆσαι τὸ ἔλεος μετὰ τίνος corresponds to the Heb. עָשָׂה חֶסֶד בְּיָדָיו in Genes. xxi. 23. and signifies "to deal mercifully and kindly with, to exercise kindness to," as Acts xv.

73. ἔρχον δι' ὀμώσεως.] The difficulty here in syntax cannot be removed by resorting to the principle of *apposition*; nor even by supposing the antecedent as put in the same case with the relative, because that does violence to the construction; but rather by supplying κατὰ, with Camer. and others. Thus the sense will be, "by (i. e. confirmed by the oath)," &c.

—τοῦ δοῦναι.] Sub. κατὰ, or take τ. δ. for ἐν τῷ δοῦναι, Hellenistic. This and the next ver. contain the *substance* of the oath unto Abraham, on which see Recens. Synop. The Prophets of the O. T., in describing the times of the Messiah, and the spiritual worship which was to succeed



75 ὥς ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ<sup>n</sup> ἐν<sup>n</sup> 1 Pet. 1. 15.  
 ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας [τῆς ζωῆς]

76 ἡμῶν. ° Καὶ σὺ, παιδίον, προφήτης ὑπίστου κληθήσῃ· προπορεύσῃ<sup>o</sup> Mal. 3. 1.  
 & 4. 5.

77 γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ, ° τοῦ δοῦναι<sup>supr. v. 17.</sup>  
 p Infr. 3. 3.

78 γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, ° διὰ<sup>q</sup> Mal. 4. 2.  
 Zach. 3. 2.  
 & 6. 12.

79 ὕψους, ° ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ<sup>r</sup> Ian. 9. 1.  
 & 42. 7.

80 κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. ° Τὸ δὲ παιδίον ᾠψανε<sup>& 43. 8.</sup>  
 & 49. 9.

καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀνα-<sup>& 60. 1.</sup>  
 Matt. 4. 16.  
 s Infr. 2. 40.

δείξας αὐτοῦ πρὸς τὸν Ἰσραήλ.

1 II. ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ

2 Καίσαρος Αὐγούστου, ἀπογραφῆσθαι πᾶσαν τὴν οἰκουμένην. (αὕτη ἡ

to the ceremonial observances of the Law, use the very same language as this Divine Hymn; though neither the Jews, nor even the prophets themselves, understood those prophecies as we, (informed by history, and enlightened by the Gospel), are enabled to do. Ἀφάβως must be taken not with ῥυσθέντας, but with λατρεύειν, which is required by the construction, and yields a sense most in unison with the nature of the Gospel, as alluding to the absence of the "spirit of bondage," mentioned Rom. viii. 15. Ὅσιότητι denotes the observances rendered to God; δικαιοσύνη, the duties to men. Compare Eph. iv. 24. Τῆς ζωῆς is omitted in many of the best MSS., all the most important Versions, and some Fathers, and is cancelled by Griesb., Vat., Tittm., and Scholz; and rightly, for we can far better account for its insertion than its omission.

77. At τοῦ δ. sub. διὰ. Γνῶσιν σωτηρίας. This under the Law, was by legal righteousness; under the Gospel, by remission of sins.

78. διὰ σπλάγχνα ἑλέους.] With this Comp. σπλ. ολετρῶν at Col. iii. 12. Each is a stronger expression than either noun would be, taken simply. See Tittm. de Syn. p. 63., who observes that as σπλ. properly denotes the viscera nobiliora, the heart, lungs, &c., hence the term is used of all the more vehement affections of the mind, as we say of those destitute of them, that they are heartless. Ελ. is, he observes, a stronger term than ολετρ.; the latter signifying only the pain we feel at the misery of others; the former, the desire of relieving that misery, with an adjunct notion of beneficence.

—ἀνατολὴ ἐξ ὕψους.] On the interpretation of this phrase there has been some diversity of opinion. Many eminent Commentators take ἀνατολὴ to signify a budding branch, and figuratively a son, like the Heb. בֶּרֶךְ. But the metaphor is so harsh, and leads to such a confusion, (taken in conjunction with the words following), that I see no reason to abandon the common interpretation, "the dawn from on high," with allusion to those passages of the O. T. which describe the Messiah under the metaphor of the light, and the sun. See Mal. iv. 2. To this interpretation, indeed, it is objected by Wets. and others, that thus ἐξ ὕψους will not be proper—because the sun when he ascends is always in the horizon, and not over head. This, however, is hypercritical criticism, and proceeds on the error of tying popular language down to the rules of strict philosophical propriety. The expression may very well denote

that moderate elevation which the sun soon attains after its rise. However, ἐξ ὕψους may be taken, with Kuin., Tittm., and Wahl, for ἀνωθεν, i. e. from heaven. So Virgil, Ecl. iv. 7., from the Sibylline oracles, "Jam nova progenies cælo demittitur alto." The terms which follow indeed seem to require this interpretation. The whole passage represents the Messiah as coming, like the rising sun, to dispel the darkness which covered the world, bringing life and immortality to light through the Gospel.

79. The same metaphor is continued. Compare Ps. xliii. 3. cxix. 105. and on εἰς ὁδὸν βεβ., Eurip. Med. 740. and Æsch. Ag. 170.

80. πνεύματι] "in mind," and wisdom, as opposed to bodily growth.

—ἐν ταῖς ἐρήμοις.] Whether by this is meant the Hill country where he was born, or the Desert properly so called, the Commentators are not agreed. The latter may be considered pretty certain. The period of his retirement is with probability supposed to have been at the age of puberty, when he would have strength of body and mind to bear that solitude, which for him was so necessary and so beneficial. For thus he would not be warped by the prejudices of the Jewish teachers, and would, in that seclusion, approach near unto God, and seek that guidance of the Holy Spirit which was necessary to enable him to be the Herald of the Gospel. Sweet, too, are the uses of solitude (as well as adversity), as the greatest of men have experienced. So Josephus spent some years of his early youth in the desert; and Chrysostom many of those of his mature age in a cave, (as it is said), diligently studying the Scriptures; and framing his immortal HOMILIES.

—ἀναδείξας.] The word is often used of admission to any office unto which a person has been appointed; and here denotes "entrance on his ministry;" as x. 1. and Acts i. 24.

II. 1. ἐν ταῖς ἡμέραις ἐκείναις.] This does not refer to the last verse, but to ver. 36. seqq. of the preceding Chapter. Ἐξῆλθε δόγμα, "an edict or decree was issued," or promulgated, neuter for passive. This sense of ἐξελχίσθαι occurs in the LXX. at Dan. ii. 13. ix. 25. and Esth. i. 19., where it answers to the Heb. יָצָא. Δόγμα in this forensic sense occurs both in Hellenistic and Classical Greek.

—ἀπογραφῆσθαι πᾶσαν τὴν οἰκ.] Winer, Gr. Gr. § 38. 3., takes ἀπογρ. to be in apposition with the preceding. But it is better to suppose an ellipsis



ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηναίου.) καὶ 3  
 ἐπορεύοντο πάντες ἀπογραφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἄνεδν 4  
 δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρετ, εἰς τὴν Ἰουδαίαν,  
 εἰς πόλιν Δαυὶδ, ἣτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου  
 καὶ πατρὸς Δαυὶδ, ἀπογραφεσθαι σὺν Μαρίας τῇ μεμνηστευμένῃ 5  
 αὐτῷ γυναικί, ὅσην ἐγκύον. Ἐγένετο δὲ, ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλή- 6  
 σθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτὴν. καὶ ἔτεκε τὸν υἱὸν αὐτῆς 7  
 τὸν πρωτότοκον καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ  
 φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

of ὅστις, (i. e. εἰς τὸ) in the sense of *purpose*, of which examples are frequent. By τὴν οἰκ., scil. γῆν, it is now generally admitted, cannot be meant, *the whole world*. Most of the Commentators take it to mean *the Roman world*, i. e. empire; this expression (like *orbis terrarum* in Latin) being then in general use. See Acts xxiv. 5. Apoc. iii. 10. xvi. 14. Since, however, no historian notices such a general census of the whole empire; and since it is improbable that *had there been one*, it would have been mentioned in connection with the Proprætor of Syria, we may rather suppose (with Keuchen, Bynæus, Wolf, Lardner, Pearce, Fischer, Rosenm., and Kuin., and others), that *Judæa only* is meant, as in Acts xi. 28. and Luke iv. 3. and perhaps xxi. 20. Indeed the Jews called *Judæa the earth* of all the earth. See Ruth i. 1. 2 Sam. xxiv. 8. and Mr. Rose's Parkh. in v.

As to the sense of ἀπογραφεσθαι, which is rendered in E. V. "taxed," we have the testimony of Josephus that no tax was levied from Judæa till many years after this period, and the use of the word rather requires us to adopt the interpretation of almost all modern Commentators, "*registered*," understanding the ἀπογραφὴ as a *census of the population*. Of this many examples are adduced by Wets., and others are added in Recens. Synop.; to which I must beg to refer for information on the next verse, as concerns αὐτὴ ἡ ἀπογραφὴ πρώτη — Κυρηναίου, into the discussion of which the nature of this work will not permit me to enter. The reader is likewise referred to Townsend, Chr. Arr. i. 51.

4. Ἐξ οἴκου καὶ πατρὸς Δ.] Grot., Kypke, and others, have rightly observed, that the πατρίς was a part of the οἶκος; the latter comprehending the collateral branches, and even servants (οἰκογενεῖς), the former being confined to the direct line of descent; very similar to the distinction, among the Romans, of *gentes* and *familie*. After the many separations which had taken place of the Jews, any such census as the above would have been impossible, unless each went to the place which had formerly been the lot of his clan or family. The only reason which the Commentators can imagine for Mary's attendance is, that she was an *heir*; for otherwise *women* were not registered. But it does not follow, from the words of the Evangelist, that Mary went to be *registered*; for σὺν may very well mean, "*accompanied by*."

5. μεμνηστευμένη] "who had been betrothed (and was then married)." That such must be the sense, appears from Matt. i. 25.

6. ἐπλήσθησαν αἱ ἡμέραι.] Simil. Gen. xxv. 24. (Sept.) καὶ ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. Ἦρ. is here put for *time*, which use is frequent in Scripture, and is here called a Hebraism; but

it occurs in Thucyd. vi. 65. αἱ ἡμέραι ἐν αἷς ξυνέθεντο ἦσαν ἐγγὺς ἦσαν.

7. ἐσπαργάνωσεν.] Σπαργάνω scarcely ever occurs in the Classical writers, though σπάργανον often does. We find it, however, in Ezra xvi. 4. These σπάργανα were not only in use *then*, but even until very late in modern times, as a preventive to distortion.

— ἀνέκλινεν α. ἐν τῇ φάτνῃ.] Ἀνακλίνω is often used absolutely; the *place* of laying being left to be supplied from the context, or the subject. Here it is a vox signata de h. re, and may be rendered "*cradled*." It is not so easy to fix the sense of φάτνη. It is commonly taken to denote "*a manger*." But, although such would seem no unfit receptacle for a new born child, yet, as *mangers* are not *now* in use in the East, but *hair cloth bags* instead, this interpretation has been thought groundless. Yet it has never been established that *mangers* were *not* used by the ancients; nay, there has been tolerable proof adduced, from Homer and Herodotus, that they *were*; namely, of the form of our *cribs*. See Is. xxxix. 9. and Job xxxix. 9. The common interpretation, however, seems to be untenable on another and more serious ground. For if the φάτνη (as Wets. observes) was a part of the stable, and the stable a part of the inn; it follows that he who had a place in the stable, had one in the inn. Yet the Evangelist says "there was no room for them in the inn." It is (as Bp. Middlet. observes) plain from the whole context, that φάτνη was not merely the place in which the babe was laid, but the place also in which he was born and swaddled. The words ἐν τῇ φάτνῃ surely belong as much to ἔτεκεν as to ἀνέκλινεν, for else where should the delivery take place? Not in the κατάλυμα, for *there* there was no room, not merely for the child, but for "*them*." It is plain, therefore, that we must adopt the interpretation of Wets., Rosenm., Middlet., Kuin., and many others; who by φάτνη understand some *place of lying*, though less convenient than the κατάλυμα. Many think it was an enclosed space, either in front of or behind the house, paled in like our *farm yards*; which is, indeed, very agreeable to the primary sense of the word. Such, however, would seem but indifferent shelter for one in Mary's situation, and therefore others adopt the signification "*stable*," which latter sense is thought to be confirmed by the authority of many of the early Fathers, who call the place of Christ's nativity a *cave*. Those writers, however, expressly distinguish between the cave and the φάτνη. It is, I think, plain that they took φάτνη to mean a *crib*, and equally so that they read ἐν φάτνῃ, which is found in some ancient MSS. But the authority is insufficient to establish that reading; which seems to have originated from the



- 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσ-  
 9 σοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιήμην αὐτῶν. Καὶ ἰδοὺ, ἄγγελος  
 Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφο-  
 10 βήθησαν φόβον μέγαν. Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε·  
 ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ·  
 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἐστι Χριστὸς Κύριος, ἐν πόλει  
 12 Δαυὶδ. Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανω-  
 13 μένον κείμενον ἐν [τῇ] φάτνῃ. \* Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγε- x Dan. 7. 10.  
Rev. 5. 11.  
 λῳ πλῆθος στρατιᾶς οὐρανοῦ, αἰνούντων τὸν Θεὸν, καὶ λεγόντων· y Infr. 19. 38.  
Isa. 57. 19.  
 14 Ὁ δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκία! Eph. 2. 17.  
Rom. 5. 1.

alteration of Critics, who took φάρ. in the sense *manger* or *crib*; a sense, however, for which there is no good authority in *Scripture*, where the word invariably signifies a stall [for cattle] or a stable [for horses]. See *infra* xiii. 15. As to the choice between the above two interpretations, *neither* seems to be correct. The φάτνη appears to have been neither a *mere inclosure*, nor a *regular building*, like our *stable*. It was indeed exactly like the *hovels* and *sheds*, covered over head, but open on one side, which are found round our *farm yards*, or *home stalls*. And this would be, in a climate like that of Judea, no bad shelter for the *houseless*. Sheds like this were so easily constructed, and so convenient, that it is not probable a *cave* should have been used; which would have been in many respects less comfortable. On the Jewish καταλύματα, see *Rec. Syn.*

8. ἀγραυλοῦντες.] The word properly signifies to abide in the fields *sub dio*, whether by night or day, but usually the former. It is not certain, however, that these shepherds abode in the *open air*. They might be in *huts*; for Kypke cites from *Diod. Sic.* ἀγυλλία, to denote a military encampment. And *Busbequius*, *Epist.* i. 58, speaks of "wandering flocks" (like the Spanish *Merinos*) tended day and night by the shepherds, who carry their wives and children with them in waggons, and for themselves, he adds, "*exigua tabernacula tendunt*," no doubt, such as the *bird-boy's hut* of *sods* and *boughs* so graphically described by *Robert Bloomfield* in his *Farmer's Boy*. Yet these shepherds were probably not *Nomades*, but *Bethlehemit*es, whose "watch over their flocks by night" may be best expressed by the modern term *binovac*, which comes from the A. Saxon *bepacian*, *vigilare*. Τῆς νυκτὸς is for νυκτερινάς; and φυλάσσει. φυλ. τ. ν. may be rendered, "keeping the night watches;" the plural having reference to the various turns, or reliefs, by which the watch was kept.

9. ἐπέστη αὐτοῖς.] Ἐφίστασθαι denotes to come upon the sight suddenly, and as appears from the examples in *Wets.*, is especially used of *supernatural appearances*. Δόξα Κυρίου is explained by many recent Commentators "a bright glory or splendour," by a well known idiom alluding to the name of the Deity. But it is better, with *Euthym.*, *Whitby*, *Schoettg.*, and *Wahl*, to take it here, and at *Acts vii. 55*, (as also in *Exod. xxiv. 16. xl. 34. 1 Kings viii. 11. 2 Chr. vii. 1.* Heb. הַדְּבָרִים) of that Ὄσιον φῶς, or extreme splendour, in which the Deity is represented as appearing to men; and sometimes called the *Shechinah*, an appearance frequently attended, as in this case, by a company of angels.

10. χαρὰν.] By metonymy, for "cause of joy,"

as *James i. 2.* and *Aristoph. Plut. 637.* λέγεις μοι χαράν.

11. σωτήρ.] *Wets.* has here and on i. 79. incontestably proved (after *Bp. Pearson*), by a vast assemblage of citations, that the terms σωτήρ, Κύριος, Θεός, and ἐπιφανής, so often applied in *Scripture* to *Jesus Christ*, prove him to have been of an origin far more august than the human; the terms being only applicable to a *Deus præsens*, *The Son of God*, and *God*.

12. τῇ φάτνῃ.] The τῇ is not found in very many of the best MSS., and early Edd.; and has been, with reason, cancelled by the Editors from *Wets.* to *Scholz.*

14. ἐν ὑψίστοις.] Sub. either τόποις scil. οὐρανοῖς, (the plural being used with reference to the Heb. שָׁמַיִם, which only occurs in the plural), or rather οὐρανοῖς, required by that dogma of Jewish Theology, which reckoned three heavens, the *aerial*, the *starry*, and the *highest*, or the seat of *God* and the angels. The phrase occurs also in *Matt. xxi. 9.* *Mark xi. 10.* *Luke xix. 38.* *Job xvi. 19.*

— δόξα — εὐδοκία.] There are few sentences so short, with which Commentators have been more perplexed than this. Hence some read εὐδοκίας, and others conjecture εὐδοκία. But the former seems to be merely an ancient conjecture, and is as little to be attended to as the latter, which is professedly such. No greater notice is due to those who change the *doxology* into a kind of proverb, by taking εὐδοκία ἐν ἀνθρώποις as the predicate, and the rest of the words as the subject of the sentence. Various methods of interpretation have been propounded by Commentators of the last half century; all liable more or less to objection. In this strait, a recent English Commentator comes to our aid, and proposes to extricate us from the embarrassment by a simple expedient. "The whole difficulty (says he) seems to have arisen from dividing the verse into three clauses. That it consists only of two is evident to demonstration, from the apposition of ἐν ὑψίστοις and Θεῷ in the one, to ἐπὶ γῆς and ἐν ἀνθρώποις in the other. Hence also the following order: Θεῷ ἐν ὑψίστοις δόξα (ἔστι), καὶ ἐν ἀνθρώποις ἐπὶ γῆς εἰρήνη, εὐδοκία." But so far from this being "evident to demonstration," the sentence, even after it has been put on the bed of *Procrustes*, still remains (*mirabile dictu*) the same — i. e. *trimembria*; for at εὐδοκία must necessarily be repeated ἔστι, and ἐν ἀνθρώποις must also be repeated, otherwise there will be no sense. Besides, the order here proposed does violence to the plain structure of the sentence; and that by the above mentioned unnatural procedure. The "apposition" supposed



Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ 15  
οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως  
Βηθλέεμ, καὶ ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονός, ὃ ὁ Κύριος ἐγνώ-  
ρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τὴν τε Μαριὰμ καὶ 16  
τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ σάτῃ. Ἰδόντες δὲ διεγνώ- 17  
ρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τοῦ-  
του. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ 18  
τῶν ποιμένων πρὸς αὐτούς. Ἡ δὲ Μαριὰμ πάντα συνειρήρει τὰ ῥήματα 19  
ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ \* ὑπέστρεψαν οἱ ποιμέ- 20  
νες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ  
εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

z Gen. 17. 12.  
Lev. 12. 8.  
supr. 1. 31.  
Matt. 1. 21.  
John 7. 22.

<sup>z</sup> ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν \* αὐτὸν, καὶ 21  
ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ  
συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

a Lev. 12. 2.  
et seqq.

<sup>a</sup> ΚΑΙ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν 22  
νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυ-  
ρίῳ, (<sup>b</sup> καθὼς γέγραπται ἐν νόμῳ Κυρίου· "Ὅτι πᾶν ἄρσεν 23  
διανοῖγον μήτραν ἁγίον τῷ Κυρίῳ κληθήσεται·") <sup>c</sup> καὶ 24  
τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζευγος  
τρυγόνων ἢ δύο νεοσσούς περιστερῶν.

b Exod. 13. 2.  
& 22. 29.  
& 34. 19.  
Num. 3. 13.  
& 8. 16, 17.  
c Lev. 12. 6, 8.

is not such, but an antithetical apodosis. The sentence, I repeat, is grammatically *trimembris*. For though some eminent Commentators recognize only *two* members and a *corollary*, that is conceding the very point in dispute, the corollary clause constituting a *third*. That third indeed is in some measure exegetical of the preceding; ἐν ἀνθρώποις corresponding to ἐπὶ γῆς (which corresponds to ἐν ὑψίστοις of the first member), and εὐδοκία to εὐρήνη. At the second member, Θεῷ must be supplied from the first, and be taken for πρὸς τὸν Θεόν. It must also be supplied in the third from the second. Εὐδοκία signifies a state of acceptance. The omission of the copula before the clause ἐν ἀνθρώποις εὐδ. may be accounted for on the principle suggested by Dodd.; namely, that "such exclamatory sentences are usually broken up into short elliptic clauses." It should seem, however, that εὐδοκία is in apposition with, and explanatory of ἐπὶ γῆς εὐρήνη. Thus the sentence is *grammatically trimembris*, but *in sense bimembris*. In such cases of apposition δ ἔστι is understood, and thus no copula is necessary. It is plain that we must supply in the two last clauses not ἔστω, as many do; but ἔστι. The 2d and 3d clauses assign the *cause* and *ground* of the δόξα.

15. καὶ οἱ ἄνθρωποι, οἱ ποιμένες, &c.] The καὶ is, as often, redundant, after the manner of the Heb. י. As to the next words, there is *not*, as the Commentators suppose, any pleonasm; for the use of the Article before each word forbids us to take it as the common idiom ἄνθρωπος μάντις; but the latter term is in apposition with, and exegetical of the former; q. d. the men, i. e. the shepherds.

— τὸ ῥῆμα.] The Commentators here take ῥῆμα for πρῶγμα, as in several other passages. As to the Heb. רָבָה, and the Greek Classical ἕως and λόγος. There is, however, generally a sort of significant *prægnans*, the word denoting a *thing*

spoken of. Here τὸ γεγονός is added by way of explanation.

16. ἐν τῇ φ.] Render "in the home-stall."

19. συμβάλλουσα.] Some explain this "endeavouring to comprehend." But the proof is imperfect. Others, with Elsn., "forming conjectures respecting," i. e. by comparing past with present events. But far more natural and agreeable to the context is the common interpretation, "pondering, revolving," as in many passages of the Classical writers. So διαλογίζεσθαι ἐν ταῖς καρδίαις in Mark ii. 6. and Luke v. 22. Ἐν τῇ καρδίᾳ belongs both to συνειρήρει and συμβάλλουσα. So Dan. vii. 28. καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησαν.

20. ὑπέστρεψαν.] This reading, for the Vulg. ἐπίστρ., is found in almost all the MSS. and early Edd., confirmed by numerous passages from this Gospel and the Acts. And it is adopted by every Critical Editor from Wets. to Scholz.

21. αὐτόν.] This (for the Vulg. τὸ παιδίον) is found in almost all the best MSS. and Versions, and early Edd.; and is adopted by Matt., Griesb., Tittm., Vat., and Scholz; rightly, for the common reading is plainly a *correction*.

22. παραστήσαι.] The term is used κατ' ἑξοχὴν, of victims brought to the altar, and of offerings consecrated to God. So the Latin *admovere* and *sistere*. There is here no little variety of reading. Some copies have αὐτόν, others αὐτὸς, but the great majority αὐτῶν. For the first two readings there is little or no authority. Αὐτῶς is justly suspected to be a παραβύθωσις, and to have proceeded (as did the omission of αὐτῶν) from the superstition of those who were scandalized at the idea of impurity being ascribed to Jesus. But they should have considered that the impurity was only *external* and *ceremonial*, not *moral*, it being merely an obligation and restraint laid on



25 Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεών· καὶ ὁ  
 ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ  
 26 Ἰσραὴλ, καὶ Πνεῦμα ἅγιον ἦν ἐπ' αὐτόν· καὶ ἦν αὐτῷ κερχρημα-  
 τισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἰδῇ  
 27 τὸν Χριστὸν Κυρίου. Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ  
 ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς  
 28 κατὰ τὸ ἐπιθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς  
 29 τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν καὶ εἶπε· <sup>d</sup> Νῦν ἀπολύεις <sup>d Gen. 46. 30.</sup>  
 30 τὸν δουλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ, <sup>e</sup> οἷ εἶδον <sup>Phil. 1. 23.</sup>  
 31 οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἠτοίμασας κατὰ πρόσωπον πάν- <sup>e Ps. 98, 2.</sup>  
 32 των τῶν λαῶν· <sup>f</sup> φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσ- <sup>Isa. 52. 10.</sup>  
<sup>infr. 3. 6.</sup>  
<sup>f Isa. 42. 6.</sup>  
<sup>& 49. 6.</sup>  
<sup>Acts 13. 47.</sup>  
<sup>& 28. 28.</sup>  
<sup>supr. 1. 68.</sup>

women newly brought to bed, till after the performance of certain rites.

25. δίκαιος καὶ εὐλαβής.] Of these terms the former is explained by the Commentators to denote one who observes the outward ceremonies of the Law; the latter one who cultivates the inward devotion. But this view appears too much squared by Jewish notions. There is no reason why δίκ. should not mean (in the usual sense) a person of integrity and uprightness, discharging faithfully his duties towards men; and εὐλ., one pious and devout, circumspectly and scrupulously performing his duties towards God; thus denoting rather more than εὐσεβής. See Acts x. 22. Nor is this sense without examples in the Classical writers from Plato downwards. See Wets. or Recens. Syn.

—παράκλησιν τ. ἱ.] i. e. by metonymy of abstract for concrete, παράκλητον, the Consoler, a name, by the Jews of that age and long afterwards, used to designate the expected Messiah, with reference to the language of the Prophets, which would then be brought peculiarly to mind by the oppression under which they were groaning from the Gentiles. Πνεῦμα ἅγ., i. e. "the influence of the Holy Spirit." See Middlet. For ἅγιον ἦν very many MSS. have ἦν ἅγιον which is edited by Matth., Griesb., Vat., and Scholz.

26. ἦν αὐτῷ κερχρηματισμένον.] The more usual construction would be κερχρηματισμένος ὑπὸ τοῦ Πν., as in Matt. ii. 12. Acts x. 22. and elsewhere. Χερματίζειν signifies to give a χερμα (anciently synonymous with χρησμός), or oracular and Divine admonition. In what manner this was in the present case conveyed; whether by oral communication, dream, or otherwise, cannot with certainty be determined. ἰδεῖν θάνατον is a Hebraism answering to ראו מות. It never occurs in the Classical writers; though εἶδεν ἰδεῖν and εἰδέναι are cited from the Poets.

27. ἐν τῷ Πν.] "under the influence of the Spirit." Ἐν, like the Heb. ב, by, is often synonymous with διὰ, denoting the moving cause. Τὸ εἰθισμένον, for τὸν ἰθισμὸν, or τὸ ἶθος, which, like ἰθισμός, denoted the rites of the Law. Thus the Hebrew עשרת מצות is rendered ἰθισμός 1 Kings xviii. 28.

29. ἀπολύεις.] Ἀπολύειν signifies properly "to loose, let go from any place (or figuratively from any state, which implies coercion) to any other place," as home, &c.; and it is used either with εἰς τὴν οἰκίαν or absolutely; and sometimes, as here, it is employed figuratively, and by euphemism, of death, with the addition of τοῦ σώματος, or

of τοῦ ζῆν, as is usual in the Classical writers, though in the Scriptural ones without it, as here and in Num. xx. 29. and Gen. xv. 2. See more in Recens. Synop. The result of the diligent researches of the Philological Illustrators is, that the term was by the Classical writers used partly of deliverance from confinement to liberty; partly of deliverance from labours and anxieties of various kinds, not only by the being eased of laborious duties, but by removal from them by death; thus attesting "a hope full of immortality;" inasmuch as, amidst various metaphors, the body is supposed to enchain the soul, and detain it from its native home. The sense of the passage is, "Now, Lord, thou dost (by this sight) dismiss me to the grave, as thou promisedst, in peace and tranquillity, because mine eyes have seen my salvation," i. e. the author of it. There is no occasion to suppose, with many, that ἀπολύεις is for ἀπολύσεις. The aged saint, by a beautiful figure, takes this sight of his Redeemer, as a dismissal from the burden of life, a sort of *Go in peace*. So Statius in his Theb. vii. 366. cited by Wetstein, Et fessum vitâ dimitte, Parcæ! I add Æschyl. Agam. 520, where the herald, out of joy, on again seeing his native country, exclaims, τεθνᾶναι δ' οὐκ ἀντερῶ Θεοῖς. It is strange that so many Commentators should have failed to see that εἶναι after ἦν εἰρήνῃ is to be closely connected therewith, and rendered not "for" but "because." Now this construction is common when a verb or adjective precedes; why, then, should it not be allowed after an adjectival phrase? The other signification requires much unauthorized subaudition to make out any construction, as may be seen by consulting the Paraphrasts. Δεσπότης is in Scripture used of the supreme Lord, i. e. God; but in the Classical writers the highest sense it has, is when used of Sovereigns.

30. εἶδον οἱ δόθ.] In οἱ δόθ. there is an emphasis, as in Gen. xlv. 11. Job xix. 27. xlii. 5. 1 John i. 1. Τὸ σωτήριον, Neut. adjective for substantive, as in Luke ii. 30. Eph. iii. 6. Psal. xcvi. 2. See Matth. Gr. Gr. § 627.

32. φῶς — ἰθύνων.] This is an apposition with τὸ σωτήριον σὺν at ver. 30. Grot. observes, that the passage has reference to Is. xlii. 6. and Psal. xcvi. 2. from which it should seem that there is here a transposition, for φῶς ἰθύνων, εἰς ἀποκάλυψιν. But εἰς ἀποκ. does not, I conceive, mean (as Grot. and others suppose) "for a revelation of the righteousness of God;" but is better explained by Euthym. εἰς ἀνάβλεψιν τῶν ἰθύνων scil. τετυφλωμένων τῇ πλάνῃ.



ραίλ. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλοῦ- 33  
 μένοις περὶ αὐτοῦ. <sup>g</sup> Καὶ ἐνλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς 34  
 Μαριὰμ τὴν μητέρα αὐτοῦ· Ἰδοὺ, οὗτος κεῖται εἰς πῶσιν καὶ ἀνα-  
 στασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· <sup>h</sup> καὶ 35  
 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελύσεται ῥομφαία·) ὅπως ἂν ἀποκαλυ-  
 φθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὕτη 36  
 προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἐπὶ ἀπὸ  
 τῆς παρθενίας αὐτῆς. <sup>i</sup> Καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκονταεσσάρων, 37  
 ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστεύσας καὶ δεήσας λατρεύουσα νύ-  
 κτα καὶ ἡμέραν· καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθρωπολογεῖτο τῷ 38  
 Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν  
 Ἱερουσαλὴμ. Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, 39  
 ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν αἰτιῶν Ναζαρέτ. <sup>k</sup> Τὸ δὲ 40

33. ἦν] “*per syncopen, for ἦσαν, Doricē,*” say the Commentators. It was not, however, peculiar to the *Doric*. It was rather an *ancient* usage, but could not well arise from *Syncopē*; though it was caught up, (together with many other syncopated words,) by the Poets, to suit their convenience. I suspect it to have been a *very* old form, as old as the time when, in the simplicity of early diction (which yet lingers in the popular dialect), a distinction of number in the *verb* was unattended to; and that it afterwards continued in use in the *common* dialect.

34. οὗτος κεῖται, &c.] The imagery is supposed to be taken from Is. viii. 14. & xxviii. 16, which passages are applied to the Messiah in Rom. ix. 33. See Grot., Wolf, Le Clerc, and Wets.; who remark, that under the figure of a stone lying in a path, on which heedless persons may trip, Christ is designated as a *rock of stumbling* to those who reject him, but a *rock of support* to those who avail themselves of his aid. *Κεῖσθαι εἰς* is not, however, to be regarded as implying *fatality*; but to be taken in a popular acception, for to be *ordained* or *appointed* for any thing, as in Phil. i. 17. and 1 Thess. iii. 3. *Πῶσιν* and *ἀνάστασιν* are to be taken figuratively, of sin and misery,—and of reformation and happiness; namely, that he should be the occasion of sin to many, who would reject him; and be the occasion of many being raised, from the bondage of sin, to repentance, faith, and salvation through him.

—εἰς σημεῖον, scil. εἶναι.] On the sense of *σημεῖον* Commentators are not agreed. Beza, L. Brug., Mald., Mackn., and Dodd., think it is a figure intimating the deliberate malice of Christ's persecutors. And though no example of *σημεῖον* so used has been adduced, yet several have been noted of the corresponding Latin term *signum*. The sense, however, thus arising is somewhat *je-june*; and since this whole passage is founded (though the Commentators have failed to notice it) on Isaiah viii. 14—18, it is certain that the sense must be (as Grot. and most of the best Expositors since his time have seen), that “He should be a signal example of virtue calumniated, and beneficence basely requited.” *Ἀντιλεγόμενον* is to be taken nearly as equivalent to *ἀντιλεγόμενον*. The Pesch. Syr. Tr. freely, but not unfaithfully, renders, “a mark for contradiction or calumny.” The best comment is supplied by the

words of Heb. xii. 3. written, as also ii. 13, with this passage of the prophet in mind: *Ἀντιλεγόμενον τὸν τοιαύτην ὑπομενηκότες ὑπὸ τῶν ἀμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.*

35. καὶ — εἰ] “*quia — imo.*” Σοῦ αὐτῆς, for *σεαντῆς*; perhaps by a popular idiom. In τὴν ψυχ. ἢ. ῥομφαία is figurative language, similar to what we find in the Poetic parts of the O. T., and indeed in the *Classical* Poets, by which men's minds are said to be wounded, as the body is transfixed with arrows, swords, &c. See Prov. xii. 18, and Rec. Syn. We can be at no loss to imagine the many ways in which this prophecy was fulfilled, (since the calumnies shot at her *Son* must have pierced her to the heart, without supposing, with some, that Mary should *suffer martyrdom*.)

—ὅπως ἂν — διαλογ.] Διαλογισμός is a *vox inædæ* significationis, denoting the *course* of thought and reflection, whether good or evil. The sense is, “in order that the real disposition of every one as [to truth and virtue] may be disclosed.”

36. προφῆτις.] Of the various senses which have been here assigned to this term, the best founded is that of the ancients and Grot., adopted by Schleus., “one endued with the χάρισμα, or Spiritual grace, of uttering Divine revelations.” Προβεβηκυῖα ἐν ἡμέραις πολλαῖς is, *per hypallagen*, for πολλὴ προβ. “Ἐτη ἑπτὰ, scil. μόνα. Αἱ χήρα sub. γίνετο, which is sometimes expressed, especially in the earlier writers. The very long widowhood of Anna is particularly mentioned, since virtuous widowhood was held in great honour among the Jews, and even Gentiles. See Joseph. Ant. viii. 6, 6, and Val. Max. ii. 1, 3.

37. οὐκ ἀφίστατο — νύκτα καὶ ἡμέραν.] An hyperbolical expression, importing that she *assiduously attended* at all the stated periods of public worship, both day and night, (for there were occasionally night-services of sacred music); and perhaps that she spent most of her time in the temple, engaged in prayer and holy meditation.

38. ἐπιστάσα] “coming up.” Αὐτῇ τῇ ὥρᾳ, i. e. at the time that Simeon uttered the above words. *Ἀνθρωπολογεῖτο* τῷ Κ. This is by some rendered, “returned thanks.” That sense, however, is confined to the *Classical* writers; and even in them has χάριν added, and is accompanied by no Dative. It is better to adopt the sense which



παιδίον ηὔξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

41. <sup>1</sup> **ΚΑΙ** ἐπορεύοντο οἱ γονεῖς αὐτοῦ καὶ ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορ- <sup>1 Deut. 16. 1. Exod. 23. 15, 17. & 34. 23. Lev. 23. 5.</sup>  
 42 τῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς  
 43 Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν  
 44 τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ  
 45 οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. Νομίσαντες δὲ αὐτὸν ἐν τῇ  
 46 συνοδίᾳ εἶναι, ἤλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγ-  
 47 γένεσι καὶ ἐν τοῖς γνωστοῖς· καὶ μὴ εὗρόντες αὐτὸν, ὑπέστρεψαν εἰς  
 48 Ἱερουσαλὴμ ζητοῦντες αὐτόν. Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον  
 49 αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα  
 50 αὐτῶν καὶ ἐπερωτῶντα αὐτούς. <sup>m Matt. 7. 28 Mark 1. 22. infr. 4. 22. 32. John 7. 15, 46</sup> Ἐξίστατο δὲ πάντες οἱ ἀκούοντες  
 51 αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν  
 52 ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας  
 53 ἡμῖν οὕτως; ἰδὼν, ὁ πατήρ σου καγὼ ὀδυνώμενοι ἐζητοῦμέν σε. Καὶ  
 54 εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ

the word bears in some kindred passages of the LXX. (as Ps. lxxix. 13,) and render, "returned praises to the Lord." The two significations, however, merge into each other. *Δύτρωσιν* here seems to include the notions of *deliverance* and *redemption*. Most of the Jews thought only of the temporal, the wiser few took it in the spiritual sense.

40. *χάρις Θεοῦ*, &c.] Raphael, Wets., Campb., and Wakef., take these words, by an idiom connected with the oblique cases of Θεός, to denote greatness or excellence, and by a common signification of χάρις (*grace*) to denote that he was of extraordinary comeliness. But there is no example of χάρις in the N. T. in any nearer sense than gracefulness of speech; which cannot here apply. Besides, χάρις τοῦ Θεοῦ is of such frequent occurrence in the N. T., (especially in St. Luke's works,) that the Evangelist would never have ventured on introducing such an idiom of Θεός as that just adverted to, in this case, since misapprehension would be sure to arise. In fact, χάρις Θεοῦ, except in a few passages where it has reference to the *miraculous gifts of the Holy Spirit*, always denotes in the N. T. the *favour of God to men*. And that it is so taken here is placed beyond doubt by a kindred passage, *infra* ver. 52.

41. *ἐπορεύοντο*.] All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded, yet used often to attend, especially at the Passover.

42. *ἀναβάντων αὐτῶν*.] The αὐτῶν includes *Jerusalem*; which, indeed, is implied in the preceding words *ὅτε ἔλθοντο* *l. δ.*; for the age of 12 years (which was considered the age of puberty, and was that when the children were put to learn some trade) was, as appears from the Rabbinical writers, that at which the above obligation was thought binding; when too they were solemnly introduced into the Church, and initiated in its doctrines and ceremonies.

43. *ἐν συνοδίᾳ*.] The word properly denotes "a *journing* together," and then, by metonymy, a *company* of fellow travellers. The Orientals express this by *Caravan*.

— *ἀνεζήτην*] "sought him out," i. e. diligently;

for the *ἀνα* is intensive. So Thucyd. ii. 8. πάντα ἀνεζητήτο.

— *τοῖς γνωστοῖς*] "acquaintance." The word very rarely occurs as a substantive, (being properly a participle or adjective) though it is found in Ps. lxxviii. 9.

46. *μεθ' ἡμ. τρεῖς*] i. e. on the 3d day. The 1st. was spent in their journey; the 2d. in their return to Jerusalem; and on the 3d. they found him.

— *ἐν τῷ ἱερῷ*.] By this is meant a *court* in which (as we learn from the Rabbinical writers) the doctors sat, for the purpose of public instruction. It is not necessary to press on the sense of ἐν μέσῳ, which may be taken to mean "among them;" viz. in the centre of an area round which the benches of the doctors were raised semicircularly. Nor are we from *ἐπερωτῶντα αὐτοὺς* to suppose any thing like *disputation*, but modest interrogation. — See Dodd. Indeed, it is plain from the Rabbinical citations in Lightf., that the Jewish doctors used such a plan of instruction as dealt much in interrogation, both on the part of the teachers and the taught. Something very similar I have noted in the following account given by Josephus of his boyhood, Life, § 2:—*Ἐγὼ δὲ συμπαιδευόμενος, εἰς μεγάλην παιδείας προέκοπτον ἐπίδοσιν, μνήμη τε καὶ συνέσει δοκῶν διαφέρειν. Ἐτι δ' ἄρα παῖς ὢν, περὶ τεσσαρεσκαίδεκατον ἔτος, διὰ τὸ φιλογράμματον ὑπὸ πάντων ἐπινοήμην, συνιδόντων αἰετῶν ἀρχιερέων καὶ τῶν τῆς πόλεως πρώτων, ὑπὲρ τοῦ παρ' ἐμοῦ περὶ τῶν νομίμων ἀκριβέστερόν τι γινώσκειν.*

47. *τῇ συνέσει*] "intelligence," "natural sagacity." So Thucyd. i. 138. φύσεως λαχὼν δηλώσας· οὐκ ἐγὼ γὰρ ξυνέσει, &c. In τῇ συνέσει καὶ ταῖς ἀποκ. there is no Hendiadys (as Kuin. imagines) but ἐν ταῖς ἀποκ. is added, to show in what that *σύνεσις* especially consisted.

49. *ἐν τοῖς τοῦ πατρὸς μου*.] Commentators are perplexed with this elliptical expression; in which there was perhaps a studied ambiguity. Some supply πράγμασι, others οὐκίσμασι. The former is well supported by Classical examples, and if this were a Classical author, it might deserve the preference; but in a Hellenistic one it cannot be admitted. Besides, the answer, according to



n Infr. 9. 45.  
4 18. 34.

o 1 Sam. 2. 26.  
supr. 1. 80.  
4 2. 40.

πατρός μου δεῖ εἶναι με; <sup>n</sup> Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα, ὃ ἐλάλη- 50  
σεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν 51  
ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα  
ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. <sup>o</sup> Καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλι- 52  
κία, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις.

III. ἘΝ ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, 1  
ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Ἰου-  
λαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰου-  
MT. MK.  
3. 1. ραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, 2  
1 ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν  
2 [τοῦ] Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ· καὶ ἦλθεν εἰς πᾶσαν τὴν περιχώρον 3  
3 2 τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἅσιν ἁμαρτιῶν· ὥς 4  
γέγραπται ἐν βίβλῳ λόγων Ἰσαΐου τοῦ προφήτου, λέγοντος· Φωνή  
βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν Κυρίου,  
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. πᾶσα φάραγξ 5  
πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθή-  
σεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεΐαν, καὶ αἱ τρα-  
χεῖαι εἰς ὁδοὺς λείας. καὶ ὄψεται πᾶσα σὰρξ τὸ σω- 6  
7 τήριον τοῦ Θεοῦ. Ἐλέγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βα- 7  
πτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν! τί ὑπέδειξεν ὑμῖν φυγεῖν  
8 ἀπὸ τῆς μελλούσης ὀργῆς; Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετα- 8  
9 νοίας· καὶ μὴ ἄρξῃσθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν  
Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων

that sense, would scarcely be suitable to the question. It is therefore better, with the ancient, and a great majority of the modern Commentators, to supply *οικήμασι*, of which ellipsis Wets. has adduced abundance of examples, both from the Classical and Scriptural writers. So Gen. xli. 51. Eccles. xlii. 10.

51. ἦν ὑποτασσόμενος αὐτοῖς.] Ἑποτάσσεσθαι is used not only of forcible and compulsory, but voluntary, subjection, as that of wives and of children. ῥήματα may here mean both sayings and doings.

52. προέκοπτε] "advanced." In this sense there is (as I observed in Recens. Synop.) a metaphor taken from the felling of trees, or clearing of thickets, to effect a passage. Ἠλικία is by some interpreted "stature;" by others, "age." The latter is *possibly* true; but it would rather have required a double καὶ before σοφία; and the former is more suitable to the context. Both may have been in the mind of the Evangelist.

III. 1. On the chronological questions connected with this passage, the reader is referred to Dr. Hales, Mr. Benson, and Mr. Townsend.

2. ἐπ' ἀρχ. "A. καὶ K.] [Comp. Acts iv. 6.] There has been much perplexity occasioned by the use, in the Gospels and also in Joseph., of phraseology expressing or implying plurality, where the Law recognised but *one*. In strict propriety there could be but *one* high priest at a time, who held the office for life. But, after the reduction of Judæa to the Roman yoke, great changes were made; and the occupants of an office, which had enjoyed almost regal authority,

were changed at the will of the conquerors. Hence some have supposed that the office had been made annual; and that Annas and Caiaphas occupying it *by turns*, each, or both, might be said to be the High Priest. This, however, is a wholly gratuitous supposition, and overturned by what is said in Joseph. Ant. xviii. 2, 2. Others think that Caiaphas was the High Priest, and Annas his Sagan, or Deputy; a title given to him by Joseph. Ant. xviii. 6, 24. And great was the dignity of the Sagan; who was allowed, upon occasion, to perform the most sacred functions of the High Priest. Others, again, imagine that the *title* is given to Annas, as being the chief of Aaron's family then alive, and being regarded as the rightful High Priest by the Jews, though Caiaphas held the *office* by appointment of the Roman Governor. These last two methods *also* proceed on supposition, and although there is nothing which *contradicts* either, there is no reason for giving a preference to either.

—ἐγένετο ῥῆμα Θ. ἐπὶ Ἰ.] "the command of the Lord was issued to John." A formula implying Divine authority, which occurs also in Jer. i. 2.

3. καὶ ἦλθεν.] "And he (accordingly) went."

4. See Is. xl. 3. John i. 23.

5. The Evangelist, it may be observed, cites this passage of the Prophet further on than Matthew and Mark, because he was writing especially for Gentile converts; and the latter part of the question was necessary to assure them, that the "salvation of God," and the participation in the privileges of the Gospel, extended to *them* as well as the Jews.

6. See Ps. xcvi. 3.



- 9 ἐγείραι τέκνα τῷ Ἀβραάμ. Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν 3. 1.  
 δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτε- 10  
 ται καὶ εἰς πῦρ βάλλεται.
- 10 Καὶ ἐπρωτῶν αὐτὸν οἱ ὄχλοι, λέγοντες· Τί οὖν ποιήσομεν; Ἀπο-  
 11 κριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι·  
 12 καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. Ἦλθον δὲ καὶ τελῶναι βαπτι-  
 13 σθῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν; Ὁ δὲ εἶπε  
 πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.  
 14 Ἐπρωτῶν δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιή-  
 σομεν; Καὶ εἶπε πρὸς αὐτούς· Μηδένα διασεύσητε, μηδὲ συκοφαν-  
 τήσητε· καὶ ἀρκεῖσθε τοῖς ὀφωνίοις ὑμῶν.
- 15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρ-  
 16 δαίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, ἀπεκρίνατο 11 7  
 ὁ Ἰωάννης ἅπασιν, λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται  
 δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑπο- 8  
 δημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ.  
 17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· 12  
 καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατα-  
 18 καύσει πυρὶ ἀσβέστω. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγε-  
 19 λίζετο τὸν λαόν. Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ  
 περὶ Ἡρωδιάδος τῆς γυναικὸς [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ, καὶ

10. [Comp. Acts ii. 37.]

11. αὐτοῖς.] And to the Pharisees more especially, as we learn from Matt. iii. 7. *Charity* is here enjoined, as a prominent part of that moral virtue in which *they* were so notoriously deficient. [Comp. 1 John iii. 17. iv. 20.]

12. The Future in *ποιήσωμεν* here and just before is to be rendered by *must* rather than *shall*; a Hebraism. The *ποιήσωμεν* of many ancient MSS., edited by Bornemann, is only a gloss. It is well observed by Bornemann: 'Neutrum est falsum, sed exquisitius futurum, quod in subsequentibus mutare librarii desierunt. Eadem est scribendi diversitas,' John vi. 5. *πῶθεν ἀγοράσομεν ἄρτους*;

13. μηδὲν πλέον — πράσσετε.] This use of *πράσσειν*, as said of *taxes*, (like *perficere* in Latin), is frequent in the Classical writers. The sense was either to *exact*, or to *collect*; the former was the idea of the payer, the latter of the receiver. The *original* sense intended seems to have been "to manage." The difference between the active and middle forms is this: the active signifies to collect for *another's* use, the middle to collect for *one's own*. *Διατάσσειν* is a *vox signata*, used of legal enactments, especially such as relate to laying on taxes. See Duker on Thucyd. iii. 70. The *παρὰ* after a comparative, or a word which implies comparison (especially *μῆζον* or *κρείττων*), is used for *ἀπὸ*, both in the Scriptural and Classical writers. The literal sense of *παρὰ* in this use is "alongside of," and juxtaposition almost implies comparison. Our Lord does not, we see, condemn their profession, but only the *abuse* of the power it gave them.

14. στρατευόμενοι.] Michaelis thinks that this denotes *tax-men* under arms, or going to battle; "for he imagines that Herod's war with Aretas had

already commenced; and that there is here reference to the troops engaged in that service. A *chronological* reason, however, may be opposed to overturn this supposition; and, moreover, the *Article* would thus be indispensable.

—μηδένα διασεύσητε.] This is by many Commentators taken to mean, "do not harass;" a signification found in the Classical writers. But some more *special* sense seems to be intended. It is therefore best explained as equivalent to, and indeed formed from, the Latin *concutere*, which has been proved to have the signification "to extort money by dint of threats." *Διασεύειν* imports extortion by threats of *violence*; *συκοφαντεῖν* that by threats of unjust accusation, false information, &c.

—ἀρκεῖσθε τοῖς ὀφωνίοις.] In the early ages a soldier's pay consisted chiefly in a *supply of food*: and was called *ὀφώνιον*, from *ὄψων*, *meat*. In process of time an equivalent in money was substituted for the supply of food; and then *ὀφώνιον*, which had originally meant *support*, came to denote *pay*; though still *some* allowances in *kind* were left the soldier; which probably opened a way to the extortion alluded to.

15. προσδοκῶντος τοῦ λαοῦ.] i. e. as the people were waiting and in suspense; so Acts xviii. 6.

16. ἅπασιν] i. e. both those there, and those at Jerusalem, who (we learn from John ii. 18.) had sent a message of inquiry. On this verse comp. John i. 26. Acts i. 5. xi. 16. xiii. 25. Is. xlv. 3. Joel ii. 28. Acts ii. 4.

18. εὐγγγ. τὸν λαόν.] "he evangelized the people," proclaimed to them the Gospel; as Acts viii. 25. Gal. i. 9.

19. Φιλίππου.] This is omitted in very many MSS., and almost all the early Editions, and has been with reason cancelled by almost every Ed-



MT. MK.

3. 1. περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, προσέθηκε καὶ τοῦτο 20  
ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

16 10 Ἐγένετο δέ, ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βα- 21  
πτισθέντος καὶ προσευχομένου, ἀνερχθῆναι τὸν οὐρανόν, καὶ καταβῆναι 22

17 11 τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὡσεὶ περιστερὰν, ἐπ' αὐτόν, καὶ  
φωνήν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπη-  
τός, ἐν σοὶ ἡρέδωκα. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα 23  
ἀρχόμενος· ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλὶ, τοῦ Ματθαί, τοῦ 24  
Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννά, τοῦ Ἰωσήφ, τοῦ Ματθαίου, τοῦ Ἀμῶς, 25  
τοῦ Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναγγαὶ, τοῦ Μαῦθ, τοῦ Ματθαίου, τοῦ 26  
Σεμεὺ, τοῦ Ἰωσήφ, τοῦ Ἰούδα, τοῦ Ἰωανῆ, τοῦ Πησά, τοῦ Ζοροβάβελ, 27  
τοῦ Σαλαθιήλ, τοῦ Νηρι, τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἰλ- 28  
μωδάμ, τοῦ Ἡρ, τοῦ Ἰωσή, τοῦ Ἰλιέξερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαί, τοῦ 29  
Λευὶ, τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἰλιακίμ, τοῦ 30  
Μελεῖ, τοῦ Μαϊνάν, τοῦ Ματθαία, τοῦ Ναθάν, τοῦ Δαβὶδ, τοῦ Ἰσ- 31  
σαί, τοῦ Νβὶδ, τοῦ Βοὸζ, τοῦ Σαλμών, τοῦ Ναυσσών, τοῦ Ἀμιναδάβ, 32  
τοῦ Ἀράμ, τοῦ Ἑσρώμ, τοῦ Φαρὲς, τοῦ Ἰούδα, τοῦ Ἰακώβ, τοῦ 34  
Ἰσαὰκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, τοῦ Σεροῦχ, τοῦ Ραγαῦ, 35  
τοῦ Φάλεκ, τοῦ Ἐβέρ, τοῦ Σαλὰ, τοῦ Καϊνάν, τοῦ Ἀρφαξὺδ, τοῦ Σήμ, 36  
τοῦ Νῶε, τοῦ Λάμεχ, τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαφὲδ, τοῦ 37  
4. Μαλελεήλ, τοῦ Καϊνάν, τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ. 38

1 IV. ἸΗΣΟΥΣ δὲ Πνεύματος ἁγίου πλήρης, ἐπέστρεψεν ἀπὸ τοῦ 1  
12 Ἰορδάνου· καὶ ἦγεντο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον ἡμέρας τεσσαρά- 2  
13

itor from Wets. to Scholz. [Comp. Matt. xiv. 3. Mark vi. 17.]

21. βαπτ. καὶ προσ.] [Comp. John i. 32.] The words καὶ προσ., which are added by St. Luke, merit attention. Our Lord, who was content to be obedient unto the Law for man, underwent the rites and performed the ceremonies of the Mosaic Law; and on the same principle underwent this baptism, because, as we find from St. Matthew, he wished to set an example to others of fulfilling all righteousness. With respect to the use of prayer, it was doubtless to set an example to others of the indispensable necessity of prayer, to make any external rites effectual. See Bp. Taylor, vol. ii. 190.

22. [Comp. Is. xlii. 1. Mark ix. 7. 2 Pet. i. 17.]

23. αὐτὸς ἦν ὁ Ἰησοῦς — ἀρχόμενος.] These words have occasioned much perplexity, not only to modern Commentators, but, (as appears from the Varr. Lectt.) to the ancient Interpreters. The phraseology is rugged; yet the harshness must not be removed by cancelling any word (for the consent of MSS. will not permit that); nor even by silencing it. Some seek to remove the difficulty by connecting αὐτὸς with ἀρχ. But this is doing violence to the construction, and yields a feeble and frigid sense. Upon the whole, no interpretation involves so little difficulty as that of the ancient and the best modern Commentators, by which αὐτὸς is construed with ἀρχ., and εἶναι understood after ἀρχ. The sense, then, is, "Jesus was beginning to be of about 30 years," i. e. he had nearly completed his 30th year. I grant that this is somewhat anomalous phraseology; but it is not more so than some other modes of expres-

sion to be found in Scripture; and was probably formed on the popular mode of speaking. There must not be an ἀπὸ supplied before ἐτῶν, (with some recent Commentators), for in this sense εἶναι carries the Genit. alone. See Matth., Gr. p. 519. Obs. 2.

— ὡς ἐνομίζετο.] This evidently alludes to his Divine origin.

— τοῦ Ἡλ.] This must mean the son-in-law of Heli, for Jacob was the father of Joseph. So Matt. i. 16. Thus this genealogy must be considered as the lineage of Mary, the daughter of Heli. On the mode of reconciling the seeming discrepancy in the genealogies, see Dr. Hales.

35. Σεροῦχ.] This (for Σαροῦχ) is found in almost all the best MSS., Versions, and early Editions, and is received by almost every Editor from Wets. to Scholz.

IV. 2. ἡμέρας τεσσαράκοντα.] These words would seem to connect with the πειραζόμενος following, as some Editors take them. But St. Matthew describes the temptation as taking place at the close of that period. Most recent Commentators attempt to remove the discrepancy by supposing the meaning to be, not that Jesus was tempted 40 days in succession, but that, at various times during those days, he was exposed to temptations, besides those which the Evangelist now proceeds to enumerate. This method, however, cannot well be admitted. At least it is better, with some ancient and modern Commentators, to connect the words with the preceding. [Comp. Exod. xxxiv. 28. 1 Kings xix. 8.] Πειραζόμενος, however, is not, I conceive, put for πειρασθῆναι,



κοντα πειραζόμενος ὑπὸ τοῦ Διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς 4. 1.  
 3 ἡμέραις ἐκεῖναις· καὶ, συντελεσθεισῶν αὐτῶν, ὕστερον ἐπεΐνασε. Καὶ 2  
 εἶπεν αὐτῷ ὁ Διάβολος· Εἰ Τὸς εἶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τούτῳ, 3  
 4 ἵνα γένηται ἄρτος. καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων· Γέ- 4  
 γραπται, ὅτι οὐκ ἐπ' ἄρτι μόνῳ ζήσεται [ὁ] ἄνθρω- 5  
 5 πος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. Καὶ ἀναγών αὐτὸν 9  
 ὁ Διάβολος εἰς ὄρος ὑψηλόν, ἔδειξεν αὐτῷ πάσας τὰς βισιλείας τῆς 9  
 6 οἰκουμένης ἐν στιγμῇ χρόνου· καὶ εἶπεν αὐτῷ ὁ Διάβολος· Σοὶ δώσω 9  
 7 τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέ-  
 7 δοται, καὶ ὃ ἐὰν θέλω, δίδωμι αὐτήν. Σὺ οὖν ἐὰν προσκυνήσης 10  
 8 ἐνώπιόν μου, ἔσται σου \* πᾶσα. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰη- 10  
 σοῦς· Τραγε ὀπίσω μου, Σατανᾶ· γέγραπται [γάρ]· Προσκυ-  
 νήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λα- 9  
 9 τρεύσεις. Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ 5  
 τὸ πτερυγίον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ [ὁ] Τὸς εἶ τοῦ Θεοῦ, 6  
 10 βάλε σεαυτὸν ἐντεῦθεν κάτω· γέγραπται γάρ· Ὅτι τοῖς ἁγγέ-  
 λοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ διαφυλάξαι σε· 11  
 11 καὶ [ὅτι] ἐπὶ χειρῶν ἁρουσί σε, μή ποτε προσκό-  
 12 ψῃς πρὸς λίθον τὸν πόδα σου. Καὶ ἀποκριθεὶς εἶπεν  
 αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται· Οὐκ ἐκπειράσεις Κύριον 7  
 13 τὸν Θεόν σου. Καὶ συντελέσας πάντα πειρασμὸν ὁ Διάβολος, 11  
 ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.  
 14 ΚΑΙ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν  
 Γαλιλαίαν· καὶ φήμῃ ἐξηλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 12 14  
 15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάν-  
 16 των. <sup>a</sup> Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσὶλ-  
 θε, κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συνα-  
 17 γωγὴν, καὶ ἀνέστη ἀναγνῶσαι. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἰσαΐου

a Matt. 2. 23.  
 & 13. 54.  
 Mark 6. 1.  
 John 4. 43.  
 Neh. 8. 5, 6.

but is a *nominativus pendens*, for Genit. absolute. This mode of taking the passage is confirmed by Mark i. 12. who here follows Luke: καὶ ἦν ἐν τῇ ῥήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ. Moreover, at πειραζόμενος is implied τότε from the context. That, however, will not, as in the case of διὰ ἡ. τεσσ., involve any contradiction; since what takes place at the close of any period of time is understood, populariter, to fall within that term. I must further observe, that in ἤγερτο just before, there seems to be included (per significationem pregnantem) καὶ ἦν scil. ἐκεῖ, which is expressed by Mark.

4. ὁ ἄνθρωπος.] The ὁ is omitted in very many of the best MSS., and cancelled by Matth., Griesb., and Scholz. But there is not sufficient authority to cancel it. [Comp. Deut. viii. 3.]

6. καὶ τὴν δόξαν αὐτῶν] scil. βασιλειῶν. We may paraphrase, "and the glory which will proceed from the government of them."

7. πάντα.] This (for the common reading πάντα) is found in almost all the best MSS., with several Versions, Fathers, and early Edd. It has also been received by Wets., Matth., Griesb., and others, down to Scholz, to whose authority I have yielded. Indeed, as being the more difficult reading,

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it seems to deserve the preference. Yet πάντα may be defended, as being more natural, and agreeable to the popular style; though propriety requires πᾶσα as referred to ἐξουσίαν.

8. γάρ.] See Deut. vi. 13. 1 Sam. vii. 3. This and the ὁ in the next verse are omitted in the best MSS., and cancelled by almost all the recent Editors.

10. See Ps. xci. 11.

11. The εἶ is not found in very many MSS., early Edd., and Versions, and is cancelled by Matthæi. It seems to have come from the margin, and to have originated from those Critics who read γέγραπται γάρ εἶ — ἐντελεῖται; thus regarding the words as not strictly speaking a quotation, but only a report of the sense. And thus the εἶ would require to be repeated. But it should seem that there is an actual quotation, and therefore the εἶ is pleonastic; on which see Wahl's Clavis by Robinson.

12. See Deut. vi. 16.

14. ἐν τῇ δυνάμει τοῦ Πν.] "under the influence of the Spirit." Καθ' ὅλης, throughout, over all. This sense occurs also in Acts ix. 31, and is sometimes found in the later Classical writers.

15. δοξαζόμενος] for ἐν δόξῃ ὦν



τοῦ προφήτου· καὶ ἀναπύξας τὸ βιβλίον εἶρε τὸν τόπον οὗ ἦν  
 γεγραμμένον· <sup>b</sup> Πνεῦμα Κυρίου ἐπ' ἐμέ· οὐ εἵνεκεν 18  
 ἔχρισέ με \* εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ  
 με ἰάσασθαι τοὺς συνετρισμένους τὴν καρδίαν·  
 κηρύξαι αἰχμαλώτοις ἄφρσιν, καὶ τυφλοῖς ἀνάβλε-  
 ψιν· ἀποστεῖλαι τεθραυσμένους ἐν ἀφ᾽ ἑσεί· <sup>c</sup> κηρύ- 19  
 ξαι ἐν ἑαυτὸν Κυρίου δεκτόν. Καὶ πύξας τὸ βιβλίον, 20  
 ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλ-  
 μοὶ ἦσαν ἀτειζόντες αὐτῷ. <sup>d</sup> Ἦρξατο δὲ λέγειν πρὸς αὐτούς· <sup>e</sup> Ὅτι 21  
 σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. <sup>d</sup> Καὶ πάντες 22  
 ἐμαρτίζουσιν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς  
 ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν

17. βιβλίον.] The βιβλία of the Hebrews, and indeed of the ancients in general, were *rolls* fastened to two laths with handles; by holding which in his hand, the reader could roll, or unroll the book at his pleasure.

18. ἔχρισέ με εὐαγγ.] This portion, taken from Is. lxi. 1, was selected by Jesus, in order to draw the attention of the people, and to show its fulfilment in himself: as also with allusion to the *reason* why he was called Christ, and his Religion termed the Gospel. Its application to the Messiah is acknowledged by the best Jewish Expositors. Indeed, the prophecy throughout admits of a *spiritual* interpretation, and an application to all times and all people.

—ἔχρισαι.] This term signifies, not so much being *anointed*, as *inaugurated*, *introduced* into an office; which, in the case of eminent persons (as kings, prophets, priests, &c.) was always conferred by *unction*.

—εὐαγγελίσασθαι.] Very many MSS. and early Eod. have the common reading εὐαγγελίσασθαι. But the other is preferred by almost all Editors from Matth. to Scholz.

—ἰάσασθαι—καρδίαν.] These words are omitted in a few MSS., Versions, and Fathers, and have been rejected by Grot. and Mill, and cancelled by Griesb. and others; but most rashly, since they are found both in the Heb. and LXX., and, as they are only omitted in *six* MSS., we may impute the omission merely to the carelessness of the Scribes. The words probably formed *one line* of the Archetype; and on that account might be the more easily omitted; especially as the line before began with a word of the same ending as that which commenced this; namely, εὐαγγελίσασθαι. From the same cause have arisen thousands of *lacunæ* in the Classical writers. Moreover, the words are required by the *parallelism*; in which πτωχοῖς and συνετρ. τὴν καρδίαν correspond to each other, the latter signifying the afflicted, or *contrite*, the former the distressed or *poor in spirit*; according as the *literal* or the *spiritual* sense be adopted. Σιν. is occasionally found even in the Classical writers, in a metaphorical sense, of mental sorrow.

The correspondent terms which follow, αἰχμαλώτοις, τυφλοῖς, and τεθραυσμένους, have likewise a double sense. Ἀφ᾽ ἑσεί, in the sense of *deliverance from captivity*, is found also in the Classical writers. With respect to τυφλοῖς, the sense of the *Hebrew*, “those who are bound,” is greatly preferable, though the other may be justified, by

taking the term to denote those who are as it were blind with long confinement in dark dungeons. In the spiritual sense, αἰχμ. will denote those who are bound with the chain of sin; and τυφλοῖς those who are blinded by sin and Satan; namely, the “blind people that have eyes,” (Is. xliii. 8,) or those that “seeing, see not.” (Matt. xiii. 13.) The next clause ἀποστεῖλαι—ἀφ᾽ ἑσεί is not found in either the Heb. or LXX. in *this* passage, though it is at C. 58. It was, no doubt, inserted, in reading, from that passage, as illustrative. As to the conjecture of Owen, that the words are a gloss, it is unfounded; and as to that of Randolph, that the Hebrew formerly contained a clause to this effect, is too hypothetical. Ἐν ἀφ᾽ ἑσεί is not, as most Commentators imagine, for εἰς ἀφ᾽ ἑσεί; but may be rendered “in freedom,” a phrase for the adjective free.

19. κηρύξαι—δεκτόν.] This sums up the whole of the above, in words which contain an allusion to the *year of Jubilee*; when, by sound of trumpet, was proclaimed deliverance, and restoration of every kind. Thus it is meant, that the Gospel is to the Law what the Jubilee year was as compared to all others. In the application, ἐν ἑαυτῷ will denote *time* generally. Δεκτόν is for ἀριστόν, as 2 Cor. vi. 2. καιρὸς δεκτός. The word is not found in the Classical writers.

20. ἐκάθισε.] As those did, who proceeded to address some instruction to the people, after having read the portion of Scripture. See Vitringa de Syn. Jud., p. 899.

21. ἐν τοῖς ὠσὶν ὑμῶν.] E. V. “in your hearing.” And so most Commentators take it. But that involves a very harsh *catchword*, and it is better (with the Syr., Beng., De Dieu, and Campb.) to render, “which ye have heard;” literally, “which is now in your ears.” Thus we must suppose an ellipsis of the relative. But this, however frequent in *Hebrew*, is very rare in *Greek*; and would here be so harsh, that I would rather suppose an *h* had slipped out after αὐτῷ. The *h* twice occurring just before would make this the more easily absorbed. The Syriac Translator certainly had it in his copy.

22. μαρτυροῦν α.] Μαρτυρεῖν with a Dative signifies “to bear testimony to, or for,” and almost always implies *in favor of*. The word here expresses *commendation* on the grounds afterwards mentioned. Ἐθαύμαζον ἐπὶ, &c. is exegetical of the preceding. This syntag of θαυμάζειν with ἐπὶ, (*at*) occurs also in Mark xii. 17, and sometimes in the Classical writers. διὰ or ἐν is more usual.



- 23 ὁ υἱὸς Ἰωσήφ ; <sup>a</sup> Καὶ εἶπε πρὸς αὐτούς · Πάντως ἐρεῖτέ μοι τὴν <sup>e</sup> Matt. 4. 13. παραβολὴν ταύτην · Ἰατρὲ θεράπευσον σεαυτὸν · ὅσα ἠκούσαμεν γε- & 13. 54.  
νόμμενα ἐν τῇ Καπερναοὺμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.
- 24 Ἐἶπε δέ · Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ <sup>f</sup> Matt. 13. 57.  
πατρίδι αὐτοῦ. <sup>g</sup> Ἐπ' ἀληθείας δὲ λέγω ὑμῖν · πολλαὶ χῆραι ἦσαν ἐν <sup>Mark 6. 4.</sup>  
ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτῇ τριά <sup>John 4. 44.</sup>  
καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν · καὶ πρὸς <sup>g 1 Kings 17. 7.</sup>  
οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς <sup>Jam. 5. 17.</sup>  
γυναικὰ χήραν. <sup>h</sup> Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προ- <sup>h 2 Kings 5. 14.</sup>  
φήτου ἐν τῷ Ἰσραὴλ · καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ  
28 Σύρος. Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες  
29 ταῦτα. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως · καὶ ἤγαγον  
αὐτὸν ἕως [τῆς] ὁφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὀχυροδόμητο,  
30 εἰς τὸ κατακρημνίσαι αὐτόν · αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, MK.  
ἐπορεύετο. 1.
- 31 **ΚΑΙ** κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας · καὶ ἦν δι- 21  
32 δάσκων αὐτοὺς ἐν τοῖς σάββασι. Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ 22  
33 αὐτοῦ · ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. Καὶ ἐν τῇ συναγωγῇ ἦν 23  
ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ  
34 μεγάλῃ, λέγων · Ἐὰ τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ ; ἦλθες 24  
35 ἀπολέσαι ἡμᾶς ; οἶδά σε τίς εἶ · ὁ ἅγιος τοῦ Θεοῦ. Καὶ ἐπετίμησεν 25  
αὐτῷ ὁ Ἰησοῦς, λέγων · Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ. Καὶ ῥίψαν 26  
αὐτὸν τὸ δαιμόνιον εἰς [τὸ] μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν 27  
36 αὐτόν. Καὶ ἐγένετο θάμβος ἐπὶ πάντας · καὶ συνεκάλουν πρὸς ἀλλή-  
λους, λέγοντες · Τίς ὁ λόγος οὗτος ; ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει

Τῆς χάριτος is a Genit. of a substantive put for an adjective (graceful and eloquent.)

23. ποιήσον ὧδε] i. e. as a full proof that thou art the personage foretold by Isaiah.

24. οὐδεὶς προφ., &c.] This is the first argument in answer to the objection supposed at v. 23.

25. This and the next two verses form (as Mr. Holden observes) our Lord's next argument: namely, that God has a right, and will dispense his extraordinary favours as he pleases, and this he does in a way which sometimes appears strange to men's judgment, but is consistent with perfect wisdom and equity; as in the instance which Jesus cites from 1 Kings xvii. 9, and 2 Kings v. 1 — 14. [Comp. James v. 17.]

— Ἐπ' ἀληθείας] for ἐν ἀληθείᾳ, i. e. ἀληθῶς or ἁπλῶς, as elsewhere in the N. T. and sometimes in the Classical writers. Ἐτη — ἕξ. Our Lord is here showing by examples, that God most frequently communicates his extraordinary benefits to those who are capable of receiving them, passing over the unworthy. In ἐκλείσθη we have a metaphor occurring also in Rev. xi. 6. and Ecclesi. xlviii. 3. Ὁ, for ὥστε, as with the same syntax (the Indicative) in Mark iv. 27, and Heb. iii. 11.

Ἐ μὴ ἐβλάψεν] On this use of ἄ μὴ preceded by a negative sentence, and involving an ellipsis in which the verb is repeated, see Viger, p. 510, and Wahl. Γυναικὰ χήραν is not a pleonasm, but a primitive or *ante pleon.* like the old Latin *vidua mulier* in Terence, and our *widow woman*.

29. ἐξέβαλον] “drove or hurried him.” Καὶ ἤγαγον should be rendered, “and they were leading or taking him,” &c. &c.

— ὁφρύος.] This was one of the terms denoting parts of the body (others are *μαστὸς, δειρὰς, πούς, πτέρνα*, and the Latin *dorsum, venter, caput, pes*), but applied to describe various objects in nature, especially hills. The τῆς before ὁφρύος is not found in very many MSS. and the early Edd., and is cancelled by most recent Editors.

— κατακρημνίσαι.] This was, indeed, as among the Romans, a death sometimes adjudged by the law; but, in the present case, it would have been a tumultuary proceeding, like the stoning of Stephen.

30. διελθὼν διὰ μέσου αὐτῶν.] Whether by any supernatural power, is not said, but it seems to be implied. Though most recent Commentators (and Tertullian of old) discountenance that idea. They think that *διελθὼν* may denote “gliding through them.” See John ix. 59, and Note.

33. πνεῦμα δαιμονίου &c.] This is a blending of two synonymous expressions, for the sake of greater significancy.

35. τὸ.] The word is omitted in most of the ancient MSS., and almost all the early Edd., and is cancelled by Wets., Matth., Griesb., and other Editors, down to Scholz. Μηδὲν βλάψαν α., “after having done him no hurt.”

36. θαύμα.] i. e. a mingled feeling of amazement and awe.



MT. MK.

8. 1. ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται. Καὶ ἐξεπορεύετο 37  
 28 ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
- 14 29 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. 38  
 30 [ἡ] πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ. Καὶ  
 31 ἠρώτησαν αὐτὸν περὶ αὐτῆς. Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ 39  
 15 πυρετῷ, καὶ ἄφῃκεν αὐτήν. παραχρῆμα δὲ ἀναστῆσα διηκόνει αὐτοῖς.
- 16 32 Δύοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικί- 40  
 34 λαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐν ἑκάστῳ αὐτῶν τὰς χεῖρας  
 ἐπιθεῖς, ἐθεράπευσεν αὐτούς. Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, 41  
 κρᾶζοντα καὶ λέγοντα· "Οὐ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. καὶ  
 ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.
- 35 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ 42  
 36 ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἤλθον ἕως αὐτοῦ· καὶ κατεῖχον αὐτόν,  
 37 τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. Ὁ δὲ εἶπε πρὸς αὐτούς· "Οτι καὶ 43  
 38 ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ·  
 39 ὅτι εἰς τοῦτο ἀπέσταλμαι. Καὶ ἦν κηρύσσω ἐν ταῖς συναγωγαῖς τῆς 44  
 Γαλιλαίας.

Matt. 13. 22.  
Mark 4. 1.Matt. 4. 18.  
Mark 1. 16.

c John 21. 6.

V. <sup>a</sup> Εἶπεν δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ αζουεῖν 1  
 τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐσιῶς παρὰ τὴν λίμνην Γεννησαρέτ.

<sup>b</sup> Καὶ εἶδε δύο πλοῖα ἐσιῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλιεῖς ἀποβάν- 2  
 τες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα. Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, 3  
 ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον·  
 καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. "Ὡς δὲ ἐπαύσατο 4  
 λαλῶν, εἶπε πρὸς τὸν Σίμονα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλά-  
 σατε τὰ δίκτυα ὑμῶν εἰς ἄβυσσον. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν 5  
 αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιήσαντες, οὐδὲν ἐλάβομεν·

38. ἡ πενθ.] The *h* is not found in most of the ancient MSS. and in the Ed. Princ., and other early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz.

39. ἐπετίμη. τῷ πυρετῷ.] A highly figurative expression, signifying he put a stop to the violence of the fever.

41. σὺ εἶ.] Comp. Mark iii. 11. Why the demons here confess the power of their Conqueror, and proclaim him to be the promised MESSIAH, was in order to impede his ministry. On which account Jesus checks them, and commands them to be silent. See Bp. Warburton Sermon. Vol. X. p. 145.

V. What is related in the 11 first vv. of this Ch. agrees with what is narrated at Matt. v. 18. 22. (where see Note) and Mark i. 16—20. On which Dr. Townson observes, that the Evangelists vary only in the *number*, or choice of *circumstances*; and wrote from the same idea of the *fact* which they lay before us.

2. ἐσιῶτα] i. e. as opposed to being in motion. Compare viii. 38. The Greeks used *σῆναι*, and the Latins *stare*, to express the situation of ships, whether at anchor or fastened on shore. See Recens. Synop. Ἀπέπλυναν, "had washed," i. e. had been washing. The *ἀπ* in ἀπέπλ. signifies *off*, with respect to the filth of the fish, &c. Διέκρυον,

Valekn. remarks, is from *δέδικται*, preterite of *δίδω*, *facio*, q. d. a casting net.

3. ἐπαναγαγεῖν.] Sub. ναῦν. I have in Recens. Synop. compared Herodot. vii. 100. τὰς δὲ νῆας οἱ ναυαρχοὶ ἀναγαγόντες ὅσον τι (I conjecture *γε*) *τίσσερα* πλέθρα ἀπὸ τοῦ αἰγιαλοῦ. The *ἐπὶ* is equivalent to our *in* in composition. On this term, and on *ἀναγεῖν* and *καταγεῖν*, which signify to *bring to land*, see my Note on Thucyd. Vol. I. p. 52. Transl.

4. ἐπανάγαγε — καὶ χαλάσατε.] This change from the singular to the plural, Bornaemann accounts for thus: "In altum enim navigat, qui eo gubernaculum dirigit, h. l. Simon, sed ad retia projicienda pluribus hominibus opus erat, qui in navi versabantur." Χαλῶν is a vox sol. de hac re, though *καθίνα* and *ρίπτειν* are also used. Ἄγρᾳ signifies the *prey* taken or caught, like *captura* in Pliny, cited by Kuin. So also Lucian Pisc. § 47. Ἀλιεῖσιν διδόντας; σιώπησον, καὶ τὴν ἄβυσσον πρίμνε.

5. ἐπιστάτα.] Ἐπιστάτης properly denotes one who is set over any *persons* or *business*, as here that of instruction; and is thus equivalent to *master* or *teacher*, διδάσκαλος, used by the other Evangelist. The latter sense is rather rare in the Classical writers; when it *does* occur, it denotes a *professor* of any art, as opposed to a novice. Ῥῆματι, command. So the Heb. רִצְוָה. This is



- 6 ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων πολὺ· διεῤῥήγνυτο δὲ τὸ δίκτυον αὐτῶν,  
7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα,  
8 ὥστε βυθίζεσθαι αὐτά. Ἰδὼν δὲ Σίμων Πέτρος, προσέειπε τοῖς γόνυσι τοῦ Ἰησοῦ, λέγων· Ἐξέλθε ἀπ' ἐμοῦ ὅτι ἄνθρωπος ἁμαρτωλὸς εἰμι,  
9 Κύριε. Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ  
10 τῇ ἄγρᾳ τῶν ἰχθύων ἢ συνέλαβον. <sup>d Jer. 16. 16. Ezek. 47. 9. Matt. 4. 19. Mark 1. 17.</sup> Ὅμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεδεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ  
11 <sup>e Matt. 4. 20 & 19. 27. Mark 10. 28. infr. 18. 28.</sup> ζωγρῶν. <sup>MT. MK</sup> Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.  
12 ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδὼν ἄνθρω 8. 1.  
πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδέηθη 2 40  
13 αὐτοῦ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. Καὶ ἐκτείνας 3 41  
τὴν χεῖρα ἤψατο αὐτοῦ, εἰπὼν· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ  
14 λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· 4 44  
ἀλλὰ ἀπελθὼν δειῶσον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ κα-  
15 θαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς· Διήρ- 45  
χετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ  
ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν·  
16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.  
17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν  
καθηήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης

not, however, merely a Hebraism, since it is found in a monumental inscription in Herodot. vii. 228. *κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι*.

6. *συνέκλεισαν*.] This and the Latin *concludere* are terms appropriate to hunting and fishing; of which examples are cited by Wets. The reading *πλῆθος ἰχθύων* for *ἰχθύων πλῆθος* is found in all the best MSS. and early Edd., and is adopted by the most eminent Editors.

— *διεῤῥήγνυτο*] “was breaking,” had begun to break, or had well nigh broke.

7. *κατένευσαν*.] Literally, made signs with their hands, beckoned. See Note supra i. 22. Τοῦ ἰδόντος. Sub. *ἐνκα*, for *ἐνα* with a Subjunctive. *Συλλαβέσθαι*, to take hold of with, i. e. help them. The verb has, in complete construction, a *Dative of the person* governed of the *acc* in composition, a *Genitive of the thing* dependent upon *πρὸς* understood, and an Accusative of the thing dependent on *κατὰ* understood. But in the best Greek writers the Accus. is found almost always omitted, not unfrequently the Genit.; and sometimes all three. “*Ὅτε βυθίζεσθαι*, “so that they were sinking,” i. e. ready to sink. The Infinitive present sometimes corresponds to the Imperfect rather than the Present.

8. *Ἐξέλθε ἀπ' ἐμοῦ*.] Valckn. takes this to be a popular phrase for “depart from my ship;” *ἐξελεθῆναι ἐκ τινὸς* and *ἐξελεθῆναι ἀπὸ τινός* being used to denote entrance to, or departure from, any one's house; as Luke i. 28. *ἐξελεθῶν πρὸς αὐτήν*. Acts xvi. 40. *ἐξελεθὼν ἐκ τῆς Αὐδίας*. This proof, however, as regards the phrase *ἐξελεθῶν ἀπὸ* is defective,

and the sense in question would here be frigid. But it is of more importance to advert to the object of this request. To refer it, with most modern Commentators, to Peter's *superstitious fears of death* or some heavy calamity, as having seen a supernatural being, is neither doing justice to the Apostle, nor is warranted by the context; which requires the more judicious view taken by Euthym., Capell., Grot., Lightf., Dodd., Rosenm., and Kuin., who regard it as an exclamation indicative of profound humility and deep reverence, as of one unworthy to appear in the presence of so great a personage. Thus his casting himself at Jesus' feet may be regarded as adoration to a Divine person. The *θάμβος* which follows imports, not (as Kuin. explains) *horror*, but a *mixed feeling of amazement and awe*.

9. *περιέσχεν*.] “possessed,” as 2 Macc. iv. 16 Compare Homer, *θάμβος δ' ἔχεν εἰσορῶντας*.

10. *ἀνθρώπων ἔση ζωγρῶν*.] A most apt and lively metaphor. Though, indeed, terms of hunting and fishing are, by the Greek and Hebrew writers, sometimes used of those who attach men to themselves, or others; as I have in Recens. Sy nop. proved and illustrated by numerous origins, examples from Xenoph., Diog. Laert., Plut., Ælian, and others. The words are well rendered by Dr. Parr, Sermon, “[Ye have been catching fish, to destroy them;] henceforth ye shall catch men, to save them.”

14. *ἀλλὰ ἀπελθὼν δειῶσον*.] This change of the construction from the *indirecta* to the *directa oratio* is sanctioned by the usage of the best Classi-



MT. MK.

9. 2. κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις  
2 3 Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ 18  
κλίνης ἄνθρωπον, ὃς ἦν παραλελυμένος· καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν  
4 καὶ θεῖναι ἐνώπιον αὐτοῦ· καὶ μὴ εὐρόντες [διὰ] † ποίας εἰσενέγκω- 19  
σιν αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων  
καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.  
5 Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ· Ἄνθρωπε, ἀφείνται σοι αἱ 20  
3 6 ἁμαρτίαι σου. Καὶ ἤρξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φα- 21  
7 ρισαῖοι, λέγοντες· Τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας; τίς δύναται  
4 8 ἀφίεναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός; Ἐπιγινόντες δὲ ὁ Ἰησοῦς τοὺς 22  
διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε  
5 9 ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν ἐνκοπώτερον, εἰπεῖν· Ἀφείνται σοι 23  
6 10 αἱ ἁμαρτίαι σου· ἢ εἰπεῖν· Ἐγείρε καὶ περιπάτει; ἵνα δὲ εἰδῇτε ὅτι 24  
ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας,  
11 (εἶπε τῷ παραλελυμένῳ) Σοὶ λέγω· ἔγείρε, καὶ ἄρας τὸ κλινιδίον  
7 12 σου, πορεύου εἰς τὸν οἶκόν σου. Καὶ παρακλήμα ἀναστὰς ἐνώπιον 25  
αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων  
8 τὸν Θεόν. Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδοξάζον τὸν Θεόν, καὶ 26  
ἐπλήσθησαν φόβου, λέγοντες· Ὅτι εἶδομεν παράδοξα σήμερον.  
9 13 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευὴν καθή- 27  
14 μενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι. Καὶ κατα- 28  
10 15 λιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐποίησε δοχὴν μεγάλην 29  
[ὃ] Λευὴς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολλὸς καὶ  
ἄλλων, οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. Καὶ ἐγόγγυζον οἱ Γραμμα- 30  
11 16 τεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες·  
12 17 Διὰ τί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; Καὶ ἀποκρι- 31  
θεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς· Οὐ χρειὰν ἔχουσιν οἱ ὑγιαίνοντες

cal writers. It may be regarded as a relic of the inartificial simplicity of primitive diction. [*Comp.* Levit. xiii. 2. xiv. 2, 21, 22.]

17. καὶ δύναμις — αὐτοῦς.] Render, "and the power of the Lord was (exerted) to heal them." By Κύριον some understand *God*. But that would require μετ' αὐτοῦ (i. e. Christ) to be supplied; an ellipse which can by no means be admitted. By αὐτοῦς must, (as the recent Commentators have seen) be understood, not the Pharisees, but the sick. Thus (Kuin. observes) the Hebrews use the pronoun relative when there is no antecedent noun, though it may be easily be understood from the context. This is very true, and the idiom is by no means confined to the *Hebrew* writers; but it is here not applicable, for αὐτοῦς plainly has reference to the αὐτῶν (i. e. ἀσθενῶν) at ver. 15.

19. διὰ.] This is omitted in very many MSS. and early Edd., and is cancelled by Matth., Griesb., Vat., Tittm., Scholz; and with reason; for it is plainly an addition of the Scholiasts, as *infra* xix. 4. Since, however, the ellipse of διὰ is harsh, I am inclined to suspect that ποίας is not the true reading, but ποία, sub. δὲ, which, though not noted from any of the MSS., seems to have been read by the Italic and Vulgate Translators, who render "quâ parte." The ε might easily have arisen from the ε following. My conjecture

is confirmed by the opinion of Bornem., who cites Schaefer on Apoll. Rhod. i. 934. in proof that ποία (sub. μέντι vel τίτι) may mean, "quânam parte?" And there is little doubt but that, in the common dialect, the word was also used *extra interrogationem*, for *quâ* parte.

26. ἔκστασις ἔλαβεν αὐτῷ.] So Hom. II. λ. 402. φόβος ἔλλαβε πάντας. Mangey conjectures that one of the two words φόβος and ἔκστασις is a gloss on the other. But the ideas are (as Grot., observes) very different. They were struck with *wonder* at the thing done, and full of *reverence* at the Divine power. ἔκστασις signifies, exceeding great wonder. So Menander in Stobæi Serm. cxi. p. 556. 25. πάντα ἢ τὰ μὴ προσδοκῶμεν ἔκστασιν φέρει. Παράδοξα. This denotes what is *παρὰ ὁλῶν*, beyond one's expectation, and, from the adjunct, *unusual*, *wonderful*.

29. δοχὴν] "an entertainment;" from διχέσθαι, to receive or entertain guests. Ὁ Λεῦθ. The ε is omitted in many MSS. and early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., and Scholz. Yet its insertion is agreeable to the strictest propriety of the language.

30. αὐτῶν.] i. e. the persons present, the Capernaumites. Some MSS. and the Edit. Princ. have τῶν before τελωνῶν, which is received by Matth., Griesb., and Scholz.



	MT.	MK.
32 ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ 9. 2		
33 ἁμαρτωλοὺς εἰς μετάνοιαν. Οἱ δὲ εἶπον πρὸς αὐτόν· Διὰ τί οἱ μαθηταὶ 14 18		
Ἰωάννου νηστεύουσι πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν		
34 Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; Ὁ δὲ εἶπε πρὸς 15 19		
αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' 20		
35 αὐτῶν ἐστί, ποιῆσαι νηστεύειν; Ἐλεύσονται δὲ ἡμέραι [καὶ] ὅταν 20		
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς		
36 ἡμέραις. Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα 16 21		
ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μῆγε, καὶ τὸ		
καινὸν σκίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ τὸ ἐπίβλημα τὸ ἀπὸ τοῦ		
37 καινοῦ. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ 17 22		
μῆγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ		
38 ἀσκοὶ ἀπολύνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον, καὶ		
39 ἀμφότεροι συντηροῦνται. Καὶ οὐδεὶς πῶν παλαιὸν εὐθέως θέλει νέον· 12.		
λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.		
1 VI. ἘΓΕΝΕΤΟ δὲ, ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐ- 1 23		
τὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχνας,		
2 καὶ ἦσθιον, ψάλλοντες ταῖς χερσὶ. τινὲς δὲ τῶν Φαρισαίων εἶπον αὐ- 2 24		
3 τοῖς· Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; Καὶ ἀπο- 3 25		
κριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε		

31. οὐ χρεῖαν ἔχουσιν, &c.] See Note on Matt. ix. 12. To the parallel sentiments adduced by the Commentators, I add a very apposite one (applied to Diogenes) from Dio Chrys. Orat. viii. p. 131. Morell. 'Εώρα γὰρ ὅτι πλείστοι ἄνθρωποι ἐκεῖ (i. e. Corinth) συνίαισι διὰ τοὺς λιμένας καὶ τὰς ἐταίρας· δεῖν οὖν φρόνιμον ἄνδρα, ἥπερ τὸν ἀγαθὸν ἰατρόν, ὅπου πολλοὶ νοσοῦσιν, ἐκείσε ἵκναι βοηθήσοντα, οὕτως ὅπου πλείστοι εἰσὶν ἀφρονέστεροι, ἐκεῖ μάλιστα ἀποδημεῖν, ἐξελέγχοντα καὶ κολάζοντα τὴν ἀνομίαν αὐτῶν.

34. See Is. lxii. 5. 2 Cor. xi. 2.

35. καὶ ὅταν ἀπ.] The καὶ is omitted in several MSS. and the greater part of the Versions; and in most of those it is inserted before τότε, exactly as in the parallel passages of Matthew and Mark, and as, I conceive, the Evangelist wrote; for it is difficult to account for a καὶ here. To call it a *Hebrew pleonasm* is but to shuffle over the difficulty. And yet it cannot well be rendered *nempe*, with some, or *et quidem* with others. To construe it with τότε (as do Homberg and Abresch.) is doing utter violence to the construction. It should seem that the καὶ was first omitted by accident, then written in the margin as to be inserted, and finally brought in at a wrong place.

— τότε — ἐν ἑκ. τ. ἡμῶσις.] Bornem. compares a similar pleonasm from Demosth. de Cor. p. 238. τότε τοῖνον κατ' ἑκείνον τὸν καιρὸν. However, such are not properly called *pleonasms*, since the verbiage, as he calls it, is *intensive*.

36. ἐπίβλημα.] This is omitted in many MSS. and is cancelled by Wets., Mill, Markl., Matth., and Tittm., but retained by Scholz and Gratz, though with a mark of probable expunction. Certainly to cancel it is very objectionable. It would be harsh, and inconsistent with the plain style of Scripture to supply a noun from such a distance. Besides, the word is found in all the Versions, except two later ones of little authority, and more

than 3-4ths of the MSS., including some of the most ancient. I cannot therefore but suspect that the omission was accidental. The cause of it will immediately appear, if we consider that many MSS. and Edd. have τὸ ἐπίβλημα; for it is obvious how easily the word ἐπίβλημα might be lost by means of the two τὸ's. Thus those very MSS. in which this word is omitted bear testimony of the existence of the first τὸ in their Archetype. I have therefore admitted it into the text.

39. Of this illustration, (which is confined to Luke,) the scope, as the best ancient and modern Commentators agree, is of a piece with the preceding doctrine; namely, that all things should be suited to *circumstances*, and that as use forms the taste, so men's long accustomed modes are not speedily to be changed, nor can they be suddenly initiated into austerities.

VI. 1. ἐν σαββάτῳ δευτ.] It is impossible for me to notice, much less review, the very numerous interpretations which have been propounded of this obscure expression; nor is it *necessary*; since the only one that has any semblance of truth is that of Theophyl. and Euthym., among the ancients, and Scaliger, Lightf., Casaub., Whitby, Schleus., Kuin., &c. of the moderns, namely, that the sense is the *first* Sabbath after the *second* day of unleavened bread; namely, that on which the *wave sheaf* was commanded to be offered up, and from which, and not the *first* day of the Passover, the fifty days were reckoned to the Pentecost. Hence it is no wonder that all the Sabbaths from the Passover to the Pentecost, should have taken their appellation ἀπὸ τῆς δευτέρας τοῦ πάσχατος.

— ψάλλοντες.] This word is of rare occurrence. Yet it is adduced from Nicand. Ther. 590 and 629, and καταψ. from Herodot. iv. 75



MT. MK.

12. 2. Λατῖδ, ὁποῖτε ἐπείρασιν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; ὥς εἰσῆλθεν 4  
 4 26 εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ  
 ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ· οὓς οὐκ ἔξιπι φαγεῖν εἰ μὴ  
 8 28 μόνους τοὺς ἱερεῖς; Καὶ ἔλεγεν αὐτοῖς· Ὅτι κρείστος ἐστὶν ὁ Πῶς τοῦ 5  
 3. ἀνθρώπου καὶ τοῦ σαββάτου.
- 9 1 ἘΓΕΝΕΤΟ δέ, καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συ- 6  
 ναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ  
 2 δεξιὰ ἦν ξηρά. Παρεστήθουν δέ [αὐτὸν] οἱ Γραμματεῖς καὶ οἱ Φαρι- 7  
 σαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὗρωσι κατηγορίαν αὐτοῦ.
- 3 Αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξη- 8  
 4 ρὰν ἔχοντι τὴν χεῖρα· Ἐγείραι καὶ στήθι εἰς τὸ μέσον. ὁ δὲ ἀναστὰς  
 ἔστη. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω ὑμᾶς τι· ἔξεστι 9  
 5 τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἄπο-  
 13 λέσαι; Καὶ περιβλεψάμενος πάντας αὐτούς, εἶπεν \* αὐτῷ· Ἐκτείνον 10  
 14 6 τὴν χεῖρά σου· ὁ δὲ ἐποίησεν οὕτω. καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ  
 [ὕγιης] ὥς ἡ ἄλλη. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ δειλάλουν 11  
 πρὸς ἀλλήλους, τί ἂν ποιήσκειαν τῷ Ἰησοῦ.
- 13 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξα- 12  
 σθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. Καὶ ὅτε 13

4. μόνους τοὺς ἱ.] Several MSS. have *μόνοις τοῖς ἱ.* as in Matt. and Mark. But that reading is *ex emendatione*. The syntax with the Dative is most usual, but that with the Accus. sometimes occurs. In which case there is an ellipse of *ὥστε* with the foregoing infinitive repeated. [Comp. Exod. xxix. 32, 33. Levit. viii. 31.]

7. αὐτόν.] This is omitted in very many MSS. and early Edd., and also in some Versions; and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. But it is found in the parallel passage of Mark, and is so agreeable to the style of the N. T., that we may rather suspect the word to have been cancelled by some over-nice ancient critics. The testimony of *Versions* is, in a case of this kind, of little weight.

—κατηγορίαν α.] “an accusation against him.” This is an example of what Grammarians call the *Genitive of object*, — as Acts iv. 9. *ἐπερωτῶσα ἀνθρώπου*. See Alt’s Gram. N. T. § 26. p. 45.

9. Ἐπερωτήσω ὑ.] “I will ask you a question.” For ἀποκτεῖναι very many MSS. and early Edd. have ἀποκτεῖναι; which is received by Matth., Griesb., Tittm., Vat., and Scholz; but without sufficient reason; for the new reading has every appearance of being a *gloss*.

—ἐπερ. ὁ. ἱ.] There are two ways in which the *τι* may be taken; 1. declaratively for *πότερον*, *or quid*, either with the preceding or following (as Matt. xxi. 31.) And so the Syr. and many Commentators. 2. Interrogatively, for *Quid*, *What*? as Theophyl. and Gratz interpret. Each of these modes has much to recommend it; and the latter is thought to communicate peculiar *spirit* to the address. Yet this sort of *δαίνωτης*, however common in the Classical writers, is little suitable to the style of *Scripture*. The usual punctuation, therefore, is preferable, by which the *τι* is construed with the *preceding*, and that on account of its greater simplicity, and because it is confirmed by a similar mode of expression at Matt. xxi. 24. Luke xx. 3.

10. αὐτῷ.] This (for the common reading τῷ ἀνθρώπῳ) is found in a very great number of MSS., the Ed. Princ., and the principal Versions; and has been edited by Wets., Griesb., Matth., Tittm., Vat., and Scholz. The common reading is probably from the margin.

—ἐποίησεν οὕτω.] The *οὕτω* is omitted in very many MSS., and is cancelled by Matth., Griesb., Tittm., and others; but injudiciously: for a great part of those MSS. have *ἐξέτεινεν* for *ἐποίησεν*, and with that the *οὕτω* is inconsistent. To *ἐποίησεν* the *οὕτω* is almost indispensable, and it is confirmed by a similar use in ix. 15. xii. 45. Acts xii. 8. Luke ii. 48. iii. 11. vi. 31. x. 37. Ὑγιής is omitted in very many MSS., and is cancelled by most Editors. See, however, the Note on Matt. xii. 13. and Mark iii. 5. and compare Acts xiv. 10. Bornem. remarks on this *usus prelopticus*, in *βυζής*.

11. ἀνοίας] “fury, rage;” a signification found in Thucyd. iii. 48, and elsewhere. A similar idiom occurs in our own language.

12. Ἢν διανυκτερεύων ἐν τῇ προσευχῇ τ. θ.] On the interpretation of τῇ προσευχῇ τοῦ Θεοῦ there has been some difference of opinion. The ancients, and most moderns, take it to mean, “prayer to God;” while some of the early modern Commentators and others of the more recent ones, as Markl., Wets., Doddr., and Campb., maintain that it signifies a *proseucha*, or *oratory*. And that there were Jewish places of worship so called is undoubted. But whether that sense is *here* to be assigned is another question. Those Commentators adduce, indeed, several reasons why the common interpretation cannot be admitted. They urge that *προσευχῇ* τοῦ Θεοῦ, in the sense, *prayer to God*, is abhorrent from the simplicity of Scriptural expression, and subversive of analogy; and that *διανυκτερεύειν* properly respects some *place where* the night is spent. But *διανυκτερεύειν* is not only used of *places where* but of *things* (i. e. *business*) in which the night is occupied, as in



- ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος  
 14 ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε· Σίμωνα, ὃν καὶ  
 ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάν-  
 15 νην, Φίλιππον καὶ Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν  
 16 τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, Ἰούδαν Ἰακώβου  
 17 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης. <sup>a</sup> Καὶ καταβὰς μετ' <sup>a</sup> Matt. 4. 25.  
 αὐτῶν, ἔστη ἐπὶ τόπον πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆ-  
 θος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς  
 παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι  
 18 ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ὀχλοῦμενοι † ὑπὸ πνευμάτων ἀκαθάρ-  
 19 των· καὶ ἐθεραπεύοντο. <sup>b</sup> Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ <sup>b</sup> Matt. 14. 35.  
 ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας. <sup>c</sup> Mark 3. 7.  
 20 <sup>c</sup> Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐ- <sup>c</sup> Matt. 5.  
 τοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ <sup>c</sup> &c.  
 21 Θεοῦ. <sup>d</sup> Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε. μακάριοι <sup>d</sup> Isa. 55. 1.  
 22 οἱ κλαίοντες νῦν· ὅτι γελάσετε. <sup>e</sup> Μακάριοί ἐστε, ὅταν μισήσωσιν <sup>e</sup> & 61. 3.  
 ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ <sup>e</sup> & 65. 13.  
 ἐξβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ Ἰησοῦ τοῦ ἀνθρώπου. <sup>e</sup> & 66. 10.  
<sup>e</sup> Matt. 5. 11.  
<sup>f</sup> Pet. 2. 19.  
<sup>g</sup> & 3. 14.  
<sup>h</sup> & 4. 14.

the examples cited in Recens. Synop. And as to simplicity of expression, it is no more violated here than in numerous other cases, where the use of the Genitive falls under that Rule of Winer's Gr. N. T. § 23. 1. p. 71. "The Genitive after nouns which indicate feeling, speech, or action in respect to any thing, is sometimes to be understood as indicating the relation which that feeling, speech, or action has toward that thing;" e. gr. Matt. xiii. 18. Luke vi. 7. Acts iv. 9. See also Matthiæ Gr. Gr. § 313. In such cases the Genit. has the force of an Accus. with πρός.

Wholly unfounded are the other objections of Campb. As to subversion of analogy, analogy must not be sought by placing on the bed of Procrustes whatever deviates from it; and variety is quite the characteristic of ancient writings. The rest of his objections proceed on a confusion of ancient with modern modes of expression. See Recens. Synop. As to that which respects the employment of the Article here, it has been fully answered by Bp. Middleton; who has shown that it is not uncommon with προσευχή in the sense of prayer. See Matt. xxi. 22. Acts i. 14. 1 Cor. vii. 5. and comp. Matt. xiv. 23.

By prayer we are here to understand not prayer alone; but holy meditation, and devout thoughtfulness, which ought to precede and follow prayer. Even a heathen (Artemidorus Onir. iii. 53.) testifies of heathens. Οὐδαίς ἀπυσιν εἰς προσευχὴν, μὴ ἐπὶ φροντίζαν σφόδρα.

15. I have pointed as I have in this and the next verse, with Schulz., Scholz, and Gratz, because the Apostles are here evidently meant to be distributed into pairs. That they were so sent forth to evangelize, is certain, from Mark vi. 7.

17. νόσου τεινέου.] To reconcile this with the description in Matthew (for the discourse here recorded is substantially the same with that), we may suppose that it was a sort of high, but level, table-land.

18. ὀχλοῦμενοι ὑπὸ πν. ἀκ.] Ὀχλίσθαι and ἐνοχλ.

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signify "to be troubled or vexed, whether by irksome business, or by such sickness as hinders any one from pursuing his occupation;" of which senses abundant examples, both with νόσον expressed, and understood, are adduced by Wets and others. In the N. T. and LXX., however, the latter is never found, but only that of being vexed, or troubled, as said of demoniacal possession. So Acts v. 16. ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων. and Tob. vi. 7. ἐάν τινα ὀχλῇ δαιμόνιον, καὶ πνεῦμα πονηρὸν, &c. And such is plainly the sense here, and not that assigned by those who advocate the hypothesis of Mede. For the sick and the demons are here plainly distinguished.

For ὑπὸ many MSS. have ἀπὸ, which is edited by Matth., Griesb., Tittm., Vat., and Scholz. But it does not appear that ἀπὸ in this sense is ever used in the N. T. after a verb passive; while ὑπὸ frequently is, both in the N. T. and the Classical writers; and, indeed, this sense (of origin or cause) is not strong enough to suit the Passive. So in this very phrase we have ὑπὸ, at Acts v. 16. Compare, also, Acts x. 38. and xiii. 4. As to MS. authority, it is of little weight in words so perpetually confounded as ἀπὸ and ὑπὸ.

19. δύναμις παρ' αὐτοῦ ἐξήρχετο.] This will not, any more than Mark v. 30., prove the notion that the power by which the sick were healed was exerted by a sort of efflux, or effluvium from his body. See Note on Mark v. 30. The best Commentators, ancient and modern, are agreed that ἐξέλχεσθαι here, like the Heb. נָסַף in Ruth i. 13., simply means *se exercere*.

22. ἀφορῶσιν.] This was the first degree of excommunication among the Jews. On which see Vitringa de Synag. and other authorities referred to in Recens. Synop.

— ἐκβάλωσι — πονηρὸν.] On the sense of this expression Commentators are not agreed. Now ἐκβάλλειν signifies generally to cast out, both in a civil and in a military sense; i. e. either "to banish," or "to cashier." It also signifies "to displace officers," or "reject actors." Hence many



f Acts 5. 41.  
& 7. 51.

g Amos 6. 1, 8.  
Eccl. 31. 8.  
h Isa. 65. 13.  
James 4. 9.  
& 5. 1.

i Exod. 23. 4.  
Prov. 25. 21.  
Matt. 5. 44.  
Rom. 12. 14, 20.  
1 Cor. 4. 12.  
k Inf. 23. 34.  
Acts 7. 60.  
l Matt. 5. 39.  
1 Cor. 6. 7.

m Deut. 15. 7.  
Matt. 5. 42.

n Matt. 7. 12.  
Tob. 4. 16.

o Matt. 5. 46.

p Matt. 5. 42.  
Deut. 15. 8.

q Matt. 5. 44.

\* Ἔχρηστε ἐν ἐκείνῃ τῇ ἡμέρᾳ, καὶ σκιρτήσατε! ἰδοὺ γὰρ, ὁ μισθὸς 23  
ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις  
οἱ πατέρες αὐτῶν. Ἕ Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν 24  
παράκλησιν ὑμῶν. Ἕ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. 25  
οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε. Οὐαὶ 26  
[ὑμῖν], ὅταν καλῶς ὑμᾶς εἴπωσι [πάντες] οἱ ἄνθρωποι· κατὰ ταῦτα  
γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

Ἕ Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· 27  
καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς· Ἕ εὐλογεῖτε τοὺς καταρωμένους ὑμῖν· 28  
[καὶ] προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. Ἕ Τῷ τύπτοντί σε 29  
ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ  
ἱμάτιον καὶ τὸν χιτῶνα μὴ κολύσῃς. Ἕ Παντὶ δὲ τῷ αἰτοῦντί σε δί- 30  
δου· καὶ ἀπὸ τοῦ αἵροντος τὰ σά μὴ ἀπαλει. Ἕ Καὶ καθὼς θέλετε 31  
ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. Ἕ Καὶ 32  
εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ  
ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. Καὶ ἐὰν ἀγαθοποιεῖτε 33  
τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρ-  
τωλοὶ τὸ αὐτὸ ποιοῦσι. Ἕ Καὶ ἐὰν δανεῖζητε παρ' ὧν ἐλπίζετε ἀπολα- 34  
βεῖν, ποῖα ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ ἀμαρτωλοῖς δανεῖ-  
ζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. Ἕ Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν 35  
καὶ ἀγαθοποιεῖτε, καὶ δανεῖζετε μηδὲν ἀπελπίζοντες· καὶ ἵσταται ὁ μι-

here assign the sense "to reject with scorn and ignominy;" which is preferable to the sense "to banish," adopted by Kuinoel, or "to defame," supported by Campbell: though the signification is wholly unauthorized. Wolf regards it as a fuller expression of the sense contained in ἀφορίσσωσι. But it seems rather to advert to the treatment which they would experience at the hands of the heathens, as ἀφορίσσωσι to that from the Jews. How covered with obloquy and contempt were the primitive Christians by the Heathens, we have abundant evidence, both in Scripture and in the writings of the first Christian Apologists.

23. *χάρητε.*] This (for *χαίρετε*) is found in almost all the best MSS., and is adopted by Wets., Griesb., Matth., Tittm., Vat., and Scholz. On which use of the Subjunctive in an Imperative or hortatory sense, see Buttm., Matth., and Herm. on Vig.

25. *οὐαὶ ὑμῖν.*] Campb., in a long and able Note (which see in Recens. Synop.), shows, as Euthym. had long ago done, that *οὐαὶ* here is not *imprecativ*, but *declarative*: "Woe is unto you! alas for you!"

26. *οὐαὶ, ὅταν καλῶς, &c.*] This was meant primarily for the Apostles and first teachers of the Gospel, but *mutatis mutandis* for their successors. Grot. has appositely cited a narration respecting Phocion, recorded by Plut. T. ii. 187. F., where we are told, that when, in his orations, he had particularly pleased the multitude, he used to ask his friends whether any thing wrong had escaped him in his address. Ὑμῖν and πάντες are omitted in almost all the best MSS. and several Versions and Fathers, and are cancelled by nearly all Editors from Griesb. to Scholz. The same may be said of the *καὶ* at ver. 28, where the *Asyndeton* much increases the gravity of the injunction.

30. The expressions in this and the foregoing verse are not to be too rigorously interpreted; being merely intended to inculcate a spirit of forbearance and meekness under injuries or deprivations. At τὰ σά subaud. *χρήματα*; and at κολύσῃς sub. ἀπὸ τοῦ αἵρειν.

32. *χάρις*] put for *εὐεργεσία* and its consequent *μισθός*. So Dionys. Hal. A. vi. 86. *τίς ἐστὶν ἡ σὴ χάρις ἡμῖν καὶ ὠφέλεια*. In this and the following verses, *μόνον* is to be supplied after *ὑμᾶς*.

35. *καὶ δανεῖζετε μηδὲν ἀπελπ.*] On the sense of *μηδὲν ἀπελπ.* the Commentators are not agreed. Some take it to mean "nothing despairing." But though *ἀπελπίζειν* often signifies to despair, yet that it cannot have that sense here is plain from the words of the preceding verse, *παρ' ὧν ἐλπίζετε ἀπολαβεῖν*. Others take *ἀπελπ.* in an *active* sense of *causing* despair. But that sense of the word is unauthorized, and here unsuitable. The true interpretation seems to be the one generally assigned by ancient and modern Commentators, "hoping for nothing again;" a sense which, however deficient in Classical authority, is very agreeable to analogy; for as *ἀπολαβεῖν* is used for *λαβεῖν ἀπὸ τινος*, so *ἀπελπίζειν* may be for *ἐλπίζειν ἀπὸ τινος*. So Athen. p. 649. *ἀπεσθῆναι* for *ἐσθῆναι ἀπὸ τινος*. The sense, therefore, is: "Lend to those from whom there is little hope of receiving back your money." From numerous passages of the Classical writers which I have adduced in Recens. Synop. it appears that the heathens sometimes used to lend money to respectable persons brought to unmerited distress. Inasmuch that the words might seem to have reference to that kind of beneficial *collection* in aid of distress, which the Greeks called *ἐρανισμός*. If any one, for instance, had lost a considerable part of his property by shipwreck, fire, or any other calamity,



σθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ [τοῦ] ὑψίστου. ὅτι αὐτὸς χρηστός  
 36 ἔστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. <sup>r</sup> Γίνεσθε οὖν οἰκτιρμοί, <sup>r</sup> Matt. 5. 48.  
 37 καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτιρῶν ἐστί. <sup>a</sup> Καὶ μὴ κρίνετε, καὶ οὐ <sup>e</sup> Matt. 7. 1,  
 μὴ κριθῇτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε· ἀπολύετε, <sup>1</sup> Rom. 2. 1,  
 38 καὶ ἀπολυθήσεσθε. <sup>t</sup> Δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πε- <sup>t</sup> Prov. 10. 22.  
 πεισμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλ- <sup>& 19. 17.</sup>  
 πον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. <sup>Matt. 7. 2.</sup>  
 39 <sup>u</sup> Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδη- <sup>u</sup> Isa. 42. 19,  
 40 γεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυντον πεσοῦνται; <sup>z</sup> Οὐκ ἔστι μαθητὴς <sup>z</sup> Matt. 10. 24,  
 ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδά- <sup>John 13. 16.</sup>  
 41 σκαλὸς αὐτοῦ. <sup>y</sup> Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ <sup>y</sup> Matt. 7. 3.  
 ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;  
 42 <sup>z</sup> Ἡ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφέ, ἄφες ἐκβάλω τὸ <sup>z</sup> Prov. 18. 17.  
 κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν  
 οὐ βλέπων; Ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ  
 σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ

it was not unusual for his friends to supply him with money, not to be paid back by any certain day, but when convenient. This, however, they scarcely ever did, except to those who, they had some hope might, (by a more prosperous turn of fortune), some time or other, not only repay the money, but return the favour, which they termed ἀνταρτίζειν. Whereas our Lord enjoins his hearers to do this good (in the words of Thucyd. ii. 40.) "not with the narrow calculations of self-interest, but in the confidence of liberality;" a confidence reposed in Him who is the poor man's surety.

— υἱοὶ τ. ὑψ.] i. e. either "beloved of God," (as in Eccles. iv. 10. γίνου ὀφθαλμοῖς ὡς πατὴρ — καὶ ἔσθι ὡς υἱὸς ὑψίστου) or, "you will be like unto God, as being animated with a spirit of benevolence similar to that of the Deity." The Art. is omitted in many MSS. and the Ed. Princ., and is cancelled by Matth., Griesb., Tittm., Vat., and Scholz; agreeably to the usage of Luke. See i. 32. 35. 76.

— ὅτι αὐτὸς — πονηρός.] This is not, as Kuin. asserts, "the same sentiment, in other words, as that at Matth. v. 45." For there the injunction is only to shew kindness even to our enemies; here we are also enjoined to shew beneficence to our fellow-creatures. And when we are commanded to imitate God, who is beneficent even to the ungrateful; — this is said to anticipate an objection, — that the persons whom we may benefit are almost sure to prove ungrateful. To which the answer is. But yet benefit them, for God, &c. In the next verse, οἰκτ. should be rendered, not "merciful," but compassionate; pitying and relieving, according to your power, the distresses of others.

37. καταδικάζετε.] This word and κρίν. and ἀπολ. are properly forensic terms; the former signifying to condemn, the other to acquit. They are, however (as Grot. and other good Commentators have seen) to be accommodated to private use. The three clauses advert, the 1st to sitting in judgment on the faults of others; the 2d to passing condemnation on them. The 3d enjoins a contrary spirit, that of judging for the best, acquitting our neighbour of such charges as are not manifestly well founded.

38. δίδετε, &c.] With *candour in judging* is united *liberality in giving*, as being a kindred virtue. Inasmuch that, at the end of the verse, the words τῷ γὰρ αὐτῷ — ὑμῖν are employed to enjoin the exercise of the virtue mentioned in the preceding ver., by a metaphor derived from the imagery in this; in which the καλὸν (*fair* and full) is further illustrated by the terms πεπεισμένον, σεσαλευμένον, and ὑπερεκχυνόμενον; which have reference to the three principal modes of giving abundant measure among the Jews; for, as Buxt. observes, there were many: such as the *super-natans*, the *abrasa*, the *accumulata*, *pressa*, *agitata*, *operta*. Of these the *abrasa* corresponds to our mode of measuring corn, by upheaping the measure, and cutting off the cumulus with a lath. The *cumulata* and *operta* were still larger than the *abrasa*; but the *pressa*, *agitata*, and *super-natans*, corresponding to the three here mentioned, were the amplest. Ὑπερεκχ. is not to be taken (with almost all Commentators) of a measure of liquids (for that is inconsistent with its being "poured into the lap," as just after), but (with Euthym. and Beza) of a measure of solids, by an idiom common to all languages. Thus there is a climax; for the ὑπερεκχ. supposes that the measure has been already pressed down and shaken together. In δώσουσιν εἰς τὸν κόλπον ὑμῶν there is an allusion to the Oriental custom, of receiving a measure of corn or other dry articles in the bosom or the lap of their flowing vests, the former of which they made use of like our pockets. See 2 Kings iv. 39. Prov. xv. 33. And so also among the Greeks and Romans, e. gr. Herodot. vi. 125. τὸν κόλπον πάντα πλησάμενος χρυσοῦ. Hor. Sat. ii. 3. 71. nuceque ferre sinu laxo. The expression is proverbial, and expressive of what generally takes place. Similar ones are cited by the Commentators from the Rabbinical and the Classical writings.

40. The purport of the words in their present application (for it is sometimes different) is this: "The disciple is not usually above his teacher; but every one who is, or would be, a thoroughly instructed person, a finished scholar, must be, i. e. must aim at being, as perfect as his teacher."



a Matt. 7. 17.  
& 12. 33.

b Matt. 7. 16.

c Matt. 12. 34,  
35.

d Mal. 1. 6.  
Matt. 7. 21.  
& 25. 11.  
Infr. 13. 23.  
Rom. 2. 13.  
James 1. 22.  
e Matt. 7. 24.

ἀδελφοῦ σου. <sup>a</sup> Οὐ γὰρ ἐστὶ δένδρον καλὸν, ποιοῦν καρπὸν σαπρὸν· 43  
οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν. <sup>b</sup> Ἐκαστον γὰρ δένδρον 44  
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκαθῶν συλλέγουσι σῦκα,  
οὐδὲ ἐκ βίου τρυγῶσι σταφυλὴν. <sup>c</sup> Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγα- 45  
θοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προσφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς  
ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προσφέρει τὸ  
πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

<sup>d</sup> Τί δέ με καλεῖτε Κύριε, Κύριε· καὶ οὐ ποιεῖτε ἃ λέγω; <sup>e</sup> Πᾶς 46  
ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, 47  
ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. Ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι 48  
οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν.  
πλημμύρας δὲ γενομένης, προσέρῳξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ  
οὐκ ἔσχυσε σαλευσθαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Ὁ δὲ 49  
ἀκούσας, καὶ μὴ ποιήσας, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν  
ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἢ προσέρῳξεν ὁ ποταμὸς, καὶ εὐθέως  
ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

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VII. ἘΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοάς 1  
τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. Ἐκατοντάρχου δέ τινος δοῦλος 2  
κακῶς ἔχων ἡμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. Ἀκούσας δὲ περὶ 3  
τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν  
αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. Οἱ δὲ, παραγεγόμενοι 4  
πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἄξιός 5  
ἐστὶν ᾧ παρῆξει τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγω- 5  
γὴν αὐτὸς ὠκοδόμησεν ἡμῖν. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδη 6  
δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ 7  
ἐκατόνταρχος φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γὰρ εἰμι 8  
ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσελθῇς· διὸ οὐδὲ ἐμμαντὸν ἠξίωσα 7  
πρὸς σε ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. Καὶ 8  
γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τισσόμενος, ἔχων ὑπ' ἐμμαντὸν  
στρατιώτας, καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ·  
Ἴρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.  
10 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν. Καὶ στραφεὶς τῷ ἀκο- 9

Thus, as the disciple generally follows his master's example, so if you neglect your duty to God, neither will your hearers observe theirs. The connection of the verses following is obvious.

43. οὐ γὰρ ἐστὶ, &c.] Render "for that is not a good tree which brings forth bad fruit."

46. καλεῖτε.] The word has here a *sensus prægnans*, and signifies, "Why do you address me, saying Lord?"

48. ἔσκαψε καὶ ἐβάθυνε] by Hendiadys, for βαθὺς ἔσκαψε; a kind of expression found both in the Classical and the Hellenistical writers. So Judg. xiii. 10. ἐτόχυνε καὶ ἔδοαμε, for ταχέως ἔδοαμε. See Winer's Gr. Gr. § 47. 3. The moral (as Grot. observes) is, that the study of piety should not be superficial, but a principle well grounded and deeply rooted in the heart, so as to resist the assaults of passion, temptation, &c.

—πλημμύρας.] The word denotes a *swell* or inundation of any kind.

VII. 2. ὃς ἦν αὐτῷ ἔντιμος] "who was much esteemed by him." Of this signification examples are adduced by Wets.

3. πρεσβυτέρους τῶν Ἰ.] Perhaps the elders of the synagogue which he had built.

4. ἄξιός ἐστιν ᾧ παρῆξει.] If the phrase be not a Latinism, ἄξιος must be taken in the *absolute* sense, of which I have adduced numerous examples in Recens. Synop. Παρῆξει is Attic for παρῆξη (on which see Matth. Gr. Gr. § 127. and 126. and Winer's Gr. Gr. § 7. 2.) one of the many Atticisms in this Gospel; Ὅτι, as often, introduces the exact words of the speaker.

5. τὴν συναγωγὴν — ἡμῖν.] Render: "And he it is who hath built for us the synagogue." This



λουθοῦντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην  
10 πίστιν, εὑρον. Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὖ-  
ρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

11 ΚΑΙ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν· καὶ  
12 συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολὺς. Ὡς  
δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζεται τεθνηκῶς υἱὸς  
13 ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγχνίσθη ἐπ'  
14 αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε. ἵ καὶ προσελθὼν ἤψατο τῆς σο- <sup>f Acts 9. 40.</sup>  
ροῦ· οἱ δὲ βραστάζοντες ἔστησαν· καὶ εἶπε· Νεανίσκα, σοὶ λέγω,

15 ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν

16 αὐτὸν τῇ μητρὶ αὐτοῦ. <sup>g Mark 7. 37.</sup> ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν <sup>infr. 24. 19.</sup>  
Θεόν, λέγοντες· <sup>John 4. 19.</sup> Ὅτι προφήτης μέγας ἐγύγεται ἐν ἡμῖν· καὶ ὅτι <sup>& 6. 14.</sup>  
<sup>& 9. 17.</sup>

17 ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν <sup>supr. 1. 68.</sup>  
ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ.

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18 ΚΑΙ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 11.

19 Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε 2  
πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτιστὴς 3  
ἀπίστιαλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσ-

21 δοκῶμεν; (ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ

was not unusual in an individual. The person was, no doubt, a proselyte.

7. *εἰπὲ λόγῳ*] "give thy fiat at a word," or by word of mouth.

9. *ἐθαύμασεν*] held him in admiration. A use of *θαυμάζειν* somewhat rare.

12. *ἐξεκομίζεται*.] *Ἐκκομίζειν* is a funeral term like the Latin *efferre*; for the custom of interring the dead outside of cities or towns, was common to all the ancients; to the *Jews*, because dead bodies were among them unclean; and to the *Gentiles*, in order to prevent infection. (Grot.)

— *τῇ μητρὶ*.] Dative of possession for the Genit., as Matt. ii. 13. and not unfrequently in the Scriptural, and also Classical writers. See Matth. Gr. Gr. § 392. 3. and Winer's Gr. Gr. § 25. 6. Note 3. One cannot but remark the simple pathos of the story, with which I have in Recens. Synop. compared Eurip. Alc. 305. *μόνος γὰρ αὐτοῖς ἦσσι*, and 925. *κάρος ἀξιοβήρηνος ᾧ χερ' ἐν ὁμοίαισι μο- νύσταις*.

At *καὶ αὐτῇ χήρᾳ* there is something like an An- antapodoton. Some MSS., indeed, have *αὐτῇ χήρᾳ*. But that is a mere emendation, and more- over unnecessary; for we have only to supply *ἣν*, agreeably to the tense of the preceding verb, especially as it would be in some measure anti- cipated from the following *ἣν*; for a repetition of *ἣν* within so short a space would have been offensive. The *ἣν* just after is, indeed, omitted in many MSS., early Edd., and Versions. And it is cancelled by almost all the Editors. Yet it cannot well be dispensed with. I suspect that its omission partly arose from a mistake originating in a confounding of this *ἣν* with the one just before. The MSS. in which it is not found are comparatively few; and the Versions can have no weight, since those which here omit the *ἣν* insert

it just before, and they could not well express it in both places.

14. *ἤψατο τῆς σοροῦ*.] Meaning thereby to stop the bearers. *Σορὸς* generally denotes a coffin, of marble or other materials. But as such were not in use among the *Jews*, the word must here denote the *bier*, or funeral couch on which the dead of the higher classes were carried forth. See the references in Recens. Synop. and my Note on Thu- cyd. ii. 34.

17. *ἐν ὅλῃ τῇ Ἰ.*] Here and at Matt. ix. 31. the Commentators take *ἐν* for *διὰ*. But that is so harsh that it is better to suppose *ἐν* used for *eis*, (as often) in the sense *unto*, which implies *over* and *throughout*.

18. *δύο τινάς*.] The *τις* indefinite is simply used with a numeral at Acts xxiii. 23. & xix. 14. And the Philologists think that the addition of the *τις* renders the number indefinite; which is frequently the case in the Classical writers; and the *τις* may be there expressed by our *some*; but whether it has that force in the N. T., I doubt. It is unsuitable to the sacred writers, and can hardly have place in numbers so small as *two*. Besides, Mat- thew mentions positively *two*. It rather seems to have the usual sense *certain*: q. d. certain persons, two in number.

21. *ἰθεράπευσε*.] This is not well rendered "cured," or "was curing." It should rather seem that the Aorist is put for the Pluperfect, as often in narration; as Mark iii. 10.

— *νόσων καὶ μυστ. καὶ πν. π.*] Here we see *de- moniacal possession* studiously distinguished from disorders, and that by a Physician. The disorders are also distinguished into the ordinary and milder ones, (*νόσται*), or the more grievous and painful *μύστις*; (as Mark iii. 10. and v. 29. and Ps. xxxii. 10.) so called, because such were regarded



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11. μασιτίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ  
 4 βλέπειν·) Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες 22  
 5 ἀπαγγεῖlate Ἰωάννῃ, ἃ εἶδετε καὶ ἤκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι,  
 6 χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγεί-  
 7 ρονται, πτωχοὶ εὐαγγελίζονται. καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκιν- 23  
 7 δαλισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν 24  
 8 πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεά-  
 9 σασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί ἐξεληλύθατε 25  
 8 ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν  
 9 ἱματισμῷ ἐνδύσῃ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. Ἀλλὰ 26  
 10 τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον  
 11 προφήτου. Οὗτός ἐστι περὶ οὗ γέγραπται· Ἴδου ἐγὼ ἀποστέλ- 27  
 12 λω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατα-  
 13 σκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. Λέγω γὰρ ὑμῖν· 28  
 14 μεῖζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐ-  
 15 δείς ἐστιν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μεῖζων αὐτοῦ  
 16 ἐστι. Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν, 29

as peculiar scourges from God. Ἐθεράπνευσε is used *proprie* of the νόσοι and μάστιγες, and *improprie* of the dispossessions. However, in that case there was almost always a disorder cured at the same time that a demon was ejected. Ἐχαρίσατο τ. β., "he bestowed sight." The τδ, which is omitted in several MSS., and which some Editors are inclined to cancel, is very necessary to the sense. Τδ βλ. signifies the faculty of sight.

22. See Is. xxix. 18. xxxv. 5.

25. Τρυφῇ is by most recent Commentators, supposed to mean sumptuous dress; to which it is sometimes applied in the Classical writers, as in Eurip. Phœn. 1505. σκολίδα κροκόεσσαν ἀνείσα τρυφᾶς. Thus it would stand for τρυφερῶ. That, however, would be too poetic for plain prose; and there is no reason to abandon the interpretation *luxury*, i. e. a *luxurious life*. Thus in a kindred passage of Artemid. iii. 60. τοῖς ἐν τρυφῇ διάγουσι. The ὑπάρχ. must be accommodated in sense to each of the nouns with which it is connected. See also 2 Pet. ii. 13. Besides, both circumstances are necessary to designate the luxurious. See Luke xvi. 19.

27. See Malachi iii. 1. Mark i. 2.

29. Ἰδικαίωσαν.] On the signification of this word the Commentators are not agreed. The versions "honoured," "obeyed," and others, are but *paraphrases*. It is best to suppose a significatio prægnans, and to adopt the primary sense, and that espoused by many of the best Commentators, *acknowledged* and *commended* the justice of God (i. e. of his purpose in calling them to repentance by John) and were accordingly baptized. This interpretation is required by the antithetical formula in the next verse, τὴν βουλήν (counsel) τοῦ Θεοῦ ἠθέλησαν, &c. A disputed point, however, still remains, — namely, whether this and the verse following are to be considered as the words of our Lord, (which is the common opinion) or whether (as some eminent Interpreters maintain) the words of the Evangelist, containing a remark, that in consequence of what our Lord then said concerning John, the people immediately resorted to his baptism. And it must be granted that

such remarks do occasionally occur in the N. T. But, (as is justly urged by Campb.), such cannot be the sense; because John was then in prison, where he remained till his death. An objection so serious, that Bornem., who strenuously maintains the words to be the *Evangelist's*, is compelled, in stating their sense, to pass over all mention of the people being baptized by John. And then, as if distrusting his own view, "he sees no reason why the Aorists ἰδικαίωσαν and ἠθέλησαν should not be taken as Pluperfects." But, pace viri doctissimi, there is a reason; namely, that it may be doubted, whether the Aorist ever is, strictly speaking, put for the Pluperfect; most of the passages adduced by Philologists being not at all to the purpose. And Winer and Alt have shown under *what circumstances* alone this can be said to be the case. Here, however, no such circumstances exist. Prof. Robinson, indeed, on Winer, p. 106, thinks the Aorist is simply put for the Pluperfect at John iv. 1. ὡς οὖν ἔγνω ὁ Κτίσις ὅτι ἤκουσαν οἱ Φαρ. δρι, &c. But there, it may be observed, the Aorist is used *suitably* to the use of the *Present* instead of the Imperfect, in the verbs following in this clause, ποιοῖ and βαπτίζε. Our authorized Version, indeed, renders ἤκε in the Pluperfect; but only because it renders the other verbs in the *past tense*. In short, had the writer meant to express a Pluperfect sense, why should he not have used the Pluperfect tense? As to what is urged by Bornem. that the words, regarded as those of Christ, are languid and frigid; that is a mere question of *taste*. But if we allow these to be frigid, it would not be difficult to prove the words which follow this same verse, in Matt. xi. 12., to be so also. And yet even Bornem. must acknowledge *those* to be Christ's. Finally, the words under consideration can be no other than Christ's, because they are evidently of the very same nature with that verse, and related to the same conversation of our Lord. For as πᾶς ὁ λαὸς means the people at large, the populace, (called at John vi. 49. ὁ ὄχλος ὁ μὴ γινώσκων τὸν νόμον.) as opposed to the Rulers and Pharisees so also the best Commentators interpret the ex



MT.  
11.

30 βαπτισθέντες τὸ βάπτισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ  
τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐ-  
31 τοῦ. [εἶπε δὲ ὁ Κύριος·] Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς 16  
32 γενεᾶς ταύτης; καὶ τίνι εἰδὼν ὅμοιοι; Ὅμοιοί εἰσι παιδίοις τοῖς ἐν  
ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν. *Ἡυλῆ-* 17  
*σαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύ-*  
33 *σατε.* Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε 18  
34 οἶνον πίνων· καὶ λέγετε· Δαιμόνιον ἔχει. Ἐλήλυθεν ὁ Τίος τοῦ ἀν- 19  
θρώπου ἐσθίων καὶ πίνων· καὶ λέγετε· Ἴδού, ἄνθρωπος φάγος καὶ  
35 οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία  
ἀπὸ τῶν τέκνων αὐτῆς πάντων.  
36 <sup>b</sup>Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ <sup>h Matt. 23. 6.</sup>  
37 εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη. Καὶ ἰδού, γυνὴ ἐν <sup>Mark 14. 3.</sup>  
<sup>John 11. 2.</sup>  
<sup>& 12. 3.</sup>  
τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ

pression *βιασται* at Matt. xi. 12. of the meaner crowd.

To advert to what may be considered as principally leading to the opinion of these verses being from the *Evangelist*—namely, the words which introduce the verse following, *εἶπε δὲ ὁ Κύριος*; these are now universally admitted to be not genuine. And vain is it that Bornem. seeks to build even upon this an argument for the preceding being those of the *Evangelist*. Nothing, surely, is more improbable than that the words should have originated in any such desire to prevent mistake in the words following; for no one could fail to see that they were *Christ's*. In short, it is plain that the words originated from the *Lectionaries*, since the verse commences an *ἀνάγνωσις* or Reading, and which required to be introduced by some such words. Thus Scholz attests that they are found, not only in the *Lectionaries*, but in the margin of those MSS. *textus perpetui*, which always mark the commencement of the Readings in the margin. It may, moreover, be urged, that the *οὖν* at v. 3., which is found in all the MSS., evidently has reference to what was said at v. 29, 30.

Lastly, there is another reason why the verses under consideration cannot but be from our *Lord*—namely, that they are evidently adverted to by Him at v. 35. *καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων*. And thus we are there supplied with an *authentic interpretation* of one of the most variously expounded passages in all the N. T. By *σοφία* is meant the wise counsel of God for bringing men to the Gospel, by what was a preparation thereto, namely, thoroughly repenting of their former sins, and being baptized by John. By the *children of wisdom* are meant, those who recognized that wisdom, and approved it by acting conformably thereto, and who were therefore (by the same metaphor) children of God.

The passage may be rendered thus: "And now the great body of the people who have heard him,—and even the publicans,—have acknowledged and fulfilled the purpose of God, by being baptized by John; but the Pharisees and Lawyers have set at nought the purpose of God respecting themselves, having not been baptized by John." <sup>9</sup> For *ἑαυτοὺς* is by some interpreted "against themselves"—"to their own injury." But although this sense of *εἰς* is supported alike by Classical

and Scriptural authority, and would here give a good sense, it is better (with Camer., Grot., Hamm., Wolf, Whitby, Wets., Campb., Rosenm., and Kuin.) to suppose a slight transposition, and connect *εἰς ἑαυτοὺς* with *βουλὴν τοῦ Θεοῦ*, in the sense "*in regard to themselves*." This use of *εἰς* is very frequent. See the Lexicons.

33. [*Comp.* Matt. iii. 4. Mark i. 6.]

37. *καὶ ἰδού, γυνή, &c.*] It has been a much disputed question whether this story be the same with that narrated at Matt. xxvi. 6. Mark xiv. 3. John xii. 3., or not. The *former* is maintained by some ancient and most early modern Commentators, especially Lightf. and Grot. The latter by Theophyl. and Euthym. (from Chrysost.), and by many of the best modern Commentators, as Buxt., Hamm., Whitby, Wolf, Markl., Michaelis, Rosenm., Kuin., Deyling, and Lampe, (the substance of whose arguments may be found stated in Recens. Synop.) The points of *dissimilarity* between the two narrations, and between the Mary here mentioned, and Mary Magdalene, are striking. As to the *similarity*,—the *action* (anointing) was not unusual, the name of the vessel common, and the name of the Pharisee one of those most frequently met with. This is quite independent of the sense to be assigned to *ἁμαρτωλὸς*, whether *sinner* or *Gentile*. Of the latter sense there is perhaps not one undoubted example in the *singular*: and even with the *plural* it requires the Article, unless united with *τελώναι*. Though, therefore, that interpretation may have been adopted by several good Commentators, the *former*, which is espoused by most Commentators, is greatly preferable. But when they assign to the word the sense *harlot*, or *adulteress*, they adduce no proof of that signification from the Classical writers. Nor is it necessary to suppose any such *particularity*. There is no reason why it may not be taken in the *general* sense of a  *vicious person*; in which signification the singular is frequent, e. gr. Luke v. 8. *ὅτι ἁμαρτωλὸς εἶμι*. Thus we are enabled to get rid of the harshness of taking *ἦν* in a *pluperfect* tense, (very rarely met with) which all the Commentators do who assign to *ἁμαρτωλὸς* the signification *harlot*. The woman, it seems, was then a sinner; however, a sinner under conviction of sin, and having the sincere desire of amendment.



Infr. 15. 2.

Φαρισαίου, κομίσασα ἀλάβαστρον μύρου. Καὶ στήσασα παρὰ τοὺς πόδας 38  
αὐτοῦ ὀπίσω κλαίουσα, ῥέξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι,  
καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε· καὶ κατεγίλει τοὺς πόδας  
αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτόν, 39  
εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ  
ποταπὴ ἢ γυνὴ, ἣτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστι.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι 40  
εἰπεῖν· ὁ δὲ φησι· Διδάσκαλε, εἰπέ. Δύο χρεωφειλέται ἦσαν δυ- 41  
νειστῇ τινι· ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοτα.  
Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐ- 42  
τῶν, εἰπὲ, πλεῖον αὐτὸν ἀγαπήσει; Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· 43  
Ἐπολαμβάνω ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὁρθῶς  
ἔκρινας. Καὶ στραφείς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις 44  
ταύτην τὴν γυναῖκα; Εἰσῆλθόν σου εἰς τὴν οἰκίαν· ὕδωρ ἐπὶ τοὺς  
πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξε μου τοὺς πό- 45  
δας, καὶ ταῖς θριξὶ [τῆς κεφαλῆς] αὐτῆς ἐξέμαξε. Φίλημά μοι οὐκ  
ἔδωκας· αὕτη δὲ ἀφ' ἧς † εἰσῆλθον, οὐ διεῖλεπε καταφιλοῦσά μου  
τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ 46  
ἤλειψε μου τοὺς πόδας. Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι 47  
αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ. ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον

38. *στήσασα ὀπίσω.*] Jesus, it seems, was reclining at table on a couch, leaning on his left elbow, his head and countenance turned towards the table; and his naked feet (the sandals being taken off before the meal) turned the contrary way, towards that which the servants bearing the dishes were waiting on the triclinium or table. (Maldon. & Kuin.)

— *κατεγίλει.*] The *κατα* is intensive; and this action implied the deepest reverence and most profound humility; as the bathing his feet with her tears did earnest supplication. The anointing of the feet was a mark of profound respect, retained even in modern times.

39. *προφήτης.*] i. e. a Divine legate, and consequently endued with supernatural knowledge. Yet, as Grot. observes, not even the *Prophets* knew all things, but only such things as God was pleased to reveal to them.

41. *ὁ εἰς* — *ὁ δὲ ἕτερος.*] Ὁ μὲν — ὁ δὲ is the more elegant mode of expression; but the other is more pointed.

44. This and the following verses advert to the customs in use among the Jews to guests who were made very welcome. 1. Their sandals were unloosed, and their feet washed and carefully wiped, and, if the person were of high rank, anointed. 2. A kiss was the usual salutation on entrance, or as soon as the person was made comfortable. 3. The head was usually anointed with aromatic oils or unguents. The words *τῆς κεφαλῆς* are omitted in many MSS. and Versions, and have been cancelled by Griesb., Vat., Scholz, and others; but on insufficient grounds. The MSS. are comparatively few; Versions are, in a case like the present, no sure testimony; and better reasons may be given for the omission than for the insertion of the words.

45. *εἰσῆλθον.*] The chief Editors and Commentators agree in preferring *εἰσῆλθον*, which is the

reading of some MSS. and Versions. The evidence, however, for it is so slender, that, small as the difference is, an Editor is scarcely warranted in receiving it; especially as it cannot be proved that the common reading is positively wrong; for we have only to regard the language as partaking of the same hyperbolical cast, which is so characteristic of Oriental phraseology. Besides, it is probable that the woman came in very soon after our Lord was seated, and thus supplied those observances which Simon had neglected. Indeed, there is something feeble in the sense of *εἰσῆλθον*. That *εἰσῆλθον* is as proper in grammar as *εἰσῆλθεν*, is plain from a kindred passage of Liban. which I have cited in Recens. Synop.: *ὁ δὲ ἄνθρωπος ἐκεῖνος, ἀφ' οὗπερ ἤκον, οὐ διεῖλεπε βάλλων· εἰ δὲ οὐκ ἐπήγγυτο τὰ βέλη.*

— *οὐ διεῖλεπε καταφιλοῦσα.*] On the Participle for Infinitive after verbs signifying repeated action, see Winer's Gr. Gr. § 39. 1.

47. *αἱ πολλαί.*] Sub. *οἶσαι*, which is expressed in a similar passage of Philostratus Vit. Ap. i. 13. *μετεβρόθμισε τῶν ἁμαρτημάτων πολλὰν ὄντων.*

— *ὅτι ἡγάπησε πολὺ.*] On the sense of the *ὅτι* here Commentators are not agreed. The ancient and early modern ones interpret *ὅτι* (according to its usual acceptation) *for* or *because*. But all the most eminent of the recent Expositors, regarding this sense as repugnant to the scope of the parable; which, say they, represents the gratuitous forgiveness of sins as the cause of the love, not the love, the cause of the forgiveness; an effect, they remark, at v. 50. ascribed to faith) and they render the *ὅτι* therefore. Since, however, this signification is deficient in authority, others (as Parkhurst) suppose that the love of the woman is adduced as the sign, not the cause of her pardon, and that *ὅτι χάριν* expresses an inference from the antecedent to the consequent; "Wherefore [since she has shown so great a regard for me] I



- 48 ἀναπαύ. <sup>1</sup> Εἶπε δὲ αὐτῇ· Ἀφένονται σου αἱ ἁμαρτίαι. <sup>1</sup> Καὶ ᾗρξαντο  
 49 οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας  
 50 ἀφίησιν; <sup>m</sup> Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε·  
 πορεύου εἰς εἰρήνην.  
 1 VIII. ΚΑΙ ἐγένετο, ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ πόλιν  
 καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ  
 2 οἱ δώδεκα σὺν αὐτῷ, <sup>n</sup> καὶ γυναῖκες τινες, αἱ ἦσαν τεθεραπευμέναι  
 ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδα-  
 3 ληνή, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπι-  
 τρώπου Ἡρώδου, καὶ Σουσάννα, καὶ ἑτεραι πολλαί, αἵτινες διηκόνουν <sup>†</sup> MT. MK.  
 αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. 13. 4.  
 4 <sup>o</sup> Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων 2 1  
 5 πρὸς αὐτόν, εἶπε διὰ παραβολῆς· Ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν τὸν 3 3  
 σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτόν, ὃ μὲν ἔπεσε παρὰ τὴν 4 4  
 ὁδόν· καὶ κατεπατηθῆ, καὶ τὰ πτερινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.  
 6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν· καὶ φυνὲν ἐξηράνθη, διὰ τὸ μὴ 5 5  
 7 ἔχειν ἱκμάδα· Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ συμ- 6 6  
 8 φνεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν 7 7  
 τὴν ἀγαθὴν· καὶ φυνὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. ταῦτα 8 8  
 9 λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. Ἐπηρώτων δὲ αὐτόν 9 9  
 10 10

say unto you, [it is plain that] her many sins are forgiven, for, or because, she loved much." Yet even this method is open to no little objection: and the ancient interpretation, being the most simple and involving the least difficulty, deserves the preference. And as to what has been alleged, that it represents *love* as the *meritorious cause* of the remission of sins, that is by no means the case. Although faith is afterwards said to have saved her, yet as it was faith working by love, and veneration, the latter might be said, in a popular sense, to be the *cause* of her salvation. The meaning of *ὅτι ἡγάπησε πολὺ* may be expressed by "inasmuch as she hath given full evidence of her love and attachment." Now that *implied faith* in the Messiah-ship of Jesus, and may be presumed to have sprung from true repentance. "Wherefore (saith our Lord) [since she hath so great a regard for me] her sins, her many sins, are forgiven; as she hath loved much, i. e. as her sins have been great, so is the forgiveness she shall have, great in proportion. Read *ὅτι*, standing for *καθ' ὅτι*, as *ὅτι* is often used for *διότι*, or *διὰ τῆ*. See Note on Mark ix. 11.

The words which follow, *ᾧ δὲ ὀλίγον — ἀγαπᾷ* are not to be too much pressed. They were meant to glance at Simon, for his comparatively little attention.

48. *ἀφένονται σου αἱ ἁμαρτίαι*.] "thy sins are (hereby) forgiven thee." Many Commentators say that this is doubtless a repetition of the consolatory assurance which Christ had on some previous occasion given to the woman. But this may be considered utterly unfounded. We have merely a *formal* pronouncement of that forgiveness which the foregoing words *implied*. So Euthym.: *ἐλεε αὐτῇ, ἵνα πλεονοφῇ ὁ ῥηθῆναι*.

VIII. 1. *καὶ ἐγένετο*.] Wets. rightly distinguishes between this expression and *κατὰ πόλιν*, VOL. I. Z

the latter being said of *one*, the former of more than one. In fact, the *κατὰ* has the *distributive* sense, which takes place not only in numerals, but also in words which are not so, by an ellipsis, as the Grammarians think, of *ἐκαστος*. The sense is, "city by city."

2. *Μαγδαληνή*.] The best Commentators are agreed that there is no authority in Scripture for supposing *this* Mary to have been a harlot; nay, it should seem that she was a person of some consequence. *Ἐξεληλύθει*, "had been expelled." Neut. for passive, as often in the Gospels and Acts. Many recent Commentators take the *ἐπτά* as signifying "*many*," definite for indefinite, as in Matt. xii. 45. and xii. 26. But that idiom is not to be introduced unnecessarily; and here it is not very suitable.

3. *ἐπιτρόπου*.] The Commentators are not agreed on the exact office designated by *ἐπιτροπος*; which, as it denotes generally one who has an office committed to his charge, is of very extensive signification, and may denote Guardian, or Lieutenant of a province, or Treasurer, or house or land Steward, agent and manager. So Xen. *Œcon.* xii. 2. *ἔχω ἐπιτρόπους ἐν τοῖς ἀγροῖς*.

3. *διηκόνουν*.] "supplied with the necessaries of life;" as Matth. iv. 11. xxvii. 35. Mark i. 13. xv. 41. This signification occurs also in Theophr. Char. ii. 4. For *αὐτῷ* a great number of MSS. and many Versions have *αὐταῖς*, which is edited by Matth. and Scholz. But both external and internal evidence are rather in favour of the common reading.

8. *εἰς*.] This reading (for *ἐν*) is found in many MSS. and Versions, and is adopted by almost every Editor from Wets. to Scholz, being the more difficult reading; whereas the other seems to be derived from Matth. and Mark. *Εἰς* occurs again in this sense *infra* xiv. 9.



MT. MK.

13. 4. οἱ μαθηταὶ αὐτοῦ, λέγοντες· τίς εἴη ἡ παραβολὴ αὕτη. Ὁ δὲ εἶπεν· 10  
 11 11 Ἐμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ  
 12 λοιποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ  
 18 13 συνιῶσιν. Ἦστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ 11  
 19 14 Θεοῦ· οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἴτα ἔρχεται ὁ Διά- 12  
 20 16 βολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαν-  
 17 δέχονται τὸν λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν  
 22 18 πιστεύουσιν, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. Τὸ δὲ εἰς τὰς ἀκάν- 14  
 19 θας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου  
 23 20 καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελειφοροῦσι.  
 21 Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν, οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ 15  
 22 ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.  
 23 Οὐδεὶς δὲ λήχρον ἄψας, καλύπτει αὐτὸν σκεῖνι, ἢ ὑποκάτω κλίνης 16  
 24 τίθησιν. ἀλλ' ἐπὶ λυχνίας ἐπιτίθησι, ἵνα οἱ εἰσπορευόμενοι βλέπωσι  
 25 τὸ φῶς. Οὐ γὰρ ἐστὶ κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπό- 17  
 26 κρυφον ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν ἔλθῃ. Βλέπετε οὖν πῶς 18  
 12 25 ἀκούετε· ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχῃ, καὶ  
 12 3. ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.
- 46 31 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ 19  
 47 32 ἠδύνατο συνιπεῖν αὐτῷ διὰ τὸν ὄχλον. Καὶ ἀπηγγέλη αὐτῷ, λεγόντων· 20  
 48 33 Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες.  
 50 35 Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου 21  
 8 4. οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιῶντες αὐτόν.
- 18 35 Καὶ ἐγένετο, ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ 22  
 24 37 μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτούς· Διέλθωμιν εἰς τὸ πέραν τῆς  
 24 37 λίμνης· καὶ ἀνήχθησαν. Πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη 23

9 τίς εἴη ἡ παραβολὴ α.] i. e. what might be the meaning of this parable. See Winer's Gr. Gr. § 35. 3. So Cebes Tab. διήγησαι ἡμῖν — τί ποτε ἐστὶν δὲ μῦθος;

10. [Comp. Matt. xi. 25, 26. 2 Cor. iii. 5. 14. Is. vi. 9. Ezek. xii. 2. Rom. xi. 8.]

14. πορευόμενοι συμπνίγονται.] Por. is best explained "in their progress through life." "as they proceed in life." So Euthym. πολιτευόμενοι. See Luke i. 6. In ἐπὶ μεριμνῶν καὶ πλούτου the sense (which is imperfectly developed) seems to be, "by the cares of poverty and the anxieties of riches." These are illustrated by passages of Theocrit. Idyl. xxi. and Eurip. Med. 599. adduced in Recens. Synop.

— οὐ τελειφοροῦσι.] The word is used of trees or plants bringing fruit to maturity, and almost always with an Accus.

15. καλῇ καὶ ἀγαθῇ.] Beza and Grot. regard this as an expression *ex adytis Philosopher*; and they compare the expression of the Classical writers καλὸς κάγαθος as said of one who is endowed with all the advantages of body, mind, fortune, &c. But the expression here simply designates a "thoroughly good heart," the καλῇ being used merely with reference to the thing compared, namely, the *ground* just before. So Xenophon often used the word of land or soil naturally fer-

tile. Ἐν ὑπομονῇ is by some rendered "with patience;" by others, "with perseverance." Both senses may have place.

18. 8 δοκεῖ ἔχειν.] Δοκεῖ is not (as many Commentators imagine) redundant here, and perhaps in very few of the many passages which they adduce. Luke has expressed something *more* than Matthew and Mark; namely, that what such a person yet retains is likely to be so soon lost, that he can hardly be said to have it. [Comp. infra xix. 26.]

20. ἀπηγγέλη — λεγόντων.] Most Commentators supply τινῶν, or αὐτῶν. But the construction of Genitive absolute is here harsh, and it should rather seem that ἀπὸ is to be fetched from the verb, or ἐπὶ supplied, together with αὐτῶν referring to ὄχλον, which is a noun of multitude. Ἰδεῖν is for συνιπεῖν, i. e. λαλῆσαι, as in Matth. (antecedent for consequent). So in Thucyd. iv. 125. and Xen. Cyr. iv. 6, 2.

21. [Comp. John xv. 14. 2 Cor. v. 16.]

23. ἀφύπνωσε] obdormivit. A rare sense, ἀφύπνω and ἀφύπναι signifying in the Classical writers to raise oneself from sleep, to awake. The other occurs, however, in the LXX. (Judg. v. 27.) in Ignat. Martyr. § 7., and is noticed in the Glossaria Gr. Lat. Markl. thinks it was an Antioch-



λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον.		8.	4.
24 Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες· Ἐπιστάτα, ἐπιστάτα,	25	38	
ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ	26	39	
25 ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. Εἶπε δὲ αὐτοῖς· Ποῦ		40	
ἐστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς	27	41	
ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ			5.
τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;			
26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέ-	28	1	
27 ραν τῆς Γαλιλαίας. Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπῆρτησεν αὐτῷ		2	
ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ			
ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκῇ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνή-			
28 μασιν. Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας, προσέειπεν αὐτῷ, καὶ		3	
φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Τίς τοῦ Θεοῦ τοῦ ὑψί-	29	6	
στον; δέομαί σου, μή με βασανίσῃς. Παρήγγειλε γὰρ τῷ πνεύματι		7	
τῷ ακαθάρτῃ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρ-		8	
πάκει αὐτόν, καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ			
διαρρήσων τὰ δεσμὰ, ἡλαύνετο ὑπὸ τοῦ δαιμονος εἰς τὰς ἐρήμους.			
30 Ἐπρωτίησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι ἐστὶν ὄνομα; ὁ δὲ		9	
31 εἶπε· Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. Καὶ παρε-		10	
32 κάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν δὲ			
ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν	30	11	
αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐ-	31	12	
33 τοῖς. Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς	32	13	
χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ			
34 ἀπεπνίγη. Ἰδόντες δὲ οἱ βόσκοντες τὸ † γεγενημένον ἔφυγον, καὶ	33	14	

ism. But it rather seems to have been a popular use of the word.

25. κατέβη.] Stormy gusts are often said καταβαίνειν, or κατείνειν. So Thucyd. ii. 25. ἀνέμου κατιόντος, et saepe. Plut. ap. Steph. Thes. Pausan. xi. 34. 3. κατιόντος ἐτι τοῦ πνεύματος. Pollux i. 103. κατιόντος τοῦ ἀνέμου.

— συνεπληροῦντο.] A popular catachresis, by which what happens to the ship is ascribed to the sailors. Examples are found in the best writers.

26. πολλοῖς χρόνοις.] Grot. and Rosenm. take this for πολλάκις. But as in ver. 27. we find ἐκ χρόνων ἱκανῶν, so Loesn. and Kuin. here take χρόνους for inde a pluribus annis. And indeed that sense is frequent in the Classical writers, and sometimes occurs in the Sept. Loesn. cites Diod. Sic. xliiv. A. and Wets. Plut. de Educ. xiv. 26. ἐν ἡσπασσάμιν πολλοῖς κατεσάπη χρόνοις. I add Thucyd. i. 96. τότ' οὖν — τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη.

31. τὴν ἄβυσσον] scil. χώραν, i. e. Tartarus, that part of Hades in which the souls of the wicked were supposed to be confined. See 2 Pet. i. 14. Apoc. ix. 1. So also Eurip. Phœn. 1632. Ταρτάρου ἀβύσσου χόρατον. See Professor Stuart's instructive Essay on the words relating to Future Punishment, especially on ἡκκω, ἡέα, and τάρταρον. Sheol (שְׁאוֹל) was considered as a vast and wide domain or region, of which the grave seems to have been as it were only a part, or a kind of entrance way. It appears to have been

regarded as extending deep down into the earth, even to its lowest abysses. It may also be remarked, that, as in the O. T. Sheol is a place to which the righteous go, as well as the wicked; and as our Saviour, subsequently to his death, is represented as being in Hades, Ps. xvi. 10. Acts ii. 27, 31; so it is not improbable that the general conception of Hades, as meaning the region of the dead, comprised both an Elysium and a Tartarus (to speak in Classical language), or a state of happiness and a state of misery." It is plain that by ἀβυσσος is meant this Tartarus. So 2 Pet. ii. 4, we have the expression ταρταρώσας. I would further observe that the etymology of the Heb. חֲקַו need not have so perplexed Philologists. Notwithstanding the doubts of Gesenius, it is certainly derived (as Parkh. and others supposed) from חָקַו; yet not from the signification, to seek; nor has it any sense in common with חָקַו. I suspect that the primitive physical signification of חָקַו was to dig deep, to scoop out, to hollow; and as men dig deep only in search of something, so the verb came to mean, figuratively, search or seek for. So Job iii. 21. "and dig for (i. e. anxiously seek) death more than for hidden treasures." Thus the word was originally merely the past participle of חָקַו, and denoted a pit thus dug. Indeed, the words hell and the grave (called in German Hölle) were originally only past participles of verbs meaning to dig out, to hollow.

34. τὸ γεγενημένον.] Many MSS. have τὸ γεγο-



MT. MK.

8. 5. [~~ἀπελθόντες~~] ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Ἐξῆλθον 35  
34 15 δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμε-  
νον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ  
16 σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. Ἀπ- 36  
17 ῆγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθεὶς. Καὶ 37  
ῥωτίησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελ-  
θεῖν ἀπ' αὐτῶν· ὅτι φόβῳ μεγάλῳ συνείχοντο. αὐτὸς δὲ ἐμβὰς εἰς  
18 τὸ πλοῖον ὑπέστρεψεν. Ἐδέετο δὲ αὐτοῦ ὁ ἄνθρωπος, ἀφ' οὗ ἐξεληλύθει 38  
τὰ δαιμόνια, εἶναι σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων·  
19 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. 39  
20 καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ  
9. Ἰησοῦς.  
1 21 ἘΓΕΝΕΤΟ δὲ, ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ 40  
ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.  
13 22 Καὶ ἰδοὺ, ἦλθεν ἄνθρωπος ὃν ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συνα- 41  
γωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει  
23 αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ 42  
24 ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκειν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ  
20 25 ὄχλοι συνέπνιγον αὐτόν. Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν 43  
26 δώδεκα, ἥτις \* ἱατροῖς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ'  
27 οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὀπίσθεν, ἥψατο τοῦ κρασπέδου 44  
τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.  
29 30 Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων, 45  
31 εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε  
καὶ ἀποθλίβουσι, καὶ λέγεις· Τίς ὁ ἀψάμενός μου; ὁ δὲ Ἰησοῦς 46  
εἶπεν· Ἦψατό μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.  
33 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσοῦσα 47  
αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς  
23 34 τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. Ὁ δὲ εἶπεν αὐτῇ· Θάρσει θύ- 48  
35 γατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην. Ἐπὶ αὐτοῦ 49  
λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ· Ὅτι  
36 τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. Ὁ δὲ Ἰησοῦς 50  
ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβοῦ· μόνον πίστευε, καὶ  
23 37 σωθήσεται. [Ἐξ]ελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐ- 51  
δένα, εἰ μὴ Πέτρον καὶ \* Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς

13, which is received by Griesb. and Scholz; but without any reason. Ἀπελθόντες before ἀπήγγ. is rightly cancelled by all Editors, being absent from almost all MSS., and, no doubt, introduced from Matt. viii. 33.

37. [*Comp. Acts xvi. 39.*]

40. ἀπεδέξατο "joyfully received him." A sense inherent in the ἀπδ, and found in the Classical as well as the Scriptural writers.

42. ἀπέθνησκειν "was (as it were) dying," "was near unto death." Συνέπνιγον, for συνέθλιβον, which is used by Mark.

43. οὐσα ἐν ῥύσει.] This use of εἶναι with ἐν, de-

noting to labour under a disorder, occurs elsewhere in Scripture. We may compare ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ in Mark v. 2. In either case the ἐν is for ἐνθ. For ἐν ῥύσει is written ἰατρῶν in almost all the best MSS., which is adopted by all Editors from Wets. to Scholz.

51. ἐξελθὼν.] Many MSS. have ἄθδων, which is received by Wets., Griesb., and Scholz. Καὶ Ἰωάννην καὶ Ἰάκωβον (for Ἰάκ. καὶ Ἰωάνν.) is found in all the best MSS. and Versions, and Theophyl., and is edited by Wets., Matth., Griesb., Tittm., and Scholz, who are probably right in so doing, as the mistake might easily arise from the καὶ — and. Yet the common reading might be defended.



	MT.	MK
52 παῖδός καὶ τὴν μητέρα. Ἐκλαίον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ	9.	5.
53 δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει· Καὶ κατεγέ-	24	38
54 λων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ	25	40
55 κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ παῖς, ἐγείρου. Καὶ		41
ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν		42
56 αὐτῇ δοθῆναι φαγεῖν. Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγ-		43
γειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.	10.	6.
1 IX. ΣΤΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα [μαθητὰς αὐτοῦ,]	1	7
ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νό-		
2 σους θεραπεύειν· καὶ ἀπέστειλεν αὐτοὺς κηρῦσσειν τὴν βασιλείαν τοῦ	7	
3 Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. Καὶ εἶπε πρὸς αὐτούς· Μηδὲν	9	8
αἴρετε εἰς τὴν ὁδόν· μῆτε ἄβδους, μῆτε πήραν, μῆτε ἄρτον, μῆτε	10	
4 ἀργύριον· μῆτε ἀνὰ δύο χιτῶνας ἔχειν. Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλ-	11	10
5 θῇτε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. Καὶ ὅσοι ἂν μὴ δέξωνται	14	11

52. ἐκόπτοντο αὐτήν] “bewailed her.” Κόπτε-σθαι properly signifies to beat or strike oneself; and then, because that is the usual accompaniment of extreme grief, to bewail, grieve for any one. It answers to the Heb. כָּפַף, which is followed by לְ, for, or לָ, over, and has sometimes in the Sept. (as here) simply an Accusative, thus becoming a Deponent.

54. ἡ παῖς.] Nomin. for Vocat., which occurs also at vi. 25. x. 21. xii. 32. xviii. 11. and Mark v. 41., and sometimes in the Classical writers, especially the Attic ones. The words ἐκβαλὼν ἔξω πάντας καὶ are not found in some very ancient MSS. and Versions, are rejected by Schulz. and Bornem., and cancelled by Lachm. They certainly may have been introduced from the parallel passage of Mark. But as the MSS. are so very few (only about 8), may we not rather suspect an accidental omission?

IX. 1. μαθητὰς αὐτοῦ.] These words are omitted in very many of the best MSS., several Versions, and some Fathers; and are cancelled by almost every Editor from Wets. to Scholz. Some MSS. and those Versions which have not μαθ. αὐτοῦ have ἀποστόλους αὐτοῦ. Nothing, therefore, can be plainer than that both are from the margin. It may be said, indeed, that these words are confirmed by Matth. x. 1. But it is more probable that they have been introduced from thence. Better reasons may be imagined for their insertion than for their omission. The elliptical expression οἱ δώδεκα, for the Twelve Apostles, is frequent in the N. T., though, as might be expected, there are generally some MSS. which have ἀπόστολοι added. I cannot but here animadvert on the bad criticism and disingenuous spirit evinced by the supporters of the system which considers the Dæmoniacks as merely lunatics. For though dæmoniacks and lunatics would in this verse seem to be as plainly distinguished as words can make them, yet the persons in question seek to neutralize this by forcing an *alias* in their versions, as if ἄλλους were found in the text.

—καὶ νόσους θεραπεύειν.] This is, as Bornem. remarks, an elliptical form of expression for καὶ ἐξουσίαν θεοῦ, νόσους, of which he adduces an apposite example from Xen. Anab. i. 2. 27. Σ. ἔδωκε Κῆρυ χάσματα πολλὰ, Κῆρυ δ' ἰατρικὴν δῶκε — καὶ τὴν

χώραν μηκέτι ἀφ' αὐτῶν ἀφαιρῆσθαι, τὰ δὲ ἥρασμα ἄνδράποδα ἀπολαμβάνειν. See Matth. Gr. Gr. § 532. a.

2. ἀπέστειλεν, &c.] Comp. Matth. x. 7. In the foregoing verse it is said, that he gave them power to cast out dæmons and to heal disorders. In this the sense is, that they had a commission to go forth and exercise that power, in conjunction with the preaching of the Gospel-Dispensation.

3. ἄβδους.] Many MSS. have ῥάβδον, which is preferred by almost all the recent Editors. See Note on Matth. x. 10. Ἄνὰ, a-piece. So Matth. xx. 9. ἔλαβον ἀνὰ ὀνῆριον, and John ii. 6. ἀνὰ μετρητὰς δύο ἢ τρεῖς. On this distributive sense, see Bornem. and Matth. Gr. Gr. § 579. 3. The Commentators and Grammarians, however, seem wrong in supposing that in this idiom the numeral and noun belong to the ἀνὰ. They are rather to be referred to the verb; and the preposition is to be taken as put absolutely (thus becoming, as it were, an *adverb*) by an ellipsis of ἕκαστον, which is sometimes expressed, though generally left to be understood. Our word *apiece* well expresses the force of the idiom; being for *at-piece* (as it was formerly written) where piece coming from the Ital. pezzo (which is from the Germ. beissen, to bite; for piece and bit have the same origin), exactly answers to ἕκαστον, as well it may; since the idea of separation is quite as inherent in ἕκαστος as in pezzo, both, in fact, being originally passive verbs, signifying broken off, separated.

—ἔχειν.] This is usually explained as Infin. for Imperat. ἔχετε: a not unfrequent idiom, to lessen the harshness of which Philologists generally suppose an ellipsis of an Imperative of wish, or of δέω. But it is better, with Herm. on Vig. p. 591, to suppose the idiom to be a relique of ancient simplicity of language, when a wish was expressed simply by a verb in the Infinitive. Of this there is a confirmation in the use of the Hebrew verb. The principle, however, cannot apply to the phraseology of later Greek writers, especially prose writers. It will usually be found that the Infinitive has a reference to some verb which has preceded, and to which the writer, inadvertently, accommodates the construction. Thus the idiom falls under the head of *Anantapodoton*; e. gr. here ἔχειν is used as if αἰεῖν (referred to εἶπε, bade) had preceded, and not αἰεῖτε.



MT. MK

10. 6. ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης· καὶ τὸν κοριορτὸν ἀπὸ τῶν  
 12 ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς. Ἐξερχόμενοι 6  
 13 δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες παν-  
 14 ταχοῦ.
- 1 14 Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· 7  
 2 καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάννης ἐγήγερται ἐκ  
 15 νεκρῶν· ὑπὸ τινων δὲ, ὅτι Ἰλίας ἐγένη· ἄλλων δὲ, ὅτι προσφῆτης 8  
 16 εἷς τῶν ἀρχαίων ἀνέστη. καὶ εἶπεν [ὁ] Ἡρώδης· Ἰωάννην ἐγὼ ἀπε- 9  
 κεφάλισα· τίς δὲ ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐξή-  
 τει ἰδεῖν αὐτόν.
- 30 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. 10  
 31 Καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως  
 14 32 καλουμένης βηθσαϊδά. Οἱ δὲ ὄχλοι γνόντες, ἠκολούθησαν αὐτῷ· καὶ 11  
 33 δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς  
 15 35 χρεῖαν ἔχοντας θεραπείας ἰᾶτο. Ἦ δὲ ἡμέρα ἥρξατο κλίνειν· προσελ- 12  
 36 θόντες δὲ οἱ δώδεκα εἶπον αὐτῷ· Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόν-  
 τες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ ἐνρῶσιν  
 18 37 ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. Ἐῖπε δὲ πρὸς αὐτούς· 13  
 17 Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ  
 πέντε ἄρτοι καὶ \* ἰχθύες δύο· εἰ μὴ τι πορευθέντες ἡμεῖς ἀγοράσωμεν  
 εἰς πάντα τὸν λαὸν τοῦτον βρώματα· ἦσαν γὰρ ὡσεὶ ἄνδρες πεντα- 14  
 19 39 κισχίλιοι. Ἐῖπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε αὐτοὺς  
 40 κλισίας, ἀνὰ πεντήκοντα· καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. 15  
 41 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν 16  
 οὐρανὸν, ἐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδον τοῖς μαθηταῖς  
 20 42 παρὰτιθέναι τῷ ὄχλῳ. Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ 17  
 43 16. 8. ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινος δώδεκα.
- 13 27 ΚΑΙ ἐγένετο, ἐν τῷ εἶναι αὐτὸν προσερχόμενον καταμόνας, συνῆσαν 18  
 αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς, λέγων· Τίνα με λέγουσιν

5. καὶ τὸν κορ.] Bornem. well renders the καὶ αὐτοῦ, even; and he and Scholz have rightly removed the comma after ἐκείνης, as the construction of the sentence required; with which Bornem. compares Aristoph. Av. 1735. διὰ σὲ τὰ πάντα κρατήσας καὶ (even) παρέδρον βασιλείαν ἔχει Διός.

7. διηπόρει] "he was in doubt and perplexity," namely, what to think.

10. πόλεως] "of the city," or the district of Bethsaida.

12. ἡμέρα ἥρξατο κλίνειν.] Κλίνειν and its compounds are often used with ἡμέρας of the declination of the sun to the horizon. Sometimes, as here, ἡμέρα is used instead of ἡμέρας. On the present transaction, comp. John vi. 5. At τὰς ἐκκλησίαις, ἐν, and οὐσας, or κειμένας. The ellipsis is frequent in the Classical writers.

—ἵνα καταλύσωσι] "that they may seek καταλύματα, or lodgings;" as xix. 7. and Gen. xxiv. 23. (Sept.) The figure is derived (like that in our stage for stayage) from travellers unloading their beasts and unloading themselves.

13. ἰχθύες δύο.] This, instead of δύο ἰχθύες, is found in a very great number of MSS., and is re-

ceived by Wets., Matth., Griesb., Tittm., Knapp, and Scholz.

—εἰ μὴ τι.] There is here some obscurity, the sense being not fully developed. Hence Beza, Grot., Pisc., and Wolf suppose an ellipsis of εἰ ἐνταῦθα ἐστί, or εἰ ἐνταῦθα. But this is so harsh, that Kypke, Kuin., and others seek to remove the difficulty by taking εἰ μὴ τι for *nam quid*, and making the sentence interrogative. For that signification, however, they adduce no sufficient authority. It is better, therefore, to adhere to the usual signification of εἰ μὴ, i. e. *unless*; and suppose (with the Syriac Translator, Casaub., Valekn., Schleus., and Wahl) that the τι has what Hoogen. calls the *vis exclamativa*, and signifies *fortasse*, or perhaps *forsooth*. It should seem that the apostles, through delicacy, do not fully express their meaning, which was probably this: "We have no more than, &c. unless, forsooth, we should go and purchase [sufficient food] for all this multitude."

14. κλισίας.] Sub. κατά. The word is very rare in the Classical writers, but is found in Josephus.



	MT.	MK.
19 οἱ ὄχλοι εἶναι ; Οἱ δὲ ἀποκριθέντες εἶπον· Ἰωάννην τὸν βαπτιστὴν· 16.	8.	
ἄλλοι δὲ Ἡλίαν· ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. 14	28	
20 Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι ; ἀποκριθεὶς δὲ [ὁ] 15	29	
21 Πέτρος εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ. Ὁ δὲ ἐπιτιμήσας αὐτοῖς, 20	30	
22 παρήγγειλε μηδενὶ εἰπεῖν τοῦτο· εἰπὼν, ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώ- 21	31	
που πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ		
ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ		
ἐγερθῆναι. 24	34	
23 Ἐλεγε δὲ πρὸς πάντας. Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνη- 24	34	
σάσθω ἑαυτὸν, καὶ ἁρᾶτω τὸν σταυρὸν αὐτοῦ [καθ' ἡμέραν,] καὶ		
24 ἀκολουθείτω μοι. Ὃς γὰρ ἂν Θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει 25	35	
αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, οὗτος σώσει		
25 αὐτήν. Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἐαν- 26	36	
26 τὸν δὲ ἀπολέσας ἢ ζημιωθείς ; Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς 38	38	
ἐμοὺς λόγους, τοῦτον ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν		
ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ Πατρὸς καὶ τῶν ἁγίων ἀγγέλων. 9.		
27 Λέγω δὲ ὑμῖν ἀληθῶς· εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἳ οὐ μὴ γεύ- 28	1	
σονται θανάτου, ἕως ἃν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ. 17.		
28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσπερ ἡμέραι ὀκτὼ, καὶ παρα- 1	2	
λαβὼν [τὸν] Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος		
29 προσεύξασθαι. Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ 2	3	
προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.		

20. ὁ Π.] The *ὁ* is omitted in many good MSS., and is cancelled by Matth. and Scholz.

22. The alteration in punctuation which I have adopted in τοῦτο· εἰπὼν, *ὅτι* seems called for by propriety, and is confirmed by the parallel passages of Matthew and Mark. This narrative sense of *εἰπεῖν* is very frequent.

23. καθ' ἡμέραν.] The Editors and Critics are in doubt as to the genuineness of this expression. It is rejected by Wets., Matth., and Scholz, but retained by Griesb., Knapp., Tittm., and Vat. External evidence is pretty equally balanced; the Alexandrian recension and almost all the Versions having it, and the Constant., with the other Versions, and several Fathers, being without it. Griesb. thinks it was removed by the *librarii*, as not being in the other Gospels. But he adduces no example of a similar curtailment from the same cause. Matthæi, on the contrary, thinks it was introduced from the Fathers and Interpreters; who had perhaps in view 1 Cor. xv. 31. And of this he adduces some strong proofs. I entirely agree with him; and would add that the same *assentation*, which induced several of the Fathers to throw out the *δεῖ* at Matt. v. 22, may have induced them to introduce καθ' ἡμέραν here. But I rather think that they only brought it forward to complete the *sense*, not the *text*; and that having been taken from them by the *Scholiasts*, it was occasionally marked in the margin of copies, and then was introduced into the text of the transcripts. It was not, however, I conceive, introduced directly from the Fathers, or the Interpreters. It was, no doubt, at first borrowed by the *Scholiasts*, and from them was marked in the

margin of copies, from whence careless scribes introduced it into the text.

24. [Comp. Matthew x. 39. xvi. 25. John xii. 25.]

25. ζημιωθείς.] Repeat *ἑαυτὸν* in the sense *ἑαυτοῦ ψυχὴν*. Herodot. vii. 39. has *τὴν ψυχὴν ζημιώσει*.

26. [Comp. infra xii. 9. Matt. x. 33.]

28. ἐγένετο — ὀκτὼ.] There is here something seemingly anomalous in the construction; to remove which, some recur to the idiom whereby in Hebrew and Hellenistical phraseology verbs singular are united with nouns plural. But that principle is inapplicable here. And as to *ἐγένοντο*, which some would read, it is a mere conjecture. The truth is, that *ἐγένετο* is not the true verb to *ἡμέραι*, but, together with *δε*, constitutes (by an ellipse of *τοῦτο*) a *formula*, frequent in St. Luke, which merely serves to introduce some new narration. Thus *ἐγένετο δε*, &c. will be connected with *καὶ παραλαβὼν*; and consequently *ὥσπερ ἡμέραι ὀκτὼ* will be a *parenthetical epianorthosis* of the preceding *μετὰ τ. λ. τ.* As to those nouns denoting time, when put in the Nominative, (among which we may reckon *δοαὶ ἡμέραι* for *δσήμεραι*, which occurs in the common text of Thucyd. viii. 64,) there is manifestly an ellipsis of a verb in the plural, either *ἔειπ* or *ἔσαν*, according to the context. See Hom. Od. ξ. 93. However, the expression sometimes (as in the case of *δοαὶ ἡμέραι*) becomes an *adverbial phrase*, and afterwards an *adverb*. Τὸν is omitted in very many MSS. and early Editions, and is cancelled by Matth., Griesb., and Scholz, perhaps without sufficient reason.

29. λευκὸς ἐξ.] "very dazzling white." The *ἐξ* is intensive.



MT. MK.

17. 9. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ 30  
 3 4 Ἰηλίας· οἱ, ὁφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πλη- 31  
 ροῦν ἐν Ἱερουσαλὴμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι 32  
 ὑπὸ τῆς διαγοητοροῦσάσης αὐτοῦ. καὶ τοὺς δύο ἄν-  
 4 8 δρας τοὺς συνεσιῶτας αὐτῷ. Καὶ ἐγένετο, ἐν τῷ διαχωρίζεσθαι αὐ- 33  
 8 6 \* μίαν Μωϋσεῖ, καὶ μίαν Ἰηλίας· μὴ εἰδὼς ὃ λέγει. Ταῦτα δὲ αὐτοῦ 34  
 7 λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκέιασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ  
 ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην· καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, 35  
 λέγουσα· Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. καὶ, 36  
 ἐν τῷ γενέσθαι τὴν φωνήν, ἐρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσέγησαν,  
 καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδέν ὧν ἐωράκασι.  
 Ἐγένετο δὲ ἐν τῇ ἐξῇς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, 37  
 συνήτησεν αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ, ἄνθρωπος ἀπὸ τοῦ ὄχλου ἀνέβό- 38  
 ησε, λέγων· Διδάσκαλε, δέομαί σου \* ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι  
 μονογενὴς ἐστὶ μοι· καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ εξαίρῃς 39  
 κραῖζει, καὶ σπαράσσει αὐτόν μετὰ ἁγροῦ, καὶ μόγῃς ἀποχωρεῖ ἀπ’  
 αὐτοῦ, συντρίβον αὐτόν. Καὶ ἐδεήθην τῶν μαθητῶν σου, ἵνα ἐκβά- 40  
 λωσιν αὐτόν, καὶ οὐκ ἠδυνήθησαν. Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· 41  
 Ὡ γένεα ἄπιστος καὶ διεστραμμένη! ἕως πότε ἔσομαι πρὸς ὑμᾶς,  
 καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὅδε. Ἔτι δὲ προσε- 42  
 χομένου αὐτοῦ, ἐρῶνξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπε-  
 τίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἵσαστο τὸν παῖδα·  
 καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ. ἐξεπλήρυσοντο δὲ πάντες ἐπὶ τῇ 43  
 μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν, οἷς ἐποί-

30. *ὁφθέντες ἐν δ.*] “appearing with a resplendent light.” See supra ii. 9.

31. *τὴν ἔξοδον.*] This word often signifies a military expedition, both in the Scriptural and Classical writers. Hence some have imagined that it here figuratively represents the contest our Lord was afterwards to maintain against the rebellious Jews, on his advent at the destruction of Jerusalem. But this is neither warranted by the words, nor permitted by the context. The best Commentators since the time of Grot. are agreed, that *ἔξοδος* is here used to denote death; by a euphemism common both in the Scriptural and Classical writers, and indeed found in every language; and which is justly considered among the allusions that have preserved that most ancient of traditions, the immortality of the soul.

32. [*Comp.* Dan. viii. 18. x. 9.]

33. *μίαν Μωϋσεῖ.*] This, instead of *Μωϋσεῖ μίαν*, is found in almost all the best MSS. and Versions, with the Edit. Princ.; and has been rightly edited by Matth., Griesb., Vat., and Scholz.

35. [*Comp.* Matt. iii. 17. Mark i. 11. 2 Pet. i. 17.]

38. *ἐπιβλέψαι.*] The *textus receptus* has *ἐπιβλέψων*. But almost all the best MSS. have *ἐπιβλέψαι*, which has been accordingly edited by Matth., Griesb., Vater, Tittm., and Scholz. Bornem., however, makes well founded objections

to that reading, as being in opposition to the *usus loquendi* of St. Luke, and he would read *ἐπιβλέψαι*, from some MSS., confirmed by a similar idiom in Acts xxv. 3. I have received this, because the Scribes of the other MSS. might easily mistake in so small a matter.

40. *ἐκβάλλωσιν.*] This, for *ἐκβάλλ.*, is edited by Matth., Griesb., and Scholz.

41. *πρὸς ὑμᾶς*] *apud eos.* Equivalent to the *μεθ’ ὑμῶν* of Matthew. The same signification is found in John i. 1. *Ἀνέξομαι ὑμῶν*, “shall I bear with you.” This sense is frequent in the N. T., and sometimes occurs in the Classical writers, though with the *Accusative*.

— *τὸν — ὅδε.*] This (instead of *ὅδε τὸν υἱόν σου*) is found in almost all the best MSS., and the Ed. Pr., and is received by Matth., Griesb., Vat., and Scholz.

43. *ἐπὶ τῷ μεγ. τοῦ Θεοῦ*] “at the mightiness of God as manifested in Christ.” *Μεγαλειότης* is a word which, in Scripture, is almost appropriated to designating Divine power. So it is used in Acts xix. 27. of Diana; and in 2 Pet. i. 16. of Christ, thus showing Peter’s belief in the divinity of our Lord.

44. *θέθε — ὦτα ὑμῶν.*] Equivalent to *θέθε εἰς τὰς καρδίας*, which occurs in Luke xxi. 14. “Let these sayings sink into your ears,” i. e. attend to and lay them to heart.



- 44 ἦσεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ· <sup>a</sup> Θέσθε ὑμεῖς εἰς <sup>a</sup> Matt. 16. 21. & 17. 22. τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου μέλλει <sup>b</sup> Mark 9. 31. infr. 18. 32. Acts 1. 23. 45 παραδιδόσθαι εἰς χεῖρας ἀνθρώπων. <sup>b</sup> Οἱ δὲ ἡγρόουν τὸ ῥῆμα τοῦτο, <sup>b</sup> Supr. 2. 50. infr. 18. 34. καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό· καὶ <sup>c</sup> Mark 9. 32. ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.
- 46 <sup>c</sup> Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν. <sup>c</sup> Matt. 18. 1. Mark 9. 33. infr. 22. 24.
- 47 Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος <sup>d</sup> Matt. 18. 5. Mark 9. 37. infr. 10. 16. John. 13. 20. 48 παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτοῦ, <sup>d</sup> καὶ εἶπεν αὐτοῖς· Ὃς ἐὰν δεῖξη- <sup>e</sup> Matt. 23. 11. infr. 14. 11. & 18. 14. ται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. Ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῶν ὑπάρχων, οὗτος ἔσται μέγας.
- 49 <sup>e</sup> Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· Ἐπιστάτα, εἶδομέν τινα ἐπὶ τῷ <sup>e</sup> Mark 9. 38. ὀνόματί σου ἐκβάλλοντα [τὰ] δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι <sup>f</sup> Matt. 12. 30. Mark 9. 40. infr. 11. 23. 50 οὐκ ἀκολουθεῖ μεθ' ἡμῶν. Ἰκαὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ <sup>g</sup> Mark 16. 19. Acts 1. 2. 51 ἜΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως <sup>g</sup> αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱε- 52 ρουσαλήμ. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτοῦ.

45. ἵνα μὴ αἰσθ.] The best Commentators are agreed, that *ἵνα* is for *ὥστε*, *adeo ut*, *insomuch that*, a very frequent sense. The sense is: "And it was hidden (i. e. obscure) to them, so that they did not understand it." "They understood (says Kuin.) the words of Christ, but were at a loss how to reconcile them with their preconceived opinion, (founded on their own traditions) that the Messiah should *live for ever*, or with the great things they expected from him." These prejudices, in after ages, led to the distinction made by the Rabbins between *Messiah Ben Joseph*, who was to die, and *Messiah Ben David*, who was to triumph and live for ever. See Whitby. Some recent Commentators have endeavoured (after Campb.) to revive the interpretation of the early Translators; who take *ἵνα* in the ordinary sense to the end that, as expressing something intentional. And it is not to be denied, that predictions were sometimes intentionally expressed darkly, that they might not be thoroughly understood. But that principle must not be unnecessarily called in. Campb. justly admits, that "if the Evangelists had employed an adjective (as *κρυπτή*) for the past participle, *ἵνα* might better have been interpreted *so that*." If, however, no better reason can be given for the other interpretation than that, it cannot stand; for what is so common as the use of a past participle for an adjective? Are there not hundreds of past participles in both the ancient and modern languages used as adjectives, and a still greater number of adjectives which were once past participles, but have ceased to be such, and have become purely adjectives?

46. τὸ, τίς, &c.] This use of τὸ, in reference not to a noun, but to a sentence, or part of a sentence, is almost peculiar to St Luke, though it occurs also in Matt. xix. 18, and Mark ix. 23. (Campb.) In fact, the neuter Article (to use the words of Winer, Gr. Gr. p. 54.) "stands before all propositions which are cited as prov-

erbs, or maxims, or which on account of their importance require to be made distinctly prominent."

49. τὰ.] This is omitted in very many MSS., and is cancelled by Matth., Griesb., and Scholz. But the case is doubtful; for Critical reasons may be adduced both ways.

—οὐκ ἀκολουθεῖ μεθ' ἡμῶν.] The sense is, "does not belong to our company of disciples," "is not our fellow disciple." The phrase is supposed to have been formed from the custom of the Jewish Doctors (like that of the Greek Philosophers), of being accompanied by their disciples wherever they went. But it is found also in the Classical writers. See Lobeck on Phrynicius, p. 353, sq.

50. ὃς γὰρ — ἡμῶν.] See Note on Mark ix. 40.

51. συμπλ. τὰς ἡμέρας τῆς ἀναλ. α.] Συμπληροῦσθαι, when used of time, denotes such a completion of a period between two given periods as that the latter is *fully come*. Here it is, as often, taken *populariter*; an event being thus spoken of as *come*, when it is very near at hand. On the sense of ἀναλήψεως the Commentators are not agreed. Some take it to signify a removal, others a *lifting up*, i. e. on the cross: interpretations alike inadmissible. The true one is, no doubt, that of the Syr. and Arab., Euthym., Beza, De Dieu, Grot., and others down to Rosenm., Kuin., Schleus., and Wahl, who understand it of our Lord's *ascension into heaven*. The noun, indeed, does not elsewhere occur either in the N. T. or the LXX except in 2 Kings ii. 11. of the translation of Enoch; but the verb ἀναλαμβάνειν is often used to denote Christ's ascension, ex. g. Acts i. 2; ii. 23 1 Tim. iii. 16. An ἀνάληψις occurs in Test. xii. Patr. in Fabric. Cod. Pseud. i. p. 585, and in the name of a Treatise, called ἀνάληψις Μωϋσῆως.

—τὸ πρόσωπον α. ἰσθριξ.] This is best explained as a Hebraism formed from יָנַח יָדָיו, which often in the Sept. denotes to firmly determine and resolve. So the Pers. Vers. renders "positum



<sup>h</sup> John 4. 4, 9. <sup>h</sup> Καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς 53  
<sup>1</sup> 2 Kings 1. 10, 12. Ἱερουσαλήμ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης 54  
εἶπον· Κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ  
ἀναλῶσαι αὐτούς, ὡς καὶ Ἰλλίας ἐποίησε; στραφεὶς δὲ ἐπειμήτησεν αὐ- 55  
<sup>k</sup> John 8. 17. & 12. 47. τοῖς, καὶ εἶπεν· Οὐκ οἴδατε οἷον πνεύματός ἐστι ὑμεῖς; [<sup>k</sup> ὁ γὰρ 56  
<sup>MT.</sup> 8. Τὸς τοῦ ἀνθρώπου οὐκ ἤλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.]  
καὶ ἐπορεύθησαν εἰς ἐτέραν κώμην.  
19 Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἰπὲ τις πρὸς αὐτόν· 57  
Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· 58  
20 Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώ-  
σεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.  
21 Εἶπε δὲ πρὸς ἕτερον· Ἀκολούθει μοι. ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν 59  
22 μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. Εἶπε δὲ αὐτῷ ὁ Ἰη- 60  
σοῦς· Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς· σὺ δὲ ἀπελ-  
<sup>11</sup> Kings 19. 20. θὼν δι᾿ ἄγγελου τὴν βασιλείαν τοῦ Θεοῦ. Ἐἶπε δὲ καὶ ἕτερος· Ἀκο- 61  
λουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς  
τὸν οἶκόν μου. Εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν 62  
χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς  
τὴν βασιλείαν τοῦ Θεοῦ.

X. ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἐβδομήκοντα, 1  
καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν

firmum fecit;" and Valckn., "firmiter animo destinavit."

53. ὅτι τὸ πρόσωπον αὐ. ἦν πορευόμενον, &c.] This phrase is Hebraic (so in 2 Sam. xvii. 11. יָנַח בְּרַגְלֵי הַלֵּלֵי, which is rendered by the LXX. καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν), and the sense is, "when they knew that he was travelling to Jerusalem."

54. ἀναλῶσαι] "to destroy." This signification is common both in the Scriptural and Classical writers, and is applied to destruction by fire, in Gen. xli. 30. Ez. v. 12. On the wide difference between the case adverted to by the Apostles and their own, see Grot. and Whitby.

55. οὐκ οἴδατε — ἐστι.] Most recent Commentators take this sentence *interrogatively*, rendering, "know ye not with what spirit and disposition ye ought to be actuated [as my disciples]?" The ancient and the earlier modern ones take it *declaratively*, "Ye know not with what disposition ye are actuated [and whither it would hurry you];" ye do not consider the unsuitableness of what you propose. The latter interpretation is preferable; for the former certainly does some violence to the words by making ἐστι mean "ye ought to be." The whole clause, and the introductory words καὶ ἔτι are omitted in many MSS., Versions, and Fathers, and are suspected by some Editors not to be genuine; but without cause. There is no more reason to suspect the genuineness of *this* clause than of the preceding. The MSS. in which the *latter* is not found, are, with very few exceptions, the same as omit the former. And there is little doubt but that in these MSS. the words were omitted by the carelessness of the Scribes; whose blunder, I suspect, was occasioned by the two καὶ's, each of which probably com-

menced a line in the very ancient originals of the Uncial MSS.

61. ἀποτάσσει τοῖς, &c.] Heins. and Doddr. apply the words to the man's possessions, supposing an ellipse of κτήμασι; and they take the sense to be, "to arrange and settle my affairs." But this is very harsh. The common interpretation, by which τοῖς εἰς τὸν οἶκον is taken for τοῖς οἰκείοις, yields a sense so simple and natural, that we cannot doubt its truth. And of the sense to bid farewell in ἀποτ. abundant examples have been adduced by Kypke.

62. οὐδεὶς ἐπιβαλὼν — Θεοῦ.] We have here an admonition couched under a figure derived from the ploughman; who must keep his eyes intent on his work, and not permit them to be turned away to any other object, otherwise his labour will be fruitless. See Hesiod. Op. D. ii. 61. and Theocr. Id. 10. init. Ἐπιβάλλειν χεῖρά τινα is often used of undertaking any work. The ἀποτ. (as Grot. remarks) is here (as often) mingled with the comparison. Turning back implies *restitution*, or preference to some other employment than that we are engaged in. So Lucian. Catapl. cited by Wets. ἐπιστρέφονται γοῦν εἰς τὰ ὀπίσω, ὥσπερ οἱ δυσέρωτες. Similar is the Pythagorean maxim in Simplic. on Epict. 332. cited by Grot. εἰς τὸ ἑρπὺν ἀπερχόμενος μὴ ἐπιστρέφου.

X. 1. ἀνέδειξεν — καὶ ἑτάρους] "appointed seventy others also," i. e. besides the Apostles. Some few MSS., Versions, and Fathers, read ἑβδ. ὁδο. But their authority is weak; and I suspect that the B was derived from the K following. Those two letters are in MSS. written in the uncial character, frequently confounded. Some, however, are of opinion that 70 is a round number for 72, the number, they say, of the Elders



- 2 καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. <sup>m</sup> Ἐλεγεν οὖν πρὸς αὐτοὺς. <sup>m</sup> Matt. 9. 37.  
<sup>o</sup> John 4. 35.  
<sup>2</sup> Thess. 3. 1.
- ‘Ο μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυ-  
 ρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.
- 3 <sup>n</sup> Ὑπάγετε· ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. <sup>n</sup> Matt. 10. 16.
- 4 <sup>o</sup> Μὴ βασιτάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα <sup>o</sup> Matt. 10. 9,  
 10.  
<sup>supr.</sup> 9. 3.  
<sup>&</sup> 22. 35.  
<sup>Mark</sup> 6. 8.  
<sup>2</sup> Kings 4. 29.  
<sup>p</sup> Matt. 10. 12.  
<sup>Mark</sup> 6. 10.
- 5 κατὰ τὴν ὁδὸν ἀσπάσθησθε. <sup>p</sup> Εἰς ἣν δ’ ἂν οἰκίαν εἰσέρχεσθε, πρῶ-  
 6 τον λέγετε· Εἰρήνῃ τῷ οἴκῳ τούτῳ. καὶ ἐὰν [μὲν] ἢ ἐκεῖ [ὅ] <sup>q</sup> Lev. 19. 13.  
<sup>Deut.</sup> 24. 14.  
<sup>&</sup> 25. 4.  
<sup>Matt.</sup> 10. 10.  
<sup>1</sup> Cor. 9. 4.  
<sup>et seqq.</sup>  
<sup>1</sup> Tim. 5. 13.  
<sup>r</sup> Matt. 3. 2.  
<sup>&</sup> 4. 17.
- υῖος εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἢ εἰρήνῃ ὑμῶν· εἰ δὲ μήγε,  
 7 ἐφ’ ὑμᾶς ἀνακάμψει. <sup>q</sup> Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ <sup>q</sup> Lev. 19. 13.  
<sup>Deut.</sup> 24. 14.  
<sup>&</sup> 25. 4.  
<sup>Matt.</sup> 10. 10.  
<sup>1</sup> Cor. 9. 4.  
<sup>et seqq.</sup>  
<sup>1</sup> Tim. 5. 13.  
<sup>r</sup> Matt. 3. 2.  
<sup>&</sup> 4. 17.
- πίνοντες τὰ παρ’ αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστί.  
 8 μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. Καὶ εἰς ἣν δ’ ἂν πόλιν εἰσέρ-  
 9 χησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, <sup>r</sup> καὶ θερα-  
 πεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἠγγικεν ἐφ’ ὑμᾶς
- 10 ἡ βασιλεία τοῦ Θεοῦ. <sup>s</sup> Εἰς ἣν δ’ ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέ- <sup>s</sup> Matt. 10. 14.  
<sup>Mark</sup> 6. 11.  
<sup>supr.</sup> 9. 5.  
<sup>Acts</sup> 13. 51.  
<sup>&</sup> 18. 6.
- 11 χωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἴπατε· Καὶ τὸν <sup>MT.</sup>  
 κωνιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσομέθα <sup>11.</sup>  
 ὑμῖν. Πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ <sup>21</sup>
- 12 Θεοῦ. Λέγω [δέ] ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτίστερον  
 13 ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι, Χοραζὶν! οὐαὶ σοι, Βηθσαϊδὰ!  
 ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,

selected by Moses as his colleagues in the government of the people, and of the Jewish Sanhedrim, as also the Translators of the Sept. But in the first case *seventy* was the number; and of the rest there is reason to think that not 72, but 70, was the real number.

2. οὖν.] Some ancient MSS. read δέ, which is thought to be confirmed by most of the Versions, and it is placed in the inner margin by Griesb., and received into the text by Lachmann. But rashly—for it is a mere alteration of the Alexandrian school. The Critics stumbled, it seems, at this rather unusual sense of οὖν, by which it has a *resumptive*, or *continuative* force, and may be rendered *porro*, as in 1 Cor. viii. 4. See Schleus. Lex. in v. § 3.

—ἐκβάλῃ.] This, for ἐκβάλλῃ, is found in very many MSS. and early Edd., and is received by almost all Editors from Matth. to Scholz. On the sense see Note on Matt. ix. 38.

4. μὴ—ἀσπάσθησθε] i. e. do not indulge in merely complimentary or courteous addresses, to the neglect of the weightier concerns of your sacred office.

6. μὲν.] This is omitted in most of the ancient MSS., and in several Versions, Fathers, and early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. It was probably inserted to complete the apodosis. The Article δ is omitted in almost all the best MSS., some Fathers, and nearly all the early Edd. I suspect that it crept, by an error of the press, into the 5th edition of Erasmus, and consequently was introduced into the 3d of Stephens, where it is found. Therefore, it could not, as some imagine, be a mere conjecture of Beza. It is true he considered the Article as indispensable: in which he was so far mistaken, that the Article can by no means be tolerated; the regimen (as Middl. ob-

serves) not permitting it, this being one of those numerous cases, in which υἱός (by Hebraism) is put before a Genitive to indicate the relation of *possession*, or *resemblance*, *participation*, &c., as in Luke xvi. 8. υἱοὶ τοῦ αἰῶνος τούτου. Matt. xxiii. 15. υἱοὶ τῆς γενένης. 1 Thess. v. 5. υἱοὶ τοῦ φωτός, &c. The sense is, “one deserving of your blessing.”

7. τὰ παρ’ αὐτῶν] scil. παρατιθέμενα. See Bos Ell. Ἀξίος γὰρ—ἐστί. The full sense is, “[And this ye may freely do.] for the labourer is worthy of his hire;” as much as to say, “ye will earn your support by your labour for the spiritual good of your hosts.” Μὴ μεταβαίνετε—οἰκίαν, literally, “do not change your lodgings, by going from house to house.”

11. ἀπομασσομέθα ὑμῖν.] Render, “we wipe off unto you,” i. e. we return it back to you; a form of giving up all intercourse. Ἐφ’ ὑμᾶς is by almost all Commentators supposed to mean, “against you,” “to your harm.” But that sense cannot be admitted. All that is meant seems to be this, that the same solemn message is to be delivered unto them, whether they will hear, or whether they will forbear. Render, “But (or however) know ye this, (i. e. receive this our testimony) that the kingdom,” &c. Griesb. indeed cancels ἐφ’ ὑμᾶς, from some MSS. But they are so few in number, as to have little weight. Nay, we might suspect the words to be omitted by *accident*, but that it seems more probable that they were cancelled by the Critics, from mere fastidiousness, in order to remove what they thought a tautological repetition.

12. ἵδ.] This is omitted in very many MSS., most of them ancient, and several Versions, and early Edd., and is cancelled by Matth., Griesb., Tittm., and Scholz. But the formula is almost always accompanied with some conjunction. And *perspicuity* here would require one.



MT.

11.

22

23

1 Rev. 12. 8, 9.

u Mark 16. 18.

A 18. 28. 5.

x Exod. 32. 32.

Isa. 4. 3.

Dan. 12. 1.

Phil. 4. 3.

Rev. 13. 8.

MT.

11.

25

26

27

y Psal. 6. 7.

Heb. 2. 8.

Matt. 11. 27.

4 28. 18.

John 3. 35.

4 17. 2.

1 Cor. 15. 27.

Eph. 1. 21, 22.

Phil. 2. 9.

John 1. 19.

4 6. 46.

4 14. 8, 9.

z Matt. 13. 16.

1 Pet. 1. 10.

a Matt. 22. 35.

Mark 12. 28.

b Deut. 6. 5.

4 10. 12.

4 30. 6.

Lex. 19. 19.

Rom. 13. 9.

Gal. 5. 14.

James 2. 8.

πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. Πλὴν Τύρῳ 14  
καὶ Σιδῶνι ἀνεκτίτερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ σὺ, Καπιρ- 15  
ναοῦμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθείς, ἕως ἁδου καταβιβασθήσῃ. Ὁ 16  
ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ  
ἀθετῶν ἀθετεῖ τὸν ἀποστειλάντά με. Τπέστρεψαν δὲ οἱ ἐβδομήκοντα 17  
μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν  
τῷ ὀνόματί σου. Ἐῖπε δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς ἄστρα- 18  
πὴν ἐκ τοῦ οὐρανοῦ πεσόντα. Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ 19  
πατεῖν ἐπάνω ὄφειν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ  
ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. Ἡλὴν ἐν τούτῳ μὴ χαί- 20  
ρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ [μᾶλλον] ὅτι  
τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλι- 21  
άσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν· Ἐξομολογοῦμαι σοι, Πάτερ,  
Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν  
καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. καὶ, ὁ Πατήρ, ὅτι οὕτως  
ἐγένετο εὐδοκία ἔμπροσθέν σου. Πάντα παρεδόθη μοι ὑπὸ τοῦ 22  
Πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ Πίος, εἰ μὴ ὁ Πατήρ,  
καὶ τίς ἐστιν ὁ Πατήρ, εἰ μὴ ὁ Πίος, καὶ ὃ ἐὰν βούληται ὁ Πίος  
ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητάς καὶ ἰδίαν εἶπε· 23  
Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. λέγω γὰρ ὑμῖν, ὅτι 24  
πολλοὶ προσκίται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ  
εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ λέγων· Σι- 25  
δάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ εἶπε πρὸς 26  
αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; Ὁ δὲ 27  
ἀποκριθεὶς εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ

13. ἐν σάκκῳ — καθήμεναι.] This posture of mourning and repentance was in use not only among the Eastern, but the Western nations of antiquity. See Kypke in Recens. Syn.

13. ἀπεώσαν τὸν Σ. &c.] The best Commentators are agreed that this is a bold and figurative mode of expression, anticipating the future triumph of the Gospel over the powers of darkness. So Bp. Warburton, Sermon xxvii. says "it is a lively picture of the sudden precipitation of the Prince of the air, where he had so long held his empire; and hung, like a pestilential meteor, over the sons of men;" and that, as being exalted to heaven imports widely spread dominion, so falling from heaven denotes a fall from eminence and power. A kindred expression occurs in Is. xiv. 12. See also John xii. 31. Ephes. vi. 12. Nor is it without example in the Classical writers. Thus Cicero Epist. Att. ii. says of Pompey, "ex astris decidisse."

19. I would not, with many recent Commentators, regard this as merely a figurative mode of expression, importing that they should be delivered, by Divine assistance, from the greatest perils; but take it in the literal acceptance. See Note on Mark xvi. 17. Some Commentators here recognise another figure expressive of safety from men as deadly in their hostility as serpents and scorpions. See more in Recens. Synop. In Καὶ

οὐδὲν — ἀδικήσῃ there is an intensive accumulation of negatives. See Matt. xxiv. 21. and Note. Something similar occurs in Lucian Pisc. § 19. οὐδὲν οὐ μὴ γένηται ἀδικοῖ, δικαιοσύνης εὐπαροΐεως.

20. πλὴν] *altamen*. Ὅτι τὰ ὀνόματα, &c. The best Commentators are agreed that there is here an allusion to the methods of human polity; future life being represented under the image of a temporal πολιτεία; in which the names of citizens were inscribed in a book, from which were occasionally expunged the names of those persons who were thought unworthy, and who thereby lost the *jus civitatis*. The same image is frequent in the O. T., and sometimes occurs in the N. T.; nor is it rare in the Classical writers.

Μᾶλλον is omitted in very many MSS., Versions, Fathers, and early Eds., and is cancelled by almost all Editors, rightly, I think.

21. ἡγαλλιάσατο τὸ π.] Here we have the same rapturous expressions of praise and thanksgiving, as on the return of the twelve Apostles from executing the same commission. See Note on Matt. xi. 25. 27. and xiii. 16. and comp. Is. xxxix. 14. 1 Cor. i. 19. 26.

25. et seqq. See Grot., Whitby, and Dodd., and the notes on a kindred narration in Matt. xxii. 36.

27. ἡ ἐξ ὅλης τῆς καρδίας — διανοίας.] Vorst. considers these as *Hellenistic* phrases; while Valckn.



ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ  
ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου.  
23 καὶ τὸν πλησίον σου ὡς σεαυτόν. <sup>c</sup> Εἶπε δὲ αὐτῷ. <sup>c</sup> Ὁρῶν <sup>c</sup> Lev. 19. 5. <sup>c</sup> Ezek. 20. 11, 13.  
29 ἀπεκρίθη· τοῦτο ποιεῖ, καὶ ζήσῃ. Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν, εἶπε  
30 πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστὶ μου πλησίον; Ὑπολαβὼν δὲ ὁ Ἰησοῦς  
εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὰ, καὶ  
ληστοῖς περιέπεσεν· οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες  
31 ἀπῆλθον, ἀφέντες ἡμιθανῇ τυγχάνοντα. Κατὰ συγκυρίαν δὲ ἱερεῖς τις  
32 κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν. Ὁμοίως  
δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρ-

and Bornem. endeavour to prove that they are *Classical*, by adducing examples from Arrian *Dissert. on Epictetus*. The truth seems to be that they were expressions of *late Grecism*, such as are not unfrequently found in the writers of the N. T., in common with Arrian in his *Philosophical* writings.

29. *θέλων δὲ*] i. e. wishing to excuse himself from the imputation of not having attended to the Law he taught. For the Pharisee wished to show that he had not proposed a slight, or easily solvable question; but one of importance, and difficult determination. And since *πλησίον* is a term of extensive application, he takes occasion, from that ambiguity, to put the question *καὶ τίς ἐστὶ μου πλησίον*; Jesus, however, returns an answer quite contrary to the expectation of the lawyer; and by teaching that (after the example of the Samaritan who had deserved so well of the Jew) even to *strangers, foreigners, and enemies*, were to be extended the offices of humanity and kindness, he left the Pharisee nothing to answer." (Kuin.)

— *τίς ἐστὶ μου πλησίον*] literally, who is near to me, i. e. neighbour. Bp. Middl. has shown *how* it is, that the Article can here be dispensed with; namely, from the vicinity of the same word *with* the Article, and in the sense *neighbour*. This use of *ὁ πλησίον* has before been illustrated in the Notes on Matt. and Mark. And the expression may, in this sense, be defined, any one of our *fellow-creatures*, with whom we are in any way connected, whether in respect of country, religion, or political institutions.

"*HOMO SUM: nihil humani a me alienum puto.*"

30. *ὑπολαβὼν*] Sub. *τὸν λόγον*, which ellipse is supplied in Herodot. iii. 146. Render, "taking him up," i. e. "answering;" a signification common both to the Scriptural and Hellenistical, and also to the Classical writers. So the Latin *accipere* and *suscipere*. It is well observed by Kuin., that in the best Classical writers *ὑπολαβὼν* is *joined to ἔφη*, when any one interrupts the speaker, and so answers him as to take exception at, reprehend, or at least circumscribe, or correct, any position laid down by the other; in which case the word is *not redundant*. Thus it here seems to convey, by implication, an intimation that he had *not*, as he thought, thoroughly kept the moral law. It was, indeed, (as Gilpin says), the impossibility of doing this, which made a Saviour necessary. Wakef. and Campb. connect *ἀνθρώπος* closely with *ἀπὸ ἱερ.*, remarking, that the whole energy of the story depends on the opposition between the Jew and the Samaritan. But such a transposition would be very harsh, and indeed

unnecessary; since, considering how very little Judæa was frequented by foreigners, it might very well be *implied*, that a person travelling from Jerusalem to Jericho would be a *Jew*. He could not be a *Samaritan*, because Samaritans were never allowed to go to Jerusalem. *κατέβαινεν* has reference to the *situation* of Jericho as compared with Jerusalem, the latter being on a hill, and the former on low ground. *Περιπίπτειν* signifies 1. to *fall on*. 2. to happen upon, fall in with, generally of *things*, but sometimes of *persons*; and almost always implying *evil*.

The phrase *πληγὰς ἐπιθέναι* is found also in Acts xvi. 23., and occasionally in the Fathers; but never in the Classical writers; so that it is supposed to be a Latinism formed from the phrase *imponere plagas*. Yet we find in 2 Maccab. iii. 26. πολλὰς ἐπιβριπτόντες αὐτῷ πληγὰς. *Ἡμιθανής* is the ordinary Greek form for the Attic *ἡμιθνής*. Yet I suspect that it was the more ancient form, and the other an Attic contraction.

31. *κατὰ συγκυρίαν*] The Classical writers not unfrequently use *κατὰ συντυχίαν*; but never *κατὰ συγκυρίαν*; and indeed they rarely use *συγκυρία*. Inasmuch that we might suppose it to be entirely Hellenistic, did it not occur several times in Hippocrates. Hence it appears to have been a very ancient word; and the phrase *κατὰ συγκυρίαν* was probably early in use, but afterwards supplanted by *κατὰ συντυχίαν*. Yet it maintained, it seems, a place in the *popular* diction even to the time of Eustathius.

31. *ἀντιπαρῆλθεν*] The exact sense of this term is not clear. It cannot well be that commonly assigned to it, "passed by on the other or farther side," i. e. by getting out of the road. Most recent Commentators consider the *ἀντι* as *pleonastic*. But that is *declining* the difficulty. I should be inclined to think with Grot., that it might mean, "passed by going the contrary way," i. e. from Jerusalem to Jericho. But *that* is forbidden by the *κατέβαινεν*; neither would that circumstance be to the purpose. It should seem that *ἀντι* here means *over against*, which, indeed, I believe to be its *original* sense; it being, no doubt, for [*ἐν*] *ἀντι*, from the old word *ἀνς*, whence the common term *ἐναντι*. Thus the sense is, "He passed by *right over against* him," and not at *some distance off*, as travellers might do, for in such a desert as that whole tract was, it is not likely that there should be any regular inclosed road. The term *ἀντιπαρέλθωμαι* occurs also in the LXX. once.

32. *ἰδὼν καὶ ἰδὼν*] The *ἰδὼν* is *not* redundant, but shows that the Levite did more than the



ἦλθε. Σαμαρείτης δέ τις, ὁδεύων, ἦλθε καὶ αὐτὸν, καὶ ἰδὼν αὐτὸν 33  
ἐσπλαγγνίσθη. καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων 34  
ἔλαιον καὶ οἶνον, ἐπιδιδάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος, ἤγαγεν  
αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ τὴν αὔριον ἐξ- 35  
ελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμε-  
λήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με  
ἀποδώσω σοι. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι 36  
τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς; Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος 37  
μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποίει ὁμοίως.

d John 11. 1.  
& 12. 2, 3.

<sup>d</sup> Εἶπεν δὲ, ἐν τῷ πορεύεσθαι αὐτοῦς, καὶ αὐτὸς εἰσῆλθεν εἰς 38  
κώμην τιτὰ· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπέδεξατο αὐτὸν εἰς τὸν  
οἶκον αὐτῆς. \* Καὶ τῇδε ἦν ἀδελφὴ καλονομένη Μαρία, ἣ καὶ παρα- 39  
καθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. Ἡ 40  
δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε·  
Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν;  
εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ 41  
ὁ Ἰησοῦς· Μάρθα Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλὰ· ἐνός 42

e Acts 22. 3.

Priest. The latter only cast a passing glance; the former also went towards him.

34. *κατέδησε.*] A surgical term, occurring also in Xen. Cyr. v. and Ecclus. xxvii. 31., and signifying to *apply bandages* to hold down the lips of a wound. The use of oil and wine, both separately, and as a mixture called *olethaiou*, is established by the citations of Wets. from the ancient Medical writers. Here, however, they may be best understood as used *separately*; the *wine* to wash the wound and staunch the blood, and the *oil* to allay the pain. The oil (which in that country is very generous) was, no doubt, intended for *anointing*; and the antiquity of the custom of carrying oil on a journey is (as Schoettg. observes) shown by the case of Jacob in the O. T.

— *κτῆνος.*] This corresponds to our general term *beast*, whether horse, mule, or ass. It was probably an ass. *Πανδοχεῖον* denotes a *public hostelry*, such as are still known in the East by the name *khan*. The word is said to occur only in the later writers; yet I find something very much like it in Æschyl. Choeph. 649. *Σκοτεινόν· ὥρα δ' ἐμπόρους μεθίναί ἀγκύραν ἐν δόμοισι πανδόχοις ξένων.*

35. *ἐκβαλὼν*] “having cast down, *put down*, or disbursed.” The *two denaria* were (as I have observed in Recens. Synop.) equivalent to two days’ wages of a labourer. See Matt. xx. 9. Ἐπιμελεῖσθαι was a term appropriated to the *nursing* and *care* of the sick and wounded, as distinct from medical or surgical attendance.

37. ὁ ποιήσας — αὐτοῦ] “he who exercised benevolence towards him.” A Hebraism. See Notes on Luke i. 58 & 72.

38. *κώμην* r.] namely, Bethany. See John xii. 1. In the phrase *ὑπέδεχισθαι εἰς οἶκον* is implied hospitable entertainment. The words *εἰς τὸν οἶκον* are very rarely added in the Classical writers; yet in Hom. Od. xvi. 70. we have the equivalent phrase *ὑποδέχεσθαι οἶκον*.

39. *καὶ*] also, i. e. as well as the disciples. *Παρακαθίσασα*, “having seated herself.” That the phrase itself, and the custom of *sitting* as a posture of instruction, was not unknown to the

Greeks and Romans, as well as the Jews, is clear from the citations adduced by Wets.

40. *περιεσπᾶτο.*] *Περιεσπᾶν* signifies properly to *draw around*, *draw aside*, *draw out of course*. Thus those are, by an elegant metaphor, said *περιεσπᾶσθαι*, who are distracted; and whose minds are drawn aside in various directions by anxious cares. See Diod. Sic. p. 82. A. ἀπὸ πολλῶν περισπασθῆς, ὑπὸ βιωτικῆς χρείας. Hor. Sat. viii. 6, 7. *Omni sollicitudine districtum.*

*Διακονεῖν* here denotes the preparation of the meal, and other services required by hospitality. *Συναντιλαβεσθαι* signifies to *lend a hand with one*, to *help in any work*.

41. *τυρβάζῃ*] “thou art troubled,” (or, “thou distractest thyself with”) a multiplicity of cares. *Τυρβάζειν* is said by some Commentators to properly signify to *raise the mud*. But it comes from *τίρβη*, which does not signify *mud*; but is equivalent to our old English Substantive a *stir*. Ang. Sax. *stour*, which is probably cognate with *τίρβη*, *turba*; and that comes from *τίρειν* (cognate with *τάρειν* and *ταράσσειν*), to *stir*, which is the *same word*, for *σ* is often prefixed to words, as *τίγξ*, *στῆγος*. Though, indeed, the true nature of such *inceptive* letters seems to be this — that they were originally part of the word, and were, in process of time, dropped, *euphonia gratia*.

42. *ἐνός.*] On the reference in this word, Commentators are not agreed. Several ancient and some modern Interpreters suppose an ellipsis of *βρώματος*; here, and of *βρωμάτων* at πολλὰ, thus conveying a moral *gnome*, that *one dish* is sufficient for any reasonable person. But surely such a commendation of temperance and frugality were worthy rather of a second-rate Heathen Philosopher, than the lips of Him who “spake as never man spake.” Indeed, the ellipsis in question is most irregular. Others are of opinion that we have here a kind of *adage*, spiritually applied, *knowledge* being often compared to *food*. But that sense is very frigid. There can be no doubt that by *ἐνός* (in which there is in reality *no ellip-*



δέ ἐστι χρεῖα. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

- 1 XI. ΚΑΙ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον,  
ὡς ἐπαύσατο, εἶπε τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, δι-  
δαζον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς  
2 αὐτοῦ. Εἶπε δὲ αὐτοῖς· "Οταν προσεύχησθε λέγετε· Πάτερ ἡμῶν ὃ 9  
ἐν τοῖς οὐρανοῖς, ἀγιασθῆτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· 10  
3 γενηθῆτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον  
4 ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς 11  
ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ 12  
εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 13  
5 Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς f Infr. 18.1, &c.  
αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ· Φίλε, χοῦσόν μοι τρεῖς ἄρτους·  
6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παρα-

sis) is meant (as is commonly understood) the care of the soul, contrasted with that of the body.

— μερίδα.] Grot., Elsn., Kypke, Kuin.; and almost all recent Commentators, are of opinion that μερίδα here signifies business, or occupation; as in Xen. Cyr. iii. 3. 5. Anab. vii. 6. 25. So the Latin pars in Cic. Quint. Frat. So Julian, p. 253. (cited by Elsn.) ὁ μικρὰς μερίδας ὁ Φιλόσοφος προέστηκεν, i. e. non exiguo muneri praefectus est Philosophus. This, however, I cannot but consider a stiff and frigid view of the sense. It should rather seem that the term μερίδα is chosen with allusion to any one's taking his part of any thing left him to choose from. Our Lord appears to have had in mind Ps. xvii. 14. and perhaps Ps. xvi. 5.

XI. 1. διδάζον ἡμᾶς προσ.] We are not to suppose but that our Lord had given them instructions on prayer, both as to the manner and matter. But it was the custom of the Rabbis to give their disciples some brief form of prayer.

2. seqq. On the interpretation here see Notes on Matt. vi. 9. seqq. I cannot but advert to the marvellous omissions which are found in some few MSS., Versions, and Fathers, and which are almost invariably adopted by Griesb. and some other Editors. The words ἡμῶν ὃ ἐν τοῖς οὐρ. are not found in about 8 MSS., with the Vulg. and Pers. Versions. But that authority is too slender to claim any attention. The reason for the omission may readily be conceived; though it were vain to imagine reasons for all the innumerable alterations which were introduced by the Alexandrian biblical Aristarchs.

The words γενηθῆτω — γῆς are omitted in nearly the same MSS. and Versions as the preceding ἡμῶν — οὐρανοῖς, and, of course, there is no greater attention due in this than in the former case. But the omission here cannot well be considered as otherwise than unintentional. And not only the very small number of MSS. (about six) warrants us to suppose this; but there is a palaeographical principle which increases the probability thereof; namely, that as this clause begins with 4 words, 2 of them the same, and the other 2 of the same termination with the former clause ἀγιασθῆτω τὸ θελημα σου; so it is likely that these each formed a line in the very ancient Archetype or Archetypes; and thus (as in a thousand other cases) the

scribes' eyes might be deceived, and they inadvertently omit the second of those clauses.

Again, the words ἀλλὰ ῥῦσαι — πονηροῦ are omitted in about the same number of MSS. and Versions as the before-mentioned clauses; with the addition of three or four others, and Origen; and are cancelled even by Scholz. Here the omission cannot be accounted for on the same principle as at γενηθῆτω — σου; yet the testimony is too weak, and the quarter whence it comes so suspicious, as to destroy all confidence. And far more probable is it, that the words were omitted by the above-mentioned critics for some speculative doctrinal reasons than that in all the MSS. except about ten, the clause should have been introduced from Matthew. This last reason will also apply to the other omissions; especially as the doxology, which is found in almost all the MSS. of Matthew, is here found in not one. Is it likely that those who introduced three interpolations, should all of them omit to introduce the fourth.

4. καὶ γὰρ αὐτοὶ, &c.] These words may seem to confirm the interpretation of those who render the ὡς in Matthew vi. 10. by for, forasmuch as. But it is not necessary to resort to that sense; and there is no real discrepancy; since in Luke that duty is taken for granted as indispensable, which in Matthew is made the condition, or measure of the forgiveness that we implore. Thus there is surely no discrepancy between "Give us this day," and "Give us day by day."

5. τίς.] The best Commentators are of opinion that τίς is for εἰ τίς, as in 1 Cor. vii. 18. and James v. 13. Thus the sense would be, "Should any one of you," &c. But this seems a wrong view, and I agree with Fritz. on Matth. p. 726. and Bornemann in loco, that the true sense in such cases is quisnam? where the interrogation, as Fritz. says, expresses "animi commotionem;" though (as Bornemann remarks) in some passages referred to this idiom, we must call in the principle of a blending of two constructions. At εἴπῃ the proper construction is abandoned for another which is not unsuitable.

6. ἐξ ὁδοῦ.] Valckn. and Campb. construe this with παρεγένετο, and render, "is come out of his road." This sense, however, is forced, and the construction harsh; and it is better, with others, to connect παρεγένετο with πρὸς με; a very fre-



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7. θήσω αὐτῷ· κακέϊνος ἔσωθεν ἀποκριθεὶς εἶπεν· Μὴ μοι κόπους 7  
 πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς  
 τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. Λέγω ὑμῖν· εἰ 8  
 καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον· διὰ γε τὴν  
 7 ἀναίδειαν αὐτοῦ, ἐγεσθὲς δώσει αὐτῷ ὅσων χρήζει. Καὶ γὰρ ὑμῖν λέγω· 9  
 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ  
 8 ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρει· 10  
 9 σκεῖ· καὶ τῷ κρούοντι ἀνοιγήσεται. Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ 11  
 ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; \* ἢ καὶ ἰχθύν, μὴ ἀντὶ  
 10 ἰχθύος ὄψιν ἐπιδώσει αὐτῷ; ἢ καὶ ἐὰν αἰτήσῃ ὠν, μὴ ἐπιδώσει 12  
 11 αὐτῷ σκορπίον; Εἰ οὖν ὑμεῖς, πονηροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ 13  
 12 νόου, δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;
- 22 Καὶ ἦν ἐκβállων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ 14  
 23 δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.  
 24 Τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκ- 15  
 39 βάλλει τὰ δαιμόνια. ἑτεροὶ δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν 16  
 25 ἐξ οὐρανοῦ. Αὐτὸς δὲ, εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· 17  
 26 Πᾶσα βουσιλεία ἐφ' ἐαυτήν διαμερισθεῖσα ἐρημονύται, καὶ οἶκος ἐπὶ  
 27 οἶκον πίπτει. Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἐαυτὸν διεμετρίσθη, πῶς στα- 18  
 28 θήσεται ἡ βουσιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ  
 29 δαιμόνια. Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ 19  
 28 ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. Εἰ 20  
 29 δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφ' ἑαυτὸν ἐφ' ὑμᾶς ἡ  
 29 βουσιλεία τοῦ Θεοῦ. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν 21

quent construction, especially in Luke. The *ἐξ* δδοῦ depends on *ὡν* understood, and the sense is, "who is just come off a journey." On *κόπους* *πάρ.* see Note at Matt. xxvi. 10.

7. *εἰς τὴν κοίτην.*] Newcom and Middl. would take *κοίτην* to mean *bed-chamber*. But for that signification there is no authority. The interpretation was probably adopted to avoid the difficulty of supposing that all were in the same bed, since *κοίτην* has the Article. But that does not necessarily involve such a sense; for the Article may here have the force of the pronoun possessive, and *μετ' ἐμοῦ* may mean (as Pearce and Campb. render) "as well as myself." *Εἰς τὴν κοίτην* is best rendered by our old adverb *a-bed* (for *at bed*).

8. *ἀναίδειαι.*] "importunity which will not be repressed." See *ἀναιδής* in Homer Il. Δ. 521.

9. *καὶ γὰρ ὑμῖν.*] The comparison is not *à simili*, but *à majori*, q. d. "If the importunate teaser obtains so much from men, what will not he that offers up fervent and assiduous prayers obtain from his Father in heaven?" [*Comp.* Mark xi. 24. John xiv. 13. xv. 7. xvi. 23. James i. 5. 1 John iii. 22.]

11. *ῥῶν.*] Many MSS., Versions, and Fathers prefix *ἐξ*, which is adopted by Griesb., and Scholz, but it seems to come from the margin. See *infra* xiv. 5. "H. instead of *el*, is found in a great number of the best MSS., in most of the Versions, several Fathers, and the Ed. Princ.; and is adopted by Wets., Matth., Griesb., Tittm., Vat., and

Scholz. The words are perpetually confounded in the MSS., but *ἡ* seems to be required by the context.

13. *ἐξ οὐρανοῦ]* for *οὐρανοῖς*, as often. By *πνεῦμα ἅγιον* are meant the ordinary aids of the Holy Spirit. So Euthym. *χάριν πνευματικὴν*.

14. *κωφόν.]* This is said to be put by metonymy, for what *causes* deafness, as Mark ix. 25. But it may mean *dumb*, as often elsewhere.

15. [*Comp.* Matt. xii. 24.]

16. [*Comp.* Matt. xvi. 1.]

— *ἐξήτουν.*] Bornem. would read *ἐξήτουν*, which would indeed be more Classical; but the common reading is *Hellenistic Greek*.

17. *καὶ οἶκος — πίπτει.]* Campbell's version, "one family is falling after another," yields an unsatisfactory sense, and is irreconcilable with the parallel passages of Matth. and Mark. The common version well expresses the sense, while it preserves the construction. The sentence contains a *parallelism*; and (as Valckn. saw) *ἐαυτοῦ* in the former member is to be repeated, with an adaptation of gender, in the latter. This mode of taking the passage is confirmed by the parallel ones in Matthew and Mark, and is adopted by almost all the ancient and the best modern Commentators, who illustrate the *sentiment* both from the Classical and Rabbinical writers. [*Comp.* John ii. 25. Mark iii. 24.]

21. *ὁ ἰσχυρός.]* The Article here falls under Middleton's canon, of *insertions in Hypothesis*.



MT.

12

22 ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. Ἐπὶ δὲ ὁ ἰσχυ-  
ρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἰρεῖ, ἐφ'

30

23 ἢ ἐπεποιθεῖ, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν. Ὁ μὴ ὦν μετ' ἐμοῦ

43

24 κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. Ὅταν τὸ  
ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
τόπων ζητοῦν ἀνάπαυσιν· καὶ μὴ εὗρίσκον, λέγει· Ὑποστρέψω εἰς

44

25 τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὗρίσκει σεσαρωμένον καὶ  
26 κεκοσμημένον. Τότε πορεύεται καὶ παραλαμβάνει ἐπὶ ἑτέρα πνεύματα  
πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ  
ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

27 Ἐγένετο δὲ, ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάκουσά τις γυνὴ φωνὴν ἐκ  
τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βασιτάσασά σε, καὶ μα-

39

28 στοὶ οὗς ἐθήλασας! Αὐτὸς δὲ εἶπε· Μενοῦνγε μακάριοι οἱ ἀκούοντες  
29 τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν. Τῶν δὲ ὄχλων ἐπαθροί-  
ζομένων, ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ· σημεῖον ἐπιζητεῖ,  
καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· τοῦ προφήτου.

40

30 Καθὼς γὰρ ἐγένετο Ἰωάνς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ

42

31 υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. Βασίλισσα νότου ἐγεροθήσεται ἐν  
τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς·  
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος·

41

32 καὶ ἰδοὺ, πλεῖον Σολομῶνος ᾧδε. Ἄνδρες Νινευῦ ἀναστήσονται ἐν τῇ  
κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινουσὶν αὐτήν· ὅτι μετενόη-  
σαν εἰς τὸ κήρυγμα Ἰωάν· καὶ ἰδοὺ, πλεῖον Ἰωάν ᾧδε.

MT.

5.

33 Οἰδεῖς δὲ λύχνον ἄψας εἰς κρύπτην τίθῃσιν, οὐδὲ ὑπὸ τὸν μύδιον,  
ἀλλὰ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

6.

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου  
ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὶ δὲ πονηρὸς ᾖ,

22

23

35 καὶ τὸ σῶμά σου σκοτεινόν. Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος

The force of it is "he who [is]." Thus also ὁ ἰσχυρότερος is "he who (is) stronger." The reasoning at ver. 22 is, that when another attacks, conquers, and spoils any one's property, it is plain that the other is more powerful than he.

22. τὰ σκύλα.] Many eminent modern Commentators take σκ. to signify "effects," corresponding to the σκῆπη of Matthew. This they confirm from the Heb. שָׁנָה, which, though it properly signifies *spoil*, often denotes *goods*, as in Eccl. iii. 13. That sense, however, is not established on any Classical authority; nor, indeed, is it necessary to resort to it, since the common version *spoils*, denoting the *goods made a spoil of*, includes the other sense. [Comp. Is. liii. 12. Col. ii. 15.]

25. [Comp. John v. 14. 2 Pet. ii. 20. Heb. vi. 4. &c.]

27. μακαρία, &c.] With this exclamation the Commentators compare several from the Classical and the Rabbinical writers. Κοιλία and μαστοὶ are put for μάτηρ.

28. μενοῦνγε.] "nam vero, yea indeed," as Rom. ix. 20. x. 18. Phil. iii. 9. So Euthym. explains it ἀληθέως. Μενοῦνγε is a stronger expression than μένεν, and is used at the beginning of a sentence;

which the other is *not*. The γε is used as in καί-ροι γε, μήτιγε, &c.

32. πλεῖον Σολ.] See Note on Matt. xii. 6.

33. εἰς κρύπτην.] Here we may supply χώραν, or take εἰς κρύπτην as put for εἰς κρυπτόν (which, is, indeed, found in a few MSS. and Editions, even to that of Mill, but is evidently from the margin). Bornem. denies that there is any ellipsis at all, and compares the expressions εἰς μακρὰν, εἰς μέλαν, and τὴν ταχίστην. Probably, however, those are of a different nature from the present: and to suppose κρυπτ. to stand for εἰς κρυπτόν, or ἐν κρυπτῷ, is objectionable, inasmuch as a *Substantive* is required, to suit the parallelism. It is better, therefore, to suppose, with Schleusn., that κρυπτήν is a *substantive*, especially as examples of this use, though rare, are occasionally found; one being adduced from Athen. p. 205. A., another from Heraclides de Civit. p. 73. Indeed, in the sense *vault* the word occurs not unfrequently in the writers of late Grecism, and gave birth to the Latin *crypta* and our *Croft*. That, however, is, I apprehend, not the sense here, but rather such as is found in the passage of Heraclides. What is here meant seems to be, a *dark hole or corner*, in which articles are stowed out of the way. The



ἔστιν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὸ μέρος σκοτεινόν, 36  
ἔσται φωτεινόν ὅλον, ὥς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίσῃ σε.

- MT.  
23. Ἐν δὲ τῇ λαλήσει, ἠρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀριστίῃ παρ' 37  
αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι 38  
25 οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· 39  
Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος  
26 καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. Ἀγρο- 40  
νες! οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; Πλὴν τὰ 41  
23 ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρά ὑμῖν ἔστιν. Ἀλλ' 42

above appears so certain, that I have ventured, with Schleus., to accent κρήνην.

36. In order to remove what they call an *irregularity* and *tautology*, several Commentators devise various *conjectures*, all of them unauthorized, and indeed unnecessary. There is, properly speaking, no tautology at all; nor any greater irregularity, than is often elsewhere found in Scripture, and sometimes in the Classical writers. This section, vv. 33—36, forms one of the many independent and separate sayings of our Lord, which St. Luke has put together, in a miscellaneous form, without attention to time or place, from ch. xi. to xviii. 14. And therefore it is uncertain whether there be any connection between this section and the preceding one, vv. 27—32. What is here said by Christ does, indeed, appear in another connection at Matt. v. 15. Mark iv. 21. supra iii. 6. But our Lord might choose to introduce it *twice*, under different circumstances; meaning to caution his hearers against *prejudice*, which blinded the eyes of their understanding to the evidence of his Messiahship, and demanded a *sign*. Accordingly, he exhorts them to profit by the light of reason and conscience, illumined by the truths of the Gospel. He means to say (v. 33.) that as he who lights a lamp does it that it may give light to all around, so the faculty of reason and the gift of conscience should not be allowed to lie hid and be useless. And that (v. 34.) as the eye, when the vision is sound, directs a man's steps aright; so the *mental* eye of reason and conscience, is a valuable guide, when *not perverted*. Therefore, they are warned (v. 35.) to take heed that this internal and spiritual light be not obscured [for otherwise, it is said in St. Matthew, great indeed will be that darkness.] Then at v. 36. is a *further illustration* of the great importance of preserving and cultivating this light; and that introduced in a *familiar* and *popular* manner with the not unusual intermixture of the *comparison* and the *thing compared*. "Though (observes Bp. Middl.) nothing more than the body has been mentioned, yet the soul is evidently the object which our Saviour has in view: and to this, probably, by a tacit inference, the application is to be made. In v. 35. the analogy between external and internal light had been established: in the present, the complete illumination described in the concluding clause, though intended of the mind, is affirmed only of the body, the application, after what had been said, being supposed to be obvious." Oἱ has here the *continuative* sense *inquam, quippe, certum, porro*, (as was perceived by the Pesch. Syr. Translator) on which see Schleus. Lex. in v. § 3. Finally, there is, in reality, no tautology at all; for the clause μὴ ἔχον τι μέρος σκοτεινόν is intended to *strengthen* what

was said in the preceding; and the clause ἔσται φωτεινόν ὅλον is meant to *illustrate* what was just before said, by a reference to the figure employed at v. 33. of the lamp; and the ὅλον (which is here to be taken adverbially for καθ' ὅλον) is put after φωρ., the better to connect with the comparison ὥς δταν, &c. The word ἀστραπή almost always elsewhere denotes the *lightning*, but here, as sometimes in the Sept., it signifies, in a general sense, a *bright flame* or *lustre*.

37. ἀνέπεσεν] This simply means "he seated himself at table;" the word only having reference to that *reclining* posture adopted at meals. Ἐλθὼν signifies "on entering," i. e. immediately on entering; which is required by what follows; where the sense is meant to be *strongly marked* by πρῶτον and πρὸ. Of ἐβαπτίσθη, Pass. for Middl., the sense is the same as at Mark vii. 4, where see Note.

38. [Comp. Mark vii. 3.]

39. νῦν.] In the interpretation of this particle, the Commentators generally run into the extremes, either of regarding it as *expictive*, or of *pressing on the sense*. It is best, with Schleus. and Wahl, to consider it as an affirmative particle, signifying, '*sane, profecto*,' as in Acts xxii. 16. So we sometimes use Now! or *aye, now!* Kuin. and others think there is a *transposition* of ὑμῶν, which they construe with ἀρπαγῆς. But that is at variance with the context; and the passages adduced in proof are not to the purpose. We have only to suppose (with Bornem.) a *brevity* of construction, for τὸ δὲ ἔσωθεν ὑμῶν οὐ καθαρίζετε· γέμει γὰρ ἀρπαγῆς, &c. The interpretation of Elsn. and Kuin., however learned and ingenious, is too far-fetched, and depends too much on an insufficiently established sense of ποιεῖν, to be received. The common interpretation by which τὸ ἔξωθεν (scil. μέρος) is taken to denote *the body*, and τὸ ἔσωθεν *the mind*, bears, in its simplicity, the stamp of truth. [Comp. Tit. i. 15.]

41. τὰ ἐνόντα.] The ancient and most modern Commentators consider this as an elliptical phrase, and supply κατὰ and χορημα, in the sense "according to your ability," or your substance; as Tobit iv. 7. ἐκ τῶν ἐπαρχόντων σοι πόλει ἀποδοῦναι. Of each signification examples have been adduced, and the ellip. is not unfrequent in τὰ ἐνόντα. Other Commentators, however, (as Raphael Heum., Kypke, and Wets.) think that the sense would require ἐκ τῶν ἐνόντων. And they take τὰ ἐνόντα to signify "what is within the cup," or dish, i. e. its contents, q. d. "Be not anxious about the outward part; [or its brightness] but [rather] attend to its contents, and do but give alms therefrom, and then food and every thing else shall be pure to you." Thus ἀποδοῦναι will be in apposition with and exegetical of τὰ ἐνόντα. Upon the



οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ  
 πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην  
 43 τοῦ Θεοῦ. Ταῦτα ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφίεναι. Οὐαὶ ὑμῖν τοῖς  
 Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ  
 44 τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρι- 7  
 σαῖοι, ὑποκριταί! ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα· καὶ οἱ ἄνθρω- 27  
 45 ποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν. Ἀποκριθεὶς δὲ τις τῶν  
 46 νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ὁ  
 δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ! ὅτι φορτίζετε τοὺς ἀνθρώ- 4  
 πους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσ-  
 47 ψάνετε τοῖς φορτίοις. Οὐαὶ ὑμῖν! ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν 29  
 48 προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. Ἄρα μαρτυρεῖτε 31  
 καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέ-  
 49 κτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. Διὰ τοῦτο καὶ 34  
 ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀπο-  
 50 στόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· ἵνα ἐκζητηθῇ τὸ 35  
 αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου,  
 51 ἀπὸ τῆς γενεᾶς ταύτης, ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχα-  
 ρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. καὶ  
 52 λέγω ὑμῖν· ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. Οὐαὶ ὑμῖν τοῖς 36  
 νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ 13  
 53 τοὺς εἰσερχομένους ἐκωλύσατε. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς,  
 ἤρξαντο οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστο-

whole, this interpretation is so strongly confirmed by Matt. xxiii. 26. that it probably deserves the preference. [Comp. Is. lviii. 7. Dan. iv. 27. infra xii. 33.]

42. [Comp. 1 Sam. xv. 22. Hos. vi. 6. Mich. vi. 8. Matt. ix. 13.]

44. οἰδασιν.] At this word the preceding περιπατοῦντες is to be repeated. The sense is, "The men who walk over know not [that they are walking over them.]"

46. καὶ ὑμῖν τ. v.] Some recent Commentators (as Rosenm. and Kuin.) take the καὶ in the sense *praeteritum*. And indeed the νομικοὶ were, in dignity, superior to the Scribes and Pharisees, as being their teachers. But it seems harsh to suppose a sense of καὶ so very rare,—nay, which Bornem. asserts is found only with adjectives or adverbs in the superlative. There is no reason to abandon the common interpretation, which assigns to καὶ a sense at once usual and equally agreeable to the context; for si ce the Scribes and Pharisees, and the νομικοὶ, or Jurists, were closely connected as instructors and instructed, he who spoke to the prejudice of the one, spoke so of the other also. [Comp. Is. x. 1.]

47. ἐν ἀποκαταστάσει.] On the omission of μὲν, see Matthæi's Gr. § 284. 4. Winer's Gr. § 13. 2.

48. ὅτι — μνημεῖα.] Bornem. rightly renders, *quia, dum memoriam vestri prophetarum necarunt, nos hanc monumentis indurcastis*. And remarks that the Greeks often put a primary sentiment in the second place, and a secondary one in the first place in the sentence. See note on Matt. xxiii. 29, 30, sq.

49. ἡ σοφία τοῦ Θεοῦ.] Several ancient Commentators (as Euthym.), and some modern ones, as Brug. and Wolf, take this to mean the *Λόγος*, or Son of God, i. e. Christ himself, who is called in 1 Cor. i. 24. the Wisdom of God. And this interpretation is strongly confirmed by the *ἐγὼ* of Matthew in the parallel passage. And Dr. Burton in his Bampton Lectures, p. 364. observes that there seems reason to conclude, that the Jews were in the habit of using the term *wisdom* in a personal sense. However, there is more reason to think, with the generality of modern Commentators, that ἡ σοφία τοῦ Θεοῦ is abstract for concrete for δ Θεὸς δ σοφός. [Comp. Acts viii. 10. Matt. x. 16. xxiii. 34. supra x. 3. John xvi. 2. Acts vii. 51. Heb. xi. 35.]

51. [See Gen. iv. 8. 2 Chron. xxiv. 21.]

52. ἤρατε τὴν κλεῖδα τῆς γ. ] The Christian doctrine is here compared to an edifice; which, when the key is taken away, becomes inaccessible. The sense is the same as Matt. xxiii. 13, i. e. ye both reject the Gospel dispensation yourselves, and hinder others from embracing it. Matt. xvi. 19.

53. δεινῶς ἐνέχειν] i. e. *ἐγκοτεῖν*, on which sense see Note on Mark vi. 19. Ἀποστοματίζειν is properly a Rhetorical term, and signifies to repeat *memoriter*, to bring forward any thing from memory, or *ex tempore*. See Tim. Lex. Plat. and especially Suid. and Hesych. So λέγειν ἀπὸ στόματος and ἀποστοματίζειν; of which numerous examples are given by Wets. Sometimes, however, it is used in an active or transitive sense, "to make any one speak *memoriter*," of which examples are produced from Plato 216. C. & 217. A. This is



MT.

16. ματίζειν αὐτὸν περὶ πλειόνων, ἐνεδρεύοντες αὐτόν· [καὶ] ζητοῦντες 54  
θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

XII. Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε κατα- 1  
πατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ· πρῶτον 6  
10. προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις.  
26 Οὐδὲν δὲ συγκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυ- 2  
27 πτόν, ὃ οὐ γνωσθήσεται. Ἄνθ' ἃν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ 3  
φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις,  
28 κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ 4  
φοβηθῆτε ἀπὸ τῶν † ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόν- 5  
των περισσώτερόν τι ποιῆσαι. Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε. φο-  
βήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν·  
29 νοὶ, λέγω ὑμῖν, τοῦτον φοβηθῆτε. Οὐχὶ πέντε σιρουθία πωλεῖται ἀσ- 6  
σαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιτελισμένον ἐνώπιον τοῦ  
30 Θεοῦ· ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῆνται. μὴ 7  
31 οὖν φοβεῖσθε· πολλῶν σιρουθίων διαφέρετε. Λέγω δὲ ὑμῖν· Πᾶς ὅς 8  
32 ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Τίος τοῦ ἀνθρώ-  
23 που ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. Ὁ δὲ 9  
12. ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν  
32 ἀγγέλων τοῦ Θεοῦ. Καὶ πᾶς ὅς ἐρεῖ λόγον εἰς τὸν Τίον τοῦ ἀνθρώ- 10  
31 που, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι  
10. οὐκ ἀφεθήσεται. Ὅταν δὲ προσφέρωσιν ἡμᾶς ἐπὶ τὰς συναγωγὰς καὶ 11  
19 τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογησῆσθε, ἢ  
20 τί εἴπητε· τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾠρᾷ, ἃ 12  
δεῖ εἰπεῖν.

Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου 13  
μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, 14

plainly the sense of the word in the present passage. The Pharisees strove to draw from Jesus unpremeditated effusions, in order that they might catch up something hastily and inconsiderately uttered, whence they might elicit matter for public accusation.

54. *καὶ*.] This is omitted in almost all the ancient MSS., several of the Versions, and almost all the early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. It came, no doubt, from the margin.

XII. 1. *ἐν οἷς*.] Most Commentators interpret "*interea*." Thus there will be an ellip. of χρόνους. But the true ellip., I conceive, is πράγμασι, "during which proceedings." Μυριάδων (as Kuin. observes) stands for an exceedingly great number, as often the Heb. בכבֹּד. The idiom, however, is common to all languages.

— *πρῶτον*.] This may be taken either with the preceding ἤρξατο λέγειν, or the following προσέχετε. The former construction is adopted by the earlier, and the latter by the recent Translators and Commentators. The Editors, almost without exception, point according to the former. Yet the latter seems by far the better founded; and thus πρῶτον signifies *in primis*, as in Matt. vi. 33. Rom.

i. 8; iii. 2, and in Joseph. Ant. x. 10. 5. πρῶτον αὐτοῖς προστάξας. [Comp. Mark viii. 15.]

2. [Comp. Job xii. 22. Mark iv. 22.]

4. ἀποκτεινόντων.] Several MSS. and early Edd. have ἀποκτεινόντων, which is edited by Wets., Matth., Griesb., Vat., and Scholz. But there is no sufficient reason for the change. If any were made, I should prefer, with Bornem., ἀποκτεινόντων, or ἀποκτείνοντων, or ἀποκτινίντων. But as so many readings may be true, while it is difficult to prove which of them is the true one, it is better to adhere to the common text. The various readings seem to be only so many ways of removing the harshness of having two participles on one verb.

7. [Comp. 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings, i. 52. Infra xxi. 18. Acts xxvii. 34.]

10. [Comp. Mark iii. 28. Heb. x. 26. 1 John v. 16.]

11. τὰς ἀρχὰς καὶ τὰς ἐξουσίας.] Of these words conjoined, examples are cited by Wets., to which may be added Onesand. p. 104. The latter denotes *magistrates*, the former rulers and governors. In this sense ἀρχὴ is almost always found in the plural. I have, however, in Recens. Synop., adduced examples of the singular from Thucyd. iv. 53. Theogn. 1941. Liban. Orat. p. 369. [Compare Matt. x. 19. Mark xiii. 11. Infra xxi. 14.]

13. μερίσασθαι μετ' ἐμοῦ.] This use of μετὰ im-



15 τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Εἶπε δὲ πρὸς αὐ-  
 τούς· Ὁραῖτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· οὐ γὰρ ἐν τῷ  
 16 περισσεύειν τινὲ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. Εἶπε  
 δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφό-  
 17 ρησεν ἡ χώρα· καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω; οὐ  
 18 οὐκ ἔχω πού συνάξω τοὺς καρπούς μου; Καὶ εἶπε· Τοῦτο ποιήσω·  
 καθελῶ μου τὰς ἀποθήκας, καὶ μέζοντας οἰκοδομήσω, καὶ συνάξω  
 19 ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθὰ μου· καὶ ἐρῶ τῇ ψυχῇ  
 μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου,  
 20 φάγε, πίε, εὐφραίνου. Εἶπε δὲ αὐτῷ ὁ Θεός· Ἀφρων, ταύτῃ τῇ  
 νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;  
 21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

ports participation. The sense is, so "to divide as to admit me to my share." On the thing itself see Grot., Whitby, and Recens. Syn.

14. τίς με — ἐφ' ὑμᾶς.] In allusion to Exod. ii. 14. The difference between δικαστὴς and μεριστὴς, I had myself thought to be this; that the former signifies an arbitrator, or referee in general; the latter such a one as has power to adjust conflicting claims, by apportioning to all parties their proper share. Thus ἢ μερ. may be said to be exegetical of δικ., as in a kindred passage of Apian. P. i. 64. 96. μήτε ἡγεῖσθαι Ῥωμαίους δικαστὴν ἢ διαιτὴν. And Menander, Εἴ τις δικαστὴς ἢ διαιτὴς θεῶν. VALCKNAER, however, has pronounced an opinion, which, though it somewhat differs from the above, and from that of all other Commentators, may probably serve to decide the question. He maintains, that by δικ. is meant a judge publicly appointed; and by μεριστὴς, a privately appointed judge, an arbitrator, one authorized to determine conflicting claims, and apportion what is right to all, usually called a διαιτὴς. And what Luke calls μεριστὰς, Plato de Legg. p. 915, first calls αἰρετοὺς δικαστὰς, and then διαιτητὰς.

15. αὐτοὺς] i. e. "the bystanders, his hearers in general."

— ὁρᾶτε καὶ φυλ.] "Mind and carefully guard against." So Heliod. cited by Wets. ὅσα δὲ οὖν, φυλάττω. The construction φυλ. ἀπὸ often occurs in the LXX., and sometimes in the Classical writers. Πλεονεξία here denotes an excessive desire of increasing one's substance; and it is the scope of the subsequent parable to show how little such a spirit avails, whether to produce happiness, or procure longevity. See a masterly discourse on this subject, from this text, by Dr. South, vol. iv. 415 seqq. With this admonition the Commentators compare many moral lessons of the Heathen Philosophers, to which I have in Recens. Synop. added others, the most apposite of which is an answer of the Pythian oracle, preserved by Liban. Orat. φυλάττεσθαι τὴν φιλοχρημάτων ὡς δαίμον ἔχουσιν, where I would emend the manifest corruption by reading τὸ φυλ. and ἔχον, or φιλοχρημάτων, retaining ἔχουσιν. Dr. South pithily remarks, that "there are many more whom riches have made covetous, than covetousness made rich."

— οὐκ ἐν τῷ περισσεύειν, &c.] On the sense, and still more the construction, of this passage, Commentators are not agreed. Kom. maintains that ἢ καὶ περισσεύειν καὶ σημαίνει, "when there is abundance to say one," i. e. "when he has abundance." Οὐκ, he says, is to be referred to ἐστὶν,

which is to be joined with ἐκ τῶν ὑπαρχ. αὐτοῦ. Schleus., Wahl, and Bornem., rightly take ζωὴ for "the comfort of life (happiness, "our being's end and aim"), as in Acts ii. 28. Rom. viii. 6, and 1 Pet. iii. 10. Thus the sense will be: "In whatever affluence a man may be, his happiness depends not on his possessions. Bornem., however, takes well founded exception to the above construction; and gives the following version and paraphrase: "Non in abundantia cuiquam felicitas versatur [parta] ex opibus ejus; i. e. nemini, propterea quod abunde habet, felicitas paratur ex opibus quas possidet." And he adduces an example of ἐκ in this sense from Xenoph. Conv. iv. 57.

16. εὐφώρησεν ἡ χώρα.] I have, in Recens. Synop., shown that χώρα here denotes farm; a signification found in the LXX., Joseph., and the Classical writers. Εὐφώρησεν, "bore well," yielded abundant produce. The word is rare, but it occurs in Joseph. Bell. i. 2. 43.

18. π. τ. γεννήματά] all the produce of my lands]: a sense occurring also infra xxii. 18, and in the later Greek writers, and the LXX. Τὰ ἀγαθὰ may mean goods generally, as just after; or such produce as might not fall under the name of γεννήματα, as wool, &c.

19. τῇ ψυχῇ μου.] Euthym., Brug., and Kuin. seem right in taking this to mean "to myself," as in Matt. x. 39. [Comp. Eccles. xi. 9. Eccles. xi. 19. 1 Cor. xv. 32. James v. 5.]

— εὐφραίνου.] This denotes, in a general way, the sensual delight resulting from the animal gratifications just mentioned: not the least of which in the East, and in all hot countries, is the ἀναπαύεσθαι, the "far niente," of the Italians. Simil. Tobit vii. 9. φάγε, πίε, καὶ ἡδύως γίνου.

20. εἰπε.] Not in direct words addressed to the man, but by a silent decree. See Prov. i. 26. [Comp. Job xx. 22. Ps. lii. 7. Jer. xvii. 11.]

— ἀπαιτοῦσι.] The Commentators are not agreed as to what is the Nominat. here. Most think it alludes to those angels, who, as the Jews thought, accompanied the angel of death to require the debt of life, which is inherent in ἀπαρτεῖν. But it seems better to suppose (with the best modern Commentators) that by an idiom common to both Hebrew and Greek, the noun is suppressed, and to be supplied from the context. Or, ἀπαιτοῦσι may be regarded as an impersonal form, "it shall be required;" of which idiom there are many examples. See Winer's Gr.

21. οὕτως] i. e. "such is the case with," such the folly of. ἑαυτῷ, "for himself (only)." On



MT.

6. Ἰηπε δὲ πρὸς τοῖς μαθηταῖς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω· μὴ 22  
 25 μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσῃσθε.  
 96 Ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. Κατα- 23  
 24 τοίσατε τοὺς κόρακας, οἳ οὐ σπεύρουσιν, οὐδὲ θεριζοῦσιν· οἷς οὐκ 24  
 27 ἔστι ταμεῖον οὐδὲ ἀποθήκη· καὶ ὁ Θεὸς τρέφει αὐτούς. πόσῳ μᾶλ-  
 28 λον ὑμεῖς διαφέρετε τῶν πετεινῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται 25  
 29 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; Εἰ οὖν οὕτε ἐλάχιστον 26  
 30 δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε ἵα κρίνα πῶς 27  
 31 αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν· οὐδὲ Σολομῶν ἐν  
 32 πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὥς ἐν τούτων. Εἰ δὲ τὸν χόρτον ἐν 28  
 33 τῷ ἄρῳ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεός  
 34 οὕτως ἀμφιέννυσι· πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; Καὶ ὑμεῖς μὴ 29  
 35 ζητεῖτε τί φάγητε ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε. ταῦτα γὰρ πάν- 30  
 36 τα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι ζητεῖτε  
 37 τούτων. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ· καὶ ταῦτα πάντα 31  
 38 προστεθήσεται ὑμῖν. Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι ἐδόκησεν 32  
 39 ὁ πατὴρ ἁμῶν δοῦναι ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα 33  
 40 ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιού-

the sense of εἰς Θεὸν πλουτῶν there is some difference of opinion. Certain Expositors take the meaning to be, "he who is rich for the honour and glory of God," which is the benefit of man. Thus Kypke compares Lucian Epist. Saturn. 24. *ἐς τὸ κοινὸν πλουτεῖν*, and Philo. Byzant. *πλουτεῖν εἰς θεῶν κόσμον*. More simple, and perhaps nearer 'the truth, is the interpretation of the ancient and any modern Commentators (as Grot., Beza, Elsn., Wolf, Rosenm., and Kuin.,) who take *πλουτεῖν εἰς τὸν Θεὸν* for *θησαυρίζειν παρὰ Θεῷ*, in the sense, "to lay up riches with God;" namely, by works of charity, benevolence, and virtue in general.

22. *διὰ τοῦτο*] i. e. as I am treating on this subject.

23. *πλείον*] "a greater gift;" and consequently authorizing and enjoining you to depend upon God for the supply of the *lesser*.

24. *τοὺς κόρακας*.] "The Divine Providence (remark Grot. and Bochart) is especially shown in the case of the ravens; [the *corvus corax* of the Zoologists] for though (as we learn from Aristotle and Ælian) the old ones very soon expel their young from the nests, and Philo says that they often abandon both nest and young; yet, by a wise Providence, they instinctively heap up in their nests whatever creates worms, whereby their abandoned young are preserved." See Ps. cxlvii. 9, and Job xxxviii. 41.

—*ταμεῖον*.] Campb. wrongly renders this "*cellar*." The word scarcely differs in sense from *ἀποθήκη*. The difference, if any, seems to be this; that *ταμεῖον* denoted a regularly built *burn*, and *ἀποθήκη* merely one of those temporary subterranean *depositories* for grain which are common in the East. Or if *ἀγαθὰ* be had in view, *ταμ.* may denote one of those large *storehouses*, in which whatever was necessary for domestic use was laid up, and thence dispensed.

29. *μὴ μετεωρίζεσθε*.] The full sense (missed by most Commentators) is "Be not anxiously fluctuating between hope and fear [of a livelihood.]"

*Μετεωρίζεσθαι* signifies properly to be lifted on high; and, among other things, it is used of *vessels tossed aloft at sea*; which are in time depressed to the depths of the sea (as the Psalmist finely describes); an apt figure of *anxiety*, whence the signification in question is derived. That *μετεωρίζεσθαι* should have this sense is no wonder, since *μετέωρος* not unfrequently has the signification *dubious, fluctuating*. (See my Note in Recens. Synop. and on Thucydides ii. 8.)

30. *ἔθνη τοῦ κόσμου*.] This is a plena locutio for the more frequent *ἔθνη*, Heb. עַמִּים, denoting "the [other] nations of the world, (besides the Jewish-)"

32. *τὸ μικρὸν ποίμνιον*.] The Article supplies the place of the Vocative, *Hellenistic*: This double diminutive has great emphasis; and Commentators compare the expressions *μικρὸν ἀργυρίδιον*, *μικρὰ πέλιννα*, *μικρὸν γάλακτος*. But there is this difference, that here the double dimin. (like the diminutive forms in Italian, and indeed in most languages), is expressive of tenderness and affection.

—*εἰδόκησεν*] "hath thought good." This verse is connected with the preceding, and also with the following, and that connection is well expressed by Dr. Burton in the following paraphrase. "I told you to seek the kingdom of God: and I now say, that God *intends* to give you this kingdom. Do not, therefore, value your worldly possessions, but prepare for the world to come."

33. To the followers of Christ in those times of persecution and peril, the possession of riches would prove but an incumbrance. Better, therefore, were it to resign them at once, as mariners battling with a dangerous sea, lighten the vessel of all superfluous burdens. [Comp. Matt. xix. 21. Acts ii. 45. Infra xvi. 9.]

—*βαλάντια*.] This is said, by metonymy, for *the money contained in the purse*. The word signifies the same as *θησαυρός* in the other member of the sentence, except that by *θησαυρός* is meant a greater, and by *βάλ.* a lesser portion of wealth.



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μενά, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς, οὐκ ἐγ-  
 34 γίξει, οὐδὲ σὴς διαφθείρει. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ  
 35 ἡ καρδιά ὑμῶν ἔσται. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ  
 36 οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν  
 κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων· ἵνα, ἐλθόντος καὶ κρού-  
 37 σαντος, εὐθέως ἀνοίξωσιν αὐτῷ. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν  
 ὁ κύριος εὕρησει γρηγοροῦντας. Ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ  
 38 ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. Καὶ ἐὰν ἔλθῃ ἐν  
 τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὗρῃ οὕτω, μακά-  
 39 ριοὶ εἰσιν οἱ δοῦλοι ἐκεῖνοι. Τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδε-  
 σπότης ποία ὥρα ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε  
 40 διορυγῆναι τὸν οἶκον αὐτοῦ. Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ἡ ὥρα  
 41 οὐ δοκεῖτε, ὁ Τίς τοῦ ἀνθρώπου ἔρχεται. Εἶπε δὲ αὐτῷ ὁ Πέτρος·  
 Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας,  
 42 Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν  
 καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ  
 43 σιτομέτριον; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρη-  
 44 σει ποιοῦντα οὕτως. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν  
 45 αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ·  
 Χρονίζῃ ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ  
 46 τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· ἥξει ὁ κύριος τοῦ  
 δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει·  
 καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.  
 47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ  
 48 ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς· ὁ

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(Rosenm.) Ἀνέκλ. is a rare word, but it occurs in the LXX., and occasionally in Diod. Sic. and other later writers.

35. αἱ ὀσφύες περιζ.] There is here an allusion to what must be done before the *long-robed* inhabitants of the East can engage in any active employment, civil or military. The custom, however, extended to the West, as appears from many passages of the Classical writers. [Comp. Eph. vi. 14. 1 Pet. i. 3.]

36. ἀνθρώποις] "men (servants)." An idiom common to the Hebrew, Greek, and Latin, and even modern languages, especially when any word corresponding to *master* is in the context.

— ἀνακλῆσαι] shall return. A sense derived from a nautical metaphor, and used both in the LXX. and Classical writers. Γάμος in the plural is here, as often, used to denote a feast generally.

37. περιζ. καὶ ἀνακλ.] Many Commentators compare this with what took place at the Roman *Saturnalia*, and the Cretan *Hermæa*. But, as Kuhn remarks, such was common to *all* servants, good and bad. Here the subject is the reward assigned to *diligent and faithful* servants. The image (as he observes) only imports, that *as* the master will treat such servants with unusual condescension and kindness, *so* will your heavenly Master, of his free bounty, reward your diligence and fidelity with rewards as disproportionate.

39. [Comp. 1 Thess. v. 2. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.]

42. τίς ἄρα, &c.] Jesus does not answer to the question proposed by Peter *directly*, but by *implication*. For, from the following parable, it is manifest that what is said, though applicable to *all*, is meant *especially* for the *Apostles*; who are compared to *house-stewards*, such as in large families used to dispense the allotted portion of food to the servants. Τῆς θεραπείας, for τῶν θεραπευόντων, abstract for concrete, as frequently, both in the Scriptural and Classical writers. See my Note on Thucyd. v. 23.

47. καὶ μὴ ἐτοιμάσας — αὐτοῦ.] This is, *per Synchysin*, for μὴ ἔτοιμ. [ἑαυτὸν πρὸς] [τὸ ποιεῖν] μηδὲ ποιῆσαι, &c. [Compare James iv. 17.]

48. δαρήσεται ὀλίγας.] Here and just before there is said to be an ellipse of *κατά*. But as the complete phrase has never been produced, while the elliptical one is common, this may be reckoned among those *false ellipses* which have been swept away, by the enlightened researches of Hermann. Schaefer, and others.

To inflict any stripes upon a man for not performing his Lord's will, when he had no *knowledge* of it, would be manifestly unjust. So Thucyd. iii. 40. puts even in the mouth of the stony-hearted Cleon the sentiment ἐγγνωμον δ' ἐστὶ τὸ ἀκοῖσιν (where see my Note), and Eurip. Hippol. 1331. τὴν δὲ σὴν ἀμαρτίαν τὸ μὴ εἶδέναι ἐκδῆι κακῆς (guilt). Hence some would restrict the words to the knowing the Lord's will by *special revelation*, and the not knowing it by that means. But it is



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10. δὲ μὴ γνοῖς, ποιήσας δὲ ἄξια πληγῶν, θαρσύνεται ὀλίγας. Παντὶ δὲ ᾧ  
ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ,  
περισσότερον αἰτήσουσιν αὐτόν. Πῦρ ἤλθον βαλεῖν εἰς τὴν γῆν· καὶ 49  
τί θέλω, εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἔχω βαπτισθῆναι· καὶ πῶς 50  
34 σιγέχομαι ἕως οὗ τελεσθῇ. Δοκεῖτε ὅτι εἰρήνην παριγγέμεν δοῦναι 51  
ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. Ἔσονται γὰρ ἀπὸ 52  
τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυοὶ καὶ δύο ἐπὶ  
35 τρισί. Διαμερισθήσεται πατὴρ ἐφ' υἱῶν καὶ υἱὸς ἐπὶ πατρί· μήτηρ 53  
ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερά ἐπὶ τὴν νύμφην αὐτῆς  
καὶ νύμφη ἐπὶ τὴν πενθέραν αὐτῆς.  
Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδῃτε τὴν νεφέλην ἀνατελλούσαν 54  
ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμβρὸς ἔρχεται· καὶ γίνεται οὕτω.  
16. Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται. 55  
3 Ἐποκριταί! τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, 56  
τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; Τί δὲ καὶ ἄφ' ἐαυτῶν οὐ 57

better to understand them *comparatively*, of one who knew it more perfectly, as compared with one who knew it less perfectly. And this view has the advantage of *including* the other. The full sense of the passage is ably pointed out by Bp. Jebb, *Sacr. Lit.* p. 201.

— παντὶ.] This is not, as Winer imagines, a Dative absolute, but is put for παντὸς, being accommodated, by attraction, to ᾧ.

— παντὶ δὲ ᾧ ἐδόθη — παρ' αὐτοῦ.] Bishop Sanderson, *Serm. ad Pop.* iv. p. 191, observes, the very *distribution* of God's gifts lays on us the necessity of *using* them. Where God *bestoweth*, he *bindeth*; and to whom any thing is *given*, of him something shall be *required*.

49. πῦρ ἤλθον βαλῆν.] "From the necessity of Christian vigilance, our Lord is led to consider those times of persecution, when it would be especially needed; and the *fire* of which would be kindled soon after his death and passion; which are represented under the figure of baptism." (Grot.) Fire is an image of discord and violence.

— τί θέλω — ἀνήφθη.] This clause partakes of that obscurity which is generally inherent in what is uttered amidst extreme mental agitation. And hence Commentators are at issue on its meaning. Grot., Whitty, and others assign to the *εἰ* the sense "*O that*," and render, "And what do I wish? O that it were already kindled!" But though *εἰ* be sometimes used for *εἴθε*, as in Luke xix. 42. & xxii. 42., it is in a very different construction from the present. Rosenm. and Kuin. take the *τί* for πῶς, and the *εἰ* for *ut*, like the Heb. *כִּי*, rendering, "And how much I wish that it were already accomplished?" But both significations, in such a context as the present, are precarious. It is *better*, with Le Clerc and Campb. to render the *Vulgate*, "Quid volo, nisi ut accendatur." But to take *εἰ* for *εἰ μὴ* is unauthorized. We must retain the usual signification of *εἰ*, and we may take *θέλω* for *θελομαι*, with the Syr. Version, q. d. "And what should I (have to) wish, if it were but already kindled?" the very sense expressed by the *Vulg.*, but thus elicited without any violence. There is, however, scarcely a shade of difference between this and the first-mentioned interpretation.

50. βάπτισμα δὲ ἔχω βαπτισθῆναι] i. e. I have to

suffer many things. See Note on Matt. ix. 22. and comp. Mark x. 38.

— καὶ πῶς — τελεσθῇ] "And how am I distressed till it be accomplished!" Συναρτεῖσθαι signifies properly "to be *hemmed in*," and is used with a Dative, denoting disease, or calamity, either expressed or implied. The term here merely denotes an *anxious longing*. The general sense of this pathetic exclamation is well expressed by Mr. Holden thus: "I am come to deliver a doctrine which, through the wickedness of man, will be the cause of persecutions and sufferings, with which I must be overwhelmed; yet what do I wish, except that they already took place, since they will be abundantly repaid by the propagation of the Gospel."

51. ἀλλ' ἦ.] The best Commentators render this *imo potius*. But of such a sense no proof has been adduced. There will be no occasion to deviate from the usual signification of ἦ, if the ἀλλ' be taken, not for ἀλλὰ, but ἄλλο, and an ellipsis be supposed, or rather a repetition from the context after εἴην, of οἱ [εἴην] παριγγέμεν εὐδοῖαι ἐν τῇ γῇ. Buttman, in his *Larger Gr.* Gr. p. 403. (Engl. Transl.) after illustrating this use of αἰεὶν ἄλλο and οὐδέιν ἄλλ', shews how the expression, by the progress of ellipse, came at length to be considered equivalent to *εἰ μὴ* as Aristoph. *Ran.* 1105. *Ὀὐκ ἠπείταυν' ἀλλ' ἦ μάζαν καλίσαι.* Though he acknowledges that in most cases there is an abbreviation of the thought before this ἀλλ' ἦ, which it is impossible to supply in words. Here, however, it is, as we have seen, very possible. On the present passage comp. Micah vii. 6.

54. τὴν νεφέλην] i. e. "the cloud;" alluding to a well-known phenomenon regarded as a certain prognostic of rainy weather. We learn both from the Scriptures (see 1 Kings xviii. 4.) and from the travellers in the East, that a small cloud like a man's hand is often the forerunner of violent storms of wind and rain. See Horne's *Introd.* vol. iii. 52.

57. τί δὲ — ἐκκινεῖ.] On the connection of these words some difference of opinion exists. The older Commentators almost universally refer them to what *precedes*; most recent Interpreters, as Pott and Kuin., to what *follows*. Both may be said to be, in a certain sense, right. The *gram-*



58 κρίνετε τὸ δίκαιον ; Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρ-  
χοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπὸ ἀπ' αὐτοῦ· μήποτε κατα-  
σύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδῶ τῷ πράκτορι, καὶ  
59 ὁ πράκτωρ σε βύλλῃ εἰς φυλακὴν. Λέγω σοι· οὐ μὴ ἐξέλθῃς ἐκεῖθεν,  
ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

1 XIII. ΠΑΡΗΣΑΝ δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ  
περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐ-  
2 τῶν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι

matrical connection is with the following, as appears from the ὡς γάρ: but there is a connection of thought with the preceding; these words, in fact, forming the *vinculum* between two sentiments. At the end of the next verse the conclusion of the argument is, as often, left to be supplied by the attentive hearer or reader, and the sense is well expressed by Dr. Burton.

58. δὸς ἐργασίαν.] A Latinism for "*da operam*," Ἀπαλλάττεσθαι ἀπὸ τινος signifies either "to be rid of any thing," or "to be dismissed, or let go by any person," and "is used (says Schleusn.) in a forensic sense, either of a criminal who is set at liberty when an adversary does not follow up an accusation; or of a debtor, who receives an acquittance from his creditor, by paying the money due, or making a composition." [Comp. Prov. xiv. 8.]

—πράκτορι.] Πράττειν and ἐσπράττειν signify "to exact the payment of a mulct, or of its equivalent in corporal punishment;" and accordingly πρῶτος denotes the *exactor pænæ* (as in Æschyl. Eum. iii. 13. πρῶτος αἵματος), and, in a general sense, the executioner of a magistrate's sentence.

XIII. 1. παρήσαν] "came up," as in Matt. xxvi. 50. This signification is found in the Classical writers; though, in the earlier and purer ones, followed by εἰς and a proper name. In the later, the word is, as here, used absolutely. So Diod. Sic. xvii. 8. παρήσαν τινες ἀπαγγέλλοντες, &c.

—περὶ τῶν Γαλ. ὧν, &c.] To what circumstance in the history of that time this incident is to be referred, Commentators are not agreed. Those which they mention (as the *sedition of the Samaritans* on Mount Gerizim, or the *rebellion set on foot by the followers of Judas of Galilee*) are liable to insuperable objections. The affair is doubtless one (like the murder of the babes at Bethlehem) passed over by Josephus. Though nothing is more probable than that something of this sort should have happened; for the Galileans were the most seditious people in Judæa, and Pilate not the most merciful of Governors. Josephus has not, indeed, mentioned any Galileans slain in the Temple by Pilate; but we learn from various parts of his history (see Ant. xv. 4. & 7. xvii. 9. 3 & vi. 17. 10.) that tumults often arose at the festivals, and sometimes battles took place even in the Temple. For which reason Herod erected the fortress of Antonia, in the immediate vicinity, and garrisoned it with a strong military force. So Joseph. Ant. xvii. 11. 6. πάλαι δὲ τὴν σφαγὴν τῶν τῶν ἐν ἱερὶ ἵδμεν—ὡς ἱερῆς τε ἀνάστηκναι, καὶ ἱερῆς τε ἀνάστηκναι. Josephus relates that *Arctæus* got to death, 200 Galileans in the Temple in the act of sacrificing. It is therefore likely that a similar insurrection of Galileans, also at a festival, happened in the government of Pilate, and was repressed in the same manner.

With respect to the phraseology, there is in τῶν θυσιῶν an ellipse of αἵματος, to be supplied from αἷμα; an idiom found both in the Greek and Latin writers. The complete expression occurs in Philo. ii. 315, (cited by Wets.,) where, giving a reason why God commanded that a homicide who had fled for refuge to an altar should be delivered up to justice; for otherwise, says he, αἵματι ἀνδροφόνων αἷμα θυσιῶν ἀνικραθήσεται. I add Theophyl. Simoc. p. 127. Οἱ μὲν οὖν ἐκκεντήσαντες τὸν Β. ἀνείλον· ἀναμεμιγμένον τοῖνον τοῦ δείπνου καὶ αἵμασιν. It is a boldly figurative way of saying, that they were slain while attending the sacrifice. How atrocious it was thought to slay any one at an altar is well known. The circumstance in question was, it seems, mentioned as being the effect of a Divine judgment on the sufferers. And our Lord's answer is meant to remove the erroneous notion of considering *that*, or *such like* calamities, as marks of Divine vengeance; and moreover to predict a similar fate to those who would not repent; a prediction which ere long attained its full completion,—when, in the very Temple, innumerable multitudes of Jews were slain, and their blood was literally mingled with the blood of the victims.

This passage, as Bp. Warburton observes, has been usually regarded as a reproof of the opinion which ascribes the general calamities effected by natural or civil causes to God's displeasure against sin; but incorrectly: that opinion being founded in the very essence of religion. What the text condemns is the superstitious abuse of it, which uncharitably concludes that the sufferers in a calamity are greater sinners than other men. This view the learned Prelate ably maintains, 1. from the character of the speaker; 2. from the state and circumstances of the hearers; and, 3. from the words of the text itself. For, "1. He who attempts to instruct others in the knowledge of God, must needs conceive that the Moral Governor of the universe, who leaves himself not without witness, doth frequently employ the physical and civil operations of our world to reform the moral. In man's state here, natural and civil events are the proper instruments of moral government. The teacher, therefore, of religion will be naturally led to inculcate this truth, that general calamities, though events merely physical or civil, were ordained for the scourge of moral disorders. 2. This is clear from the condition of the hearers; for the Jews, of all people on earth, were best justified in ascribing national calamities to the anger of offended Heaven. They had been accustomed to receive rewards and punishments through the instrumentality of nature, and of a religion which more exactly dispensed them. 3. The very words of the reproof ['except ye repent, ye shall all likewise perish'] imply that, among the many ends effected in the administra-



οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα  
 πεπόνθασιν; οὐχὶ, λέγω ὑμῖν· ἀλλ', ἐὰν μὴ μετανοήτε, πάντες ὡσαύ- 3  
 τως ἀπολεισθήσονται. Ἦν ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος 4  
 ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγέν-  
 οντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ;  
 οὐχὶ, λέγω ὑμῖν· ἀλλ', ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεισθήσονται. 5  
 Ἔλεγε δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι 6  
 αὐτοῦ πεφυτευμένην· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὔρεν.  
 Ἐῖπε δὲ πρὸς τὸν ἀμπελονεργόν· Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν 7  
 ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὐρίσκω· ἔκκοψον αὐτήν, ἵνατί καὶ τὴν γῆν  
 καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτήν καὶ τοῦτο 8  
 τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλλω \* κόπρια· καὶ μὲν 9  
 ποιήσῃ καρπόν, — εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι· καὶ ἰδοὺ, 10  
 γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ, καὶ ἦν συγχύ- 11  
 πτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. Ἰδὼν δὲ αὐτήν ὁ 12

tion of Nature, this was one, — to express God's displeasure at human iniquities, in order to bring men to repentance. But if the belief of a moral end in these calamities be a principle of religion proper to be inculcated, what was it, you will ask, that deserved so severe a reproof as this? It was that superstition which so often accompanies, and so fatally infects this principle of religion — that of ascribing public calamities, not to God's displeasure against sin in general, but to his vengeance on the persons of the sufferers, whom this superstition concludes to be greater sinners than other men." The learned Prelate then proceeds to shew, that this superstitious notion *deserved* the severity of our Lord's censure, "1. because it implied gross ignorance in the nature of the punishment, and betrayed malignity of heart; 2. from its extreme uncharitableness; and 3. because it has a direct tendency to defeat the very end of the chastisement, whereby exemplary warnings become lost, and every fresh gleam of Divine mercy only serves to ripen them into the speedy objects of God's justice; as was probably the case with the Jews then, whose day of grace was past, their doom pronounced, and the Imperial Eagle, scenting the carcass from afar, came down to the extermination of this devoted people." Next the admirable writer fully evinces that the doctrine which ascribes the *general* calamities arising from natural causes to God's displeasure against sin, is agreeable both to reason and religion, displaying God's glory in the fairest colours, and establishing man's peace and happiness on the most solid foundation. The very same view is taken by Dr. Waterland (Works, vol. iv.)

2. παρὰ] "beyond," as Luke iii. 13. and elsewhere. The origin of which sign is shown by Winer, Gr. Gr. p. 149.

4. ἐν τῷ Σιλόμ.] The sense is, "at," i. e. by "Siloam." This tower was probably one of the towers of the city walls, and was, I imagine, the one at the S. E. angle of the walls. Thus the fountain is correctly noted by Milton as being "lost by the Order of God." Ὁριζήτω, sinners. A Chaldee idiom, by which debts and sins, and debtors and sinners, are interchanged.

7. τρία ἔτη.] At which time from planting, the Naturalists tell us, those that bear at all will produce fruit. Καταργεῖ is for ἀργὸν ποιεῖ, "makes it unproductive," as in Ezra iv. 21. The term is mostly figuratively employed to denote *abrogating a law*.

— ἵνατί καὶ τ. γ. κ.] The καὶ here is so far from being, as some say, redundant, that it is almost emphatic, denoting that the tree not only bore no fruit itself, but hindered the growth of it in others.

9. κόπρια.] This, instead of κοπρίαν, is found in a great number of MSS. and early Edd., and is adopted by Wets., Matth., Griesb., Vat., Titm., and Scholz.

11. πνεῦμα ἔχουσα ἀσθ.] "laboured under weakness." The recent Commentators mostly regard πν. ἀσθ. as a periphrasis, for ἀσθενίαν, as denoting simply a *disease*. But the passages of the Classical writers which they adduce are of a different nature. The words of our Lord at ver. 16. ἦν ἐδῆσαν ὁ Σαρανᾶς show that πνεῦμα is very significant; and, considering the very frequent use of the word in the sense *dæmonium*, it cannot be doubted but that the sense is (as the ancient and most modern Commentators suppose) "having a dæmon which inflicts disease and infirmity." So Acts xvi. 16. πνεῦμα Πιθωνος, where see Note. It was, indeed, the Jewish notion, and indeed that of the Gentiles, that diseases, especially the severely acute and tediously chronic ones, were inflicted by dæmons. But the peculiarity of the present expression, and the words of our Lord himself, oblige us to suppose a real dæmoniacal possession. Euthym. well explains πν. ἀσθ. by δαιμόνιον ἀρρώστιας, μὴ ἔδῶν αὐτὴν βγαῖναι.

— καὶ ἦν συγχύ.] "she was bowed together." This, however, is not simply an *active in a passive* sense; for the word may be taken in a *neuter* sense for σπυγνυφός εἶναι; from which the transition to a passive one is easy. The disorder called κτφωσις is seated in the whole of the spine, and extends to the loins; inducing a total inactivity of the vertebra; so that the patient is necessarily *bowed together*, from utter weakness of the parts. And therefore the disease might very well be



- Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἠνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. <sup>b Exod. 20. 9. Deut. 5. 13. Ezek. 20. 12.</sup> Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ. Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπείεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. <sup>c Exod. 23. 5. Deut. 22. 4. Matt. 12. 1, 11. Mark 3. 2. supra 6. 7. infra 14. 3. John 7. 23.</sup> Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ἐποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ταύτην δέ, θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ἐν αὐτοῦ.
- Ἐλεγε δέ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίς ὁμοίωσω αὐτήν; Ὅμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἡῤῥησε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. [Καὶ] πάλιν εἶπε· Τίνι ὁμοίωσω τὴν βασιλείαν τοῦ Θεοῦ; Ὅμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἔξυμώθη ὅλον.
- ΚΑΙ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύων ποιούμενος εἰς Ἱερουσαλήμ. Εἶπε δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς· Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύουσιν, ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν

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called *ἀσθενία*. The words *εἰς τὸ παντελὲς* are a phrase for the *adverb* παντελῶς, as Heb. vii. 25. and sometimes in the later Classical writers.

12. ἀπολύσαι.] Both the Hebrew and Greek writers used to compare disorders to *chains* and *ropes*, by which men are, as it were, held bound. Of this Kypke and Wets. produce examples.

15. οὐ λύει, &c.] Christ refutes their cavil by a reference to their *own practice*: for that it was considered allowable to attend to the *necessary care of animals* on the Sabbath, is clear from many passages of the Rabbinical writers, cited by Schoettg. Nay, even *Pagan superstition* permitted various employments of husbandry even on the solemn festivals.

18. [Comp. Mark iv. 30.]

22. [Comp. Matt. ix. 35. Mark vi. 6.]

23. εἰ δὲ τίς ὁ σωζόμενος.] It has been a disputed point, what is the exact import of this inquiry, and the *spirit* which dictated it. Some understand *σωζ.* of *temporal deliverance*, namely, being preserved from the approaching destruction of the Jewish state. But that is surely supposing a kind of *enigma* little suitable to a simple inquiry. More probable is the opinion of many eminent Interpreters, from Hamm. to Kuin., that *σωζ.* is to be understood of preservation from the general unbelief of Christ and his religion; of which *some* they adduce examples from the N. T. and Ignatius' Epistles to Polycarp. Those, however, are rather proofs of the *sense* "being put into the

way of salvation." It is far more natural to understand the word (with most Interpreters, ancient and modern,) of *salvation* — properly so called: q. d. Are there few who will attain salvation? A sense which seems *required* by the terms of our Lord's *reply*. Whether the question was a *captious* one or not (though the latter is the more probable opinion), certain it is (as appears from Lightf. and Schoettg.) that the point was a disputed one in the Jewish schools; some maintaining *universal salvation*, others limiting it to a few *elect*. Now to a question of such minor importance as this, (for it rather concerns us, as Grot. observes, to know *what sort* of persons will be saved, than *how few*) our Lord (agreeably to his custom of never answering questions of *mere curiosity*) was pleased to return no answer; but makes his words an answer to the question which *ought rather* to have been asked, — namely, "*how salvation is to be attained.*" Ἀγωνίζεσθαι is a very significant term, founded on an agonistic allusion. The sense is, "*strain every nerve.*" This use of *εἰ* for *πότερον* in *direct* address is rare; in *indirect* address it is not unfrequent either in the Scriptural or Classical writers. The best mode of viewing the former idiom is to consider it as a blending of the *oratio directa* with the *indirecta*.

25. ἀφ' οὗ.] Sub. χρόνον, "from the time," "when once." I have preferred the punctuation adopted by the Biele Editor, and approved by Bornemann, because it seems most agreeable to



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7. Θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες·  
 22 Κύριε, Κύριε, ἀνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα  
 23 ὑμᾶς πόθεν ἐστέ. Τότε ἄρξῃσθε λέγειν· Ἐφαγόμεν ἐνώπιόν σου καὶ 22  
 ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. Καὶ ἐρεῖ· Λέγω ὑμῖν, 27  
 8. οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόσπῃτε ἀπ' ἐμοῦ, πάντες οἱ ἐργάται  
 12 τῆς ἀδικίας. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, 23  
 ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προ-  
 11 φήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. Καὶ 29  
 19. ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρῆς καὶ νότου· καὶ  
 30 ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Καὶ ἰδοὺ, εἰσὶν ἔσχατοι, 30  
 οἱ ἔσονται πρῶτοι· καὶ εἰσι πρῶτοι, οἱ ἔσονται ἔσχατοι.

- Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ· 31  
 Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. Καὶ 32  
 εἶπεν αὐτοῖς· Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω  
 δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειού-  
 23. μαι. Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐρχομένῃ πορεύεσθαι· 33  
 37 — ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ. Ἱερουσα- 34  
 λὴμ! Ἱερουσαλὴμ! ἣ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα  
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσὶκίς ἠθέλησα ἐπισυνάξαι τὰ τέκνα  
 σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας; καὶ οὐκ

the context to connect this ver. (as the Syr. Transl. and Beza did) with the *preceding* rather than the *following*, according to which we may best suppose the *apodosis* to be at *τοτε* ver. 26. Ἐγερθῆ is not (as some imagine) redundant, but is a part of the imagery of the story, and signifies, "has risen from his seat."

26. *ἐνώπιόν σου* ["in thy presence and company." This mode of address is a form of *rousing* any one's recollection of a person; as denoting familiar intercourse.

27. *οὐκ οἶδα ὅτι π. ἐ.*] This seems to be a familiar mode of expressing that we desire to have nothing to do with the person, as Matt. vii. 23. xxv. 12. So Lucian, *Pisc.* 50. i. 617, makes Aristotle, when brought back to life, say of one who pretends to be a true follower of Aristotle, and is not such, *ἀγνοῶ γὰρ ὅστις ἐστί.*

— *ἐργάται τῆς ἀδικίας.*] Grot. well explains the *εργ.* as denoting *habit* and devotedness to. So Bp. Sanderson, *Serm. ad Aulam*, p. 216, observes, that the wicked are so termed in Scripture because they do, *hoc agere*, make it their work, business, or trade. Schleus. compares Xen. *Mem.* ii. 1. 27. *καλῶν καὶ σεμνῶν ἐργάτης.* To which I would add 2 Macc. iii. 6. *οἱ ἐργάται τῆς ἀδικίας.* Menand. *Hist.* i. 145. A. *χαλεπῶν ἔργων καὶ ἀνοσίων ἐργάται.*

29. [*Comp.* Is. ii. 2, 3. Mal. i. 11.]

32. *τῇ ἀλώπεκι τ.*] Our Lord did not use this appellation by way of contumely, but to show his intimate knowledge of his disposition and secret policy. (Wets.) However the use of it confirms the opinions of those who think that these persons had been sent to intimate to Jesus, a *pretended* design of the Tetrarch to kill him, and that to get rid of him out of his dominions:—for the same reason, probably, that the Gadarenes at Matt. viii. 34. desire Jesus to depart from their coasts.

— *ἐκβάλλω δαιμόνια, &c.*] The course of reasoning in this verse seems to be this: "I am employed innocently, and even highly meritoriously, nor shall I long weary him with my presence, but soon take my departure; why then should he seek my life?" *Σήμερον καὶ αὔριον* is a sort of proverbial form, denoting any short interval of time, as in a kindred passage of Arrian *Epict.* iv. 10. and Hos. vi. 2. cited by Wets. On the import of *τελειοῦμαι* the Commentators are not agreed. Some recent ones take it to mean, "I shall be sacrificed;" but of this sense they adduce no valid proof. It is better, with the ancient and most modern Interpreters, to explain it, "I shall be brought to the end of my course, and then shall die." So Phil. iii. 12. *ὅχι ὅτι ἤδη τετελείωμαι.* Almost all Commentators consider the word as an *Attic contract form* for *τελειώσομαι*, and that as put for *τελειωθήσομαι*. But Bornem., with reason, objects that the penult of this verb is *long*; and notices similar errors in the forms of other verbs in the Classics. *Here* certainly the Present may be tolerated; *ray*, is *removed*, by the correspondent verbs foregoing, *ἐκβάλλω* and *ἐπιτελῶ*; though the *sense* be, "I am being brought to my end;" which involves a notion of what is scarcely *future*, as very shortly to take place.

33. *πλὴν — πορεύεσθαι.*] The *sense* seems (as Kuin. suggests) to be, "However, I must for this short time go on in my usual course or ministry; for *πορεύεσθαι*, (like the Heb. *הלך*) denotes habitual action or regular business. *πορεύεσθαι* cannot, as Hammond thinks, have reference to the counsel of the Pharisees, v. 31. for then some words denoting, "after working my miracles," will have to be supplied — and the ellipsis which he lays down is both harsh, and the reasoning inconsequent. There is, in fact, not so much an *ellipsis*, as an *apocorpesis*, to be supplied from



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35 ἡθελήσατε. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ με ἴδῃτε, ἕως ἂν ἦξῃ ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

- 1 XIV. ΚΑΙ ἐγένετο, ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. Καὶ ἰδοὺ, ἀνθρώπος τις ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ·<sup>a</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρι-<sup>a</sup> Matt. 12. 10.  
4 σαίους, λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; οἱ δὲ ἠσύχασαν.  
5 Καὶ ἐπιλαβόμενος ἰάσατο αὐτόν καὶ ἀπέλυσε.<sup>b</sup> καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσέται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ οὐκ ἴσχυ-<sup>b</sup> Exod. 23. 5.  
6 σαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.  
7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρω-<sup>c</sup> Prov 25. 6, 7.  
8 τοκλισίας ἐξέλεγοντο, λέγων πρὸς αὐτούς· Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρῇ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπαισον εἰς τὸν ἔσχατον τόπον· ἵνα ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί.

what went before — as follows “[I shall, I say, finish this course in spite of Herod, and shall not be killed in Galilee] for it cannot be,” &c.

— οὐκ ἐνδέχεται — Ἱερουσαλήμ.] These words contain one of the most cutting reproaches imaginable. Of course, οὐκ ἐνδέχεται must be understood with the usual limitation in such sort of *acute dicta*; i. e. “it can scarcely be;” for John the Baptist and others had been put to death out of Jerusalem.

35. ἀφίεται ἔρημος.] I cannot agree with Griesbach and Scholz in cancelling ἔρημος; because it is indispensably necessary to the sense; and ὑμῖν would thus be worse than useless. There is an allusion to land or territory which is *thrown up*, as no longer worth cultivating.

XIV. 1. φαγεῖν ἄρτον.] This phrase, the Commentators say, is formed from the Hebrew *חָכַל* *חָכַל*; which though it properly signifies no more than “to take food,” yet often denotes to feast, to make good cheer. But that sense, I apprehend, is never found, except when the meal is one to which guests are invited; and then it may be supposed that the cheer is better than that of an ordinary domestic meal. But then this is never the *signification* of the phrase, and is only implied in the context. Such a meal, no doubt, was the present. Indeed, it appears from what Lightf., Wets., and others, have copiously adduced from the Rabbinical writers, that it was usual with the Jews to provide better cheer on the Sabbath than on other days. Also that they used to make feasts and give entertainments especially on that day.

By τινος τῶν ἀρχ. τῶν Φαρ. is meant (as Grot., Hamm., Whitby, Pearce, and Campb., have shown) one of the rulers [of a synagogue] who was a Pharisee. Comp. John iii. 1. That all

such rulers were not Pharisees, appears from John viii. 48.

2. ἐμπροσθεν αὐτοῦ] “in his view;” having probably so placed himself, though he did not dare to ask for cure, it being the Sabbath day.

5. τίνος ὑμῶν — καὶ οὐκ, &c.] Bornemann rightly renders, “*Cujusnam vestrum asinus aut bos in puteum incidit, et quis non statim eum extrahet?*”

— ὄνος.] Many good MSS., Versions, and some Fathers and early Edd. have ὄνος, which is adopted by Wets., Matth., and Scholz; but without sufficient reason; for the canon of preferring the more difficult reading does not apply in cases where that would involve an exceeding harshness, and violate the usage of the language, or where the words are *very similar*. Such is the case here. In these sort of sayings an *ass* and an *ox* are put for any domestic animal, as being in the most common use.

7. παραβολὴν.] The word here seems to bear the sense of an *important* moral precept, on which see Note on Matt. xiii. 2.

— ἐπέχων.] Some imagine here an ellipse of τοὺς δόφθαλμοὺς. But as they adduce examples only of the complete phrase ἐπέχων δόφθ. τινι, not of the elliptical one, this cannot be admitted. Others, more properly, supply τὸν νοῦν, both here and at Acts iii. 5. But even that is so seldom found supplied, that it is better to suppose no ellipse at all, as in 1 Tim. iv. 16. ἐπεχε σταντῷ. Thus ἐπέχων will simply denote “*observing*.”

9. δὸς τόπον] “give place, seat, situation.” The phrase often occurs in the later Greek Classical writers, and was probably founded on the Latin *locum dare*. From Schoettg. it appears that this was the phrase used on such occasions by the Jews, who (as well as the Greeks and Romans) had frequent disputes about the chief seats at feasts.



d Joh. 22, 29.  
 Prov. 29, 23.  
 Matt. 23, 12.  
 supra, 1. 51.  
 infra 18, 14.  
 James 4, 6, 10.  
 1 Pet. 5, 5.  
 e Neh. 8, 12.  
 Tob. 4, 7.  
 Prov. 3, 9, 28.

d "Οτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν 11 ὑψωθήσεται.

"Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· "Όταν ποιῇς ἄριστον ἢ δεῖπνον, 12 μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηται σοι ἀνταπόδομα. Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει 13 πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς· καὶ μακάριος ἔσῃ· ὅτι οὐκ 14 ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

f Ian. 25, 6.  
 Matt. 22, 2.  
 Rev. 19, 9.  
 g Prov. 9, 2, 5.

Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος 15 ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. "Ο δὲ εἶπεν αὐτῷ· 16 Ἀνθρωπὸς τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς. 17 Καὶ 18 ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα. Καὶ ἤρξαντο ἀπὸ μᾶς 18 παραιτεῖσθαι πάντες. "Ο πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἡγόρασα, καὶ 19 ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι 20 δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε· 21 Γυναικὰ ἔγνημα, καὶ διὰ τοῦτο οὐ δύναμαι ἔλθεῖν. Καὶ παραγε- 21 νόμενος ὁ δούλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἐξέλθε ταχέως

11. πᾶς δ ὑψῶν—ὑψωθήσεται.] Probably an adage. Similar sentiments occur in the Rabbinical writers.

12. μὴ φώνει τοὺς φίλους, &c.] The best Commentators are of opinion, that the negative particle must here be taken with limitation, and rendered *non tam, quam potius*, as in many passages of the O. and N. T. This idiom, however, Winer and Bornemann say, is properly confined to cases where the two particles are employed in the same sentence; not, as here, in two different ones, and they lay down the sense as follows: "Noli beneficia in alios conferre eo consilio, ut acceptam tibi gratiam referant, sed ut comproberis Deo." But this is an unjustifiable refinement. The plain intent of what is said, being to inculcate, that charity is a duty far more obligatory than hospitality.

This sense of φωνεῖν is very rare, and is founded on that more frequent one by which the word denotes to *hail* any one; and, from the adjunct, to summon or call him to us.

14. ὅτι οὐκ—ἀντ. γάρ, &c.] The full sense is, "because, though they can make thee no return, a return will be made thee," &c.

—ἀναστᾶσι τῶν δικαίων.] So ἀναστ. τῆς ζωῆς in John v. 29. where it is opposed to ἀναστ. κρῖστος. The Pharisees believed in a resurrection of the just, but imagined that there would be two resurrections; the first to take place at the coming of the Messiah, who would thus establish an earthly kingdom, to which the Pharisee here evidently alludes. (See Grot. and Pearce.)

18. ἀπὸ μᾶς.] some supply ὥρας; others γυναικῶς; others, again, ποσῶν, which is expressed in Joseph. ii. 509. and Diod. Sic. 515. D. But the true ellipse seems to be γυναικῶν (on which see Bos.):

from one and the same [bad] principle. Παραιτεῖσθαι here signifies to *excuse themselves*, as is clear from the following ἔχε με παρητημένον, which is a Latinism formed on the *excusatum me habeo rogo*, which occurs in Martial.

—ἀγρὸν ἡγόρασα.] Since we cannot suppose that a man would buy land without seeing it; or that having bought it, the going to see it should be a matter of such urgency; most recent Commentators take the sense of ἡγόρασα to be, *I intend to buy*. But this can by no means be admitted. Others suppose that the purchase was conditional. But of such a mode of purchasing land, (i. e. on *warrant*), there is no proof, and thus the interpretation is altogether hypothetical. The best method of interpretation seems to be that proposed in Recens. Synop., namely, to take the Aorist in the sense (on which idiom see Matth. Gr. Gr. § 506. and Win. Gr. Gr. § 34. Note 3.) "I have been purchasing," i. e. "been in treaty for;" which well accounts for the *going and seeing* the land, agreeably to the *going and proving* the oxen just after mentioned.

19. ζεύγη βοῶν ἡγόρασα.] Here again I would render ἡγόρασα, "I am, or have been, in treaty for," because though, in a passage of a Rabbinical writer, mention is made of some oxen being sold on warranty, and subject to subsequent proof, yet we may readily imagine that such cases were rare.

20. γυναικὰ—οὐ δύναμαι ἔλθεῖν.] This was the most specious excuse; for, by the laws and customs of most nations, any omission in the duties, much less the *etiquette* of life, was thought excusable in newly married persons; hence even soldiers had usually a furlough for a year.



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εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπή-  
 22 ρους καὶ χοίλους καὶ τυφλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν ὁ δοῦλος·  
 23 κύριε, γέγονεν ὡς ἐπέταξας· καὶ ἔτι τόπος ἐστί. Καὶ εἶπεν ὁ κύριος  
 πρὸς τὸν δοῦλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγ-  
 24 κασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. Λέγω γὰρ ὑμῖν, ὅτι  
 οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γενέσεται μου τοῦ δεῖπνον.  
 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐ- 37  
 26 τοὺς· Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ  
 τὴν μητέρα, καὶ τὴν γυναῖκα καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς καὶ τὰς  
 ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.  
 27 Καὶ ὅστις οὐ βασιάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ 38  
 28 δύναται μου εἶναι μαθητής. Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδο-  
 μῆσαι, οὐχὶ πρῶτον καθίσας ψηφίσει τὴν δαπάνην, εἰ ἔχει [τὰ] † πρὸς  
 29 ἀπαρισμόν; ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος  
 ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίξιν αὐτῷ· λέγοντες·  
 30 Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.  
 31 Ἡ εἰς βασιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ  
 καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆ-  
 32 σαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι  
 πόρρω αὐτοῦ ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.  
 33 Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὅς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρ- 5.  
 34 χουσιν, οὐ δύναται μου εἶναι μαθητής. Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ 13  
 35 ἅλας μωρανθῇ, ἐν τίνι ἁρτυθήσεται; Οὔτε εἰς γῆν, οὔτε εἰς κο-  
 πρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκούετω.

21. [ῥύμας] "lanes;" a signification only found in the later writers, and, as appears from Lobeck on Phryn., first employed as a comic appellation. Τοὺς πτωχοὺς — τυφλοὺς, i. e. the most wretched and miserable objects.

23. φραγμοῖς.] The Commentators all take this to mean, "places fenced off." But that sense is quite unsatisfactory. From the connexion of the term with ὁδοῦς, it is plain that some kind of road is meant; and as φραγμός signifies what we call in the country a *dead fence* (i. e. one made with faggots) so the sense here must be, "a fenced path" such as would be necessary across vineyards, orchards, &c.

— ἀνάγκασον.] All the best Commentators have been long agreed, that this can only denote the moral compulsion of earnest persuasion.

25. [Comp. Deut. xiii. 6. xxxiii. 9.]

26. μισεῖ] i. e. comparatively, namely, "mimus amat," as appears from Matt. vi. 24. x. 37.

28. By these parabolical comparisons, Christ counsels them, (and all of us of future ages) before we enter on the Christian life, to seriously weigh the difficulties of the duties required of us, the sacrifices to be made, and the temptations to be resisted, so that we may not afterwards be moved by them to abandon our Christian course.

— πύργον.] Doddr. supposes this to be such a tower as was built in the vineyards of the East, for the temporary accommodation of those who guarded the produce. But the costliness implied in calculating its expense indicates a permanent possession of the higher class; such, it seems, as

was called *πύργος*, by a similar figure to the Latin *turris*, as denoting a turreted house; and, by implication, a considerable edifice. We are however, to understand a *country house*, or *seat*, in which sense *turris* occurs in Livy xxxiii. 43., where Duker gives other examples. I find from Arundel's Travels in Asia Minor, vol. ii. 335, that *πύργος* even yet designates a country house, usually surrounded by gardens and groves.

— τὰ πρὸς εἰρ.] Several MSS. have τὰ εἰς, and some εἰς without the τὰ, which is cancelled by Griesb. and Scholz; rightly, if the construction be what Bornem. affirms, εἰ ἔχει τὴν δαπάνην εἰς ἀπ.

— καθίσας.] This is used *graphicè*, and is merely *ad ornatum*. ψηφίζειν signifies, 1. to count by dropping pebbles; a primitive mode of calculation still preserved among barbarous nations; 2. to calculate, reckon.

31. συμβαλεῖν] The construction συμβαλεῖν εἰς πόλεμον, or μάχην τινι, is frequent in the Classical writers. Such adjuncts are *exegetical*. Καθίζειν and the Latin *sedere* are often used in expressions denoting to take counsel.

32. ἐρωτᾷ τὰ πρὸς εἰρ.] By τὰ πρὸς εἰρήνην is meant what tends to peace, i. e. proposals for peace, conditions of peace. So Wets. appositely cites τὰ πρὸς τὰς διαλαλαίς from Polyb.

33. ἀποτάσσεται] "renounces, forsakes." Ἀποτάσσειν signifies, 1. to range into parts. 2. (in the middle voice) to take part with one, which implies a renouncing the other. This last sense of the word is Alexandrian Greek, and only found in Joseph. and other later writers.



<sup>a</sup> Matt. 9. 10.  
<sup>Supra</sup> 5. 29.

<sup>b</sup> Matt. 19. 12.

<sup>c</sup> 1 Pet. 2. 25.

<sup>d</sup> <sup>Supra</sup> 5. 22.

XV. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἄμαρ- 1  
τωλοὶ, ἀκούειν αὐτοῦ. Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Ἰουδαῖοι 2  
ματιεῖς, λέγοντες· "Οτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει 3  
αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων· <sup>b</sup> Τίς 3  
ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, 4  
οὐ καταλείπει τὰ ἑνενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ 5  
ἀπολωλός, ἕως εὕρῃ αὐτό; Καὶ εὕρῳν ἐπιτίθουσιν ἐπὶ τοὺς ὄμους 5  
ἐαυτοῦ χαίρων· <sup>c</sup> καὶ ἔλθῳν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ 6  
τοὺς γείτονας, λέγων αὐτοῖς· Συγχάριτέ μοι, ὅτι εὑρον τὸ πρόβατόν 7  
μου τὸ ἀπολωλός. <sup>d</sup> Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ 7  
ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνενηκονταεννέα δικαίοις, οἵτινες 8  
οὐ χρειαν ἔχουσι μετανοίας. Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν 8  
ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ᾄπει λήχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ 9  
ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; καὶ εὕροῦσα συγκαλεῖται τὰς φίλας 9  
καὶ τὰς γείτονας, λέγουσα· Συγχάριτέ μοι, ὅτι εὑρον τὴν δραχμὴν ἣν 10  
ἀπώλεσα. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ 10  
Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς; καὶ εἶπεν ὁ νεώτερος αὐ- 11  
τῶν τῷ πατρὶ· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ 12  
διεῖλεν αὐτοῖς τὸν βίον. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν 13  
ἅπαντα ὁ νεώτερος υἱός, ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ δι-

34. The connection here is obscure, and disputed. It is, with most probability, laid down as follows: "Ye see, then, the necessity of counting the cost and hazard of becoming my disciples. For if ye engage inconsiderately, ye may either apostatize altogether, or become mere professors, hearers of the word, and not doers."

XV. 1. The Pharisees regarded heathens and gross sinners as equally unworthy of being conversed with; even though with the intention of converting them. They therefore calumniated Christ for too much familiarity with these persons; not considering, that he conversed with them not as their companion, but their physician of the soul. Hence our Lord employs the following parables to show them how *inhuman*, and how different from God's merciful disposition to them was such conduct. See Note on Matt. xviii. 12—14.

2. προσδέχεται.] Προσδέχεσθαι implies admission to any one's acquaintance; and συνεσθίειν, to his intimacy. See 1 Cor. v. 11. Gal. ii. 12. and Ps. ci. 5.

4. ἐπὶ joined with verbs of motion indicates the purpose of the action. Kypke compares Diog. Laert. i. 10. 2. πεμφθεὶς—ἐπὶ πρόβατον. I add Thucyd. iv. 13. ἐπὶ ξύλα—παρὰπλεῖν.

5. ἐπιμελῶς—ἀμειβν.] It may have been, as some say, a custom with the Jewish shepherds to carry their sheep on their shoulders. But this passage will not prove it; for a lost sheep far from home must be shepherds of all countries be carried, since a single sheep cannot be driven.

7. ἢ] for μάλλον ἢ, as in the best writers. See Winer's Gr. § 28. who traces the idiom to Hebraism. Bornemann refers to the construction being moulded as if πρότερον *et* had preceded: citing Eccl. clus. 22. 15. But that is refining too much, more

Hermann. There can be no doubt that the Scriptural use originated in Hebraism. See Schulz. By μετάνοια is not meant that sorrow for sin which is continually required even of the best men, but that thorough reformation, which is indispensably necessary to the true conversion of the habitual sinner.

8. τίς γυνή.] With this parable the Commentators compare a very similar one in the Rabbinical writings. And Wets. cites from Theophrast. Char. 10. τῆς γυναικὸς ἀποβολῆς τράχαλον, ὅσος μεταφέρειν τὰ σκεύη, καὶ τὰς κλίνας, καὶ τὰς κιβωτοὺς, καὶ διφῶν τὰ καλῆματα.

—ᾄπει λήχνον.] There would be this need; since (as we find from the remains of Hercules and Pompeii) the houses of the lower classes, in ancient times, either had no windows, or what were rather like the loop-holes of our barns.

12. τὸ ἐπιβάλλον μέρος.] Sub. μοι from the preceding, "the portion which falleth to me." This use of ἐπιβάλλειν is found in the best writers from Herodot. downwards. The Jewish law did not, any more than the Roman, permit to a father the arbitrary disposal of his whole property. It was entailed on the children, after his death, in equal portions; except that the first-born had a double share. Such distribution, however, was, as I have shewn in Recens. Synop., sometimes made by an indulgent parent to his children during his lifetime, with a reservation of what was necessary to the support of himself and his wife, if alive.

13. συναγαγὼν ἅπαντα.] The sense is, "having converted the whole into money," as is clear from two passages cited by Wets. from Plutarch, p. 772. and Quintill. Dial. v. There is, however, no *ellipsis* of εἰς ἀργύριον; but only that circumstance is implied in συναγαγὼν, which seems to have been a form of expression used in common life.



14 σκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. Λαπανήσαντος δὲ αὐτοῦ πάν-  
 τα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο  
 15 ὑστερεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας  
 ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.  
 16 Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὧν ἤσθιον  
 17 οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἑαυτὸν δὲ ἔλθων εἶπε·  
 Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ  
 18 ἀπόλλυμαι! Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐ-  
 19 τῷ· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· [καὶ] οὐκέτι  
 εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου.  
 20 Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν <sup>e Acts 2, 39. Eph. 2, 12, 17.</sup>  
 ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη· καὶ δρα-  
 21 μὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. Εἶπε δὲ  
 αὐτῷ ὁ υἱός· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐ-  
 22 κέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους  
 αὐτοῦ· Ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ  
 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας·

— δισκόρπισε] “dissipated.” A metaphor taken from winnowing.

— ἀσώτως] i. e. τρῶπῳ ἀσώτῳ. Ἄσωτος originally denoted *one who cannot be saved*; but was afterwards used, in an *active* sense, to denote “one who cannot save [himself]” a *prodigal*, a *dissolute person*, whom (as I think Alexis ap. Athenæum says) “the Goddess of Salvation herself could not save.” Some Commentators, however, maintain a *passive* sense, referring to Aristot. Eth. iv. 1. But that passage supplies no certain proof. And it is plain that Aristotle considered the word as having an *active* sense, since he just after explains it by ἀκρατῶς καὶ εἰς ἀκολασίαν ἑαυτηνῆος; the most accurate definition that has ever yet been given of the word.

15. ἐκολλήθη] “connected himself with,” i. e. bound or engaged himself to. The verb has properly a *passive* sense, but is always used in a reflected or reciprocal one. Βόσκειν χοίρους. An employment considered by all the ancient nations, even where no religious prejudices subsisted, as among the vilest. How degrading, then, to a Jew.

16. καὶ ἐπεθύμει γεμίσει — αὐτῷ.] The sense which several Translators and Commentators assign to ἐπεθύμει, *desired*, is far from satisfactory. Campb. strenuously maintains that the expression cannot denote *desire ungratified* (“for the young man,” says he, “had surely the power, and would scarcely scruple to satisfy his hunger on the husks”); and that it is in vain to support this view by *taking for granted* circumstances which do not appear for the story.” This is true, but little to the purpose. It will only hold good against supplying κερατίων at ἔδιδου αὐτῷ. And was, at once he asked, should αὐτῷ, he here said? for surely *some* could give him, even of the κεράτια, not his master. In vain does Campb. urge that *it is* “cannot signify *desire ungratified*.” It certainly does signify it. The poor wretch desired to satisfy his hunger with the food of *men*, if he could; but of that he could buy very little, and no man *could* have aught. And as to the *swine's husks*,

he could not satisfy his hunger with so small a quantity as his stomach would bear. Consequently ἐπεθ. *does* denote *desire ungratified*. Campb., indeed, takes ἐπιθυμῆν here for ἀγαπᾶν, to be fain, i. e. content. But that sense has never been established on any certain proof, either in the Scriptural or Classical writers. Now the difference between *I was* fain, and *I would* fain, is worthy of remark. The former signifies “I was glad” (*fain* coming from the Ang. Sax. *feagen*, *glad*), which implies a sort of *πιθανάγκη*, or compulsion for fear of worse; the latter (in which *fain* is an *adverb*) signifies “I would gladly do,” or have done, a thing, if permitted. And though the former sense would certainly be *apt*, both here and at Luke xvi. 21, yet, considering how deficient it is in authority, it cannot with propriety be adopted. It is better, therefore, to retain the common version, “he would fain have filled his belly, &c. And no one gave him aught, namely, such food as is eaten by human beings;” (at αὐτῷ supplying τι scil. φαγεῖν.) This latter clause, we may observe, contains a pathetic *representation* of extreme distress.

By the κερατ., Commentators are now agreed, is meant (as Sir Tho. Brown first proved) the fruit of the *ceratonia siliquosa*, or *carob-tree*, common in the Southern and Eastern countries, and still used for feeding swine, nay, occasionally eaten by the poorer class of people, as were the *siliques* among the Romans.

19. καὶ.] This is omitted in very many of the best MSS. and Versions, and is rightly cancelled by almost all Editors. The *Asyndeton* is intensive.

21. πάτερ, &c.] The prodigal commences the confession he had meditated, notwithstanding he had the embrace of forgiveness; yet he does not finish his intended speech; being, we may suppose, interrupted in uttering the last words *πονήσον — σου* by the words of his father.

22. Ἐνδύσατε, &c.] The articles called for are such whose use denoted *riches* and dignity; nay, the robe is to be *the best*. This use of *πρώτος*



καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύνατε, καὶ φαγόντες εὐφραν- 23  
 θώμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολω- 24  
 λὼς ἦν, καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ 25  
 ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε  
 συμφωνίας καὶ χορῶν· καὶ προσκαλεσάμενος ἕνα τῶν παιδῶν, ἐπυν- 26  
 θάνετο τί εἶη ταῦτα; Ὁ δὲ εἶπεν αὐτῷ· ὅτι ὁ ἀδελφός σου ἔκει· 27  
 καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐ-  
 τὸν ἀπέλαβεν. Ὡργίσθη δὲ, καὶ οὐκ ἔθελεν εἰσελθεῖν. Ὁ οὖν πατήρ 28  
 αὐτοῦ ἐξεληθὼν παρεκάλει αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· 29  
 Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐτολήν σου παρῆλθον·  
 καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριμον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.  
 Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, 30  
 ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. Ὁ δὲ εἶπεν αὐτῷ· 31  
 Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστιν. Εὐ- 32  
 φρανθῆναι δὲ καὶ χαρῆναι ἔδει· ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν  
 καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν καὶ εὐρέθη.

XVI. ἘΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄνθρωπός τις 1  
 ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς δια-  
 σκορπίζων τὰ ὑπάρχοντα αὐτοῦ. Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί 2  
 τοῦτο ἀκούω περὶ σου; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· σὺ  
 γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Ἐπεὶ δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιή- 3  
 σω, ὅτι ὁ κῆρύς μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν

is rarely found except in the Scriptures. The only apposite examples adduced from the Classics are Athen. V. p. 197. *Ταῖταις δ' ἀμφίτατοι ἀλουργεῖς ὑπέστρωτο τῆς πρώτης ἐρέας.* Joseph. Ant. xiii. 5. 4. *τὰ πρῶτα μύρα χρῶνται.*

23. *τὸν μόσχον τὸν σιτ.*] such as we may suppose most opulent rustic families would be usually provided with, for any extraordinary call on their hospitality; as with us *poultry*. Moreover *veal* was by the ancients reckoned a delicacy. *Θύνατε*, butcher, see Note on Matt. xxii. 4.

24. *νεκρὸς ἦν καὶ ἀνέζησε.*] This must, notwithstanding the dissent of Herman and Rosenm., be taken in a metaphorical sense, of *spiritual* death and coming to life again by repentance; a sense often occurring in Scripture, and not unfrequent in the Classical writers. See Rec. Syn.

25. *ἤκουσε συμφωνίας καὶ χορῶν.*] It was a very ancient and *Oriental* custom to have concerts of music at entertainments. See Hom. Od. xvii. 358.

27. *ὕγιαλνοντα*] “safe and sound.” So the Greeks say *σῶν καὶ ὑγιᾶν*, as Herodot. iii. 124. Thucyd. iii. 34. Yet the *figurative* sense inculcated at ver. 24. may be here united with the physical one. So Plutarch, cited by Kypke, *ἵνα μὴ τοῦ ὑγιαίνοντος καὶ τεταγμένου* (orderly) *βίον καταφρονῶσαι.*

29. *δουλεύω.*] The present tense here denotes *continuity*, “I have been and am serving thee.”

30. ὁ καταφαγὼν—βίον.] This metaphor, to denote prodigality, is common in the Classical writers from Homer downwards. See Rec. Syn.

31. *πάντα τὰ ἐμὰ σὰ ἐστιν*] i. e. “*is to be* thing as my HEIR,” κῆρύς πάντων (for his brother had for-

feited all title to *inheritance*). Such a person the Romans called *Herus minor*.

XVI. 1. *Ἄνθρωπός τις ἦν πλ.*] On the scope of this Parable the Commentators widely differ. (See Recens. Synop.) It is, however, generally admitted to have an affinity to the foregoing one; and, like that, to have been meant for the instruction of Christ's followers in general; for *μαθηταί* is often taken in this extended sense. And as that represents the consequences of living without God in the world, so this seems to have been meant to teach men the true use of riches; and how they may be employed, so that being in this world rich towards God, they may attain eternal happiness in the world to come. A parable very similar to this is cited by Lightf. and A. Clarke from D. Kimchi on Isaiah xl. 21.

—*οἰκονόμον.*] The *οἰκονόμος* was a domestic, generally a freedman, who discharged duties corresponding with those of our *house-stewards* and of our *house-keepers*. *Διεβλήθη*, “was accused.” This use of the word, of a *true* and not of a *calumnious* charge, is chiefly found in the Sept. and the later Greek writers.

2. *τί*] for *διὰ τί*, how! or what! importing *expostulation* and *anger*. *τὸν λόγον*, “the account,” viz. which you are bound to give. So Plato Phæd. § 8. *ἐπὶν δὲ τοῖς δικασταῖς βούλομαι τὸν λόγον ἀποδοῖναι.* *Δυνήσῃ* is not redundant, but signifies *must*; i. e. “unless thou give a *satisfactory* account.” The not attending to this point has occasioned some misconceptions in the interpretation of the Parable.

3. *σκάπτειν οὐκ ἔχ(ω).*] The sense is, “I have



4 οὐκ ἔσχηώ, ἐπαιτεῖν αἰσχύνομαι. "Εγὼν τί ποιήσω· ἵνα ὅταν μετα-  
 5 σταθῶ τῆς οἰκονομίας, δέξωμαι με εἰς τοὺς οἴκους αὐτῶν. Καὶ  
 προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ,  
 6 ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου; ὁ δὲ εἶπε· Ἐκα-  
 τὸν βάτους ἐλαίου· καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ  
 7 καθίσας ταχέως γράψον πενήτηνonta. Ἔπειτα ἑτέρῳ εἶπε· Σὺ δὲ  
 πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἐκατὸν κόρους σίτου. καὶ λέγει αὐτῷ·  
 8 Δέξαι σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα. <sup>a</sup> Καὶ ἐπῆρσεν ὁ κύ- <sup>a Eph. 5. 8.</sup>  
 ριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. ὅτι οἱ υἱοὶ <sup>1 Thess. 5. 5.</sup>  
 τοῦ αἰῶνος τούτου φρονιμώτεροι ὑλέρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν

not strength to work as a day labourer;" of which occupation *digging*, as being the most laborious and servile, is put, a *part* for the *whole*. So Phocyl. *εἰ δέ τις οὐ δέδωκε τέχνην, σκάπτειτο δικάλλῃ*, and Aristoph. *Av.* 1432. *τί γὰρ πάθω, σκάπτειν γὰρ οὐκ ἐπίσταμαι*.

4. *ἐγὼν*.] Kuin. and others explain, "I understand or see, a thought occurs to me." But this is destitute of authority, and limits the sense, which seems to include this, and the common version "I am (or have) resolved." So Bishop Sanderson, (in an admirable Sermon on ver. 8, p. 209.) "He casteth about this way and that way and every way; and, at last, bethinketh himself of a course, and resolveth upon it."

—*μετασταθῶ*.] Μεθίστημι is often used of removal from office. In *δέξονται* we have antecedent for consequent (*support*), as in John xix. 27. *Δέξ. may* (as Kuin. directs) be taken *impersonally*; but, on account of the *αὐτῶν* following, it is better to suppose an ellipse of *ἄνθρωποι*; or rather there seems to be a reference to *certain persons* in the mind of the steward; namely, his master's debtors.

5. *τῷ πρώτῳ*.] One or two cases are mentioned as *examples* of what was said to all.

6. *δέξαι τὸ γράμμα, &c.*] There is some doubt as to the sense of *γράμμα*. The almost invariable opinion of Commentators, ancient and modern, is that it signifies a *bond*, or *engagement*; of which sense Kypke adduces four examples from Josephus and Libanius. And Grot. has proved that *γράμμα*, like the Latin *littera*, had the signification of *syngrapha*, or *chirographa* (so we say a note of *hand*) and *cautio*. These *bonds*, he shews, were kept in the hands of the steward. Dr. A. Clarke thinks that "this *γράμμα* was a writing in which the debt was specified, together with the obligation to pay so much, at such and such times. *Τὰς*," continues he, "appears to have been in the *hand-writing* of the debtor, and probably signed by the steward; and this precluded imposition on each part. To prevent all appearance of forgery in this case, he is desired to write it over again, and cancel the whole engagement." That it was in the *hand-writing* of the debtor, is very probable. Yet such a *note of hand* could not require the *steward's signature*. It is more probable that (according to the explanation given by Dr. Mackn.) the *γράμμα* denotes a *contract* (probably on *lease*) for *rent*. However, the common interpretation may be, and I think ought to be, *united*, to represent the true sense. These *γράμματα* were, it should seem, both *bonds* and *contracts*. Those who took *land* were, we may suppose, required, previously to *occupancy*, to execute and

sign an *engagement*, binding them to pay as rent a certain portion of the produce to the proprietor. This was, no doubt, countersigned by the proprietor or his steward, with an *acceptance* of the rent, (thus ratifying the contract,) of which a *copy*, also signed by the steward, was given to the occupier for his security. Thus the writing in question being both an *engagement* and a *contract*, was rightly styled a *γράμμα*, in whichever sense that word may be taken. Now this alteration of *contract* would be a more *lasting* advantage to the tenants, and, of course, would entitle the steward to a proportionably greater degree of their gratitude.

8. *κύριος*.] This denotes the "master (of the steward)," not, as it is commonly interpreted, "the Lord," i. e. Christ.

—*ἐπῆρσεν*] "commended him," not for his *fraud*; but, besides his *prudence* in securing his future subsistence, for the *dexterity* with which he had effected it (as, in Terent. *Heauton.* iii. 2, 26, Chremes praises a knavish servant: "Syrus. Eho! *laudus*, quæso, qui heros fallerent? Chremes. *In loco ego verò laudo*"); for a *blundering* fraud would merit both censure and contempt. *Τὸν οἰκ. τῆς ἀδικίας* is for *τὸν οἰκ. τὸν ἄδικον*, (Hebraicè) the fraudulent steward. (So v. 9. *μαμωνᾶ τῆς ἀδικίας* for *τοῦ μ. ἀδίκου*.)

—*ὅτι οἱ υἱοὶ — εἰσι*.] The best Commentators are agreed that these are the words, not of the *master*, but of *Christ*, suggesting an important admonition. The force of the expression *υἱοὶ τοῦ α. τ.* and *υἱοὶ τοῦ φωτός* is fully and ably discussed by Bp. Sanderson in a Sermon on this text. Both phrases are found in the Rabbinical writers.

The words *εἰς τὴν γενεὰν τὴν ἑαυτῶν* admit of various explanations, and have been variously interpreted. The older Commentators take it for *ἐν τῇ γενεᾷ*, and assign to *γεν.* various metaphorical senses alike unauthorized. But a *literal* acceptance is to be preferred; namely, that of their own race, people like-minded with themselves. Nor is there any occasion to take the *εἰς* for *ἐν*. It may be rendered *quod attinet ad*, as far as respects the judgments and ideas of persons of their own kind. Bp. Sanderson, in his Sermon on this text, enumerates the various respects in which they are wiser. "1. As being more sagacious and provident to forethink what they ought to do, and forecast how it ought to be done; to weigh all probable and possible obstructions to their designs, and endeavour to remove them. 2. More industrious and diligent in pursuing what they have designed. 3. More cunning and close. 4. More united, holding all together." He then



† Matt. 6. 19. γινεάν τὴν ἑαυτῶν εἰσι. <sup>b</sup> Καὶ γὰρ ὑμῖν λέγω· ποιήσατε ἑαυτοῖς φίλους 9  
 & 19. 21. ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς  
 † Tim. 6. 19. αἰωνίους σκηνάς. <sup>c</sup> Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστὶ· 10  
 καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν. Εἰ οὖν ἐν τῷ 11  
 ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;  
 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; 12

shows how Christians should emulate the worldling's wisdom in all those particulars, so as to be wise in their *own* way, and in the sight of God. He moreover considers the *limitation* implied in *εἰς τὴν γεν.*, rendering it "in *genere suo*," in their kind of wisdom, namely, in worldly things, for worldly ends. "Simply and absolutely considered (continues he) the child of light is the wiser man, since true wisdom can be learned only from the word of God. That godliness is the only wisdom, and that there is no fool but the sinner. will appear as follows:—1. He is all for the present, and never considers what mischiefs or inconveniences will follow thereupon afterwards. 2. When both are permitted to his choice, he hath not the wit to prefer that which is eminently better, but chooseth that which is extremely worse. 3. He proposes to himself base and unworthy ends. 4. For the attaining even of those poor ends, he makes choice of such means as are neither proper nor probable thereunto. 5. He goes on in bold enterprise with great confidence of success, upon very slender grounds of assurance. And lastly, where his own wit will not serve him, refuseth to be advised by those that are wiser than himself, what he wanteth in wit, making up in will. No wise man, I think, can take a person of this character for any other than a fool. And every worldly or ungodly man is all this, and more; and every godly man the contrary."

9. ποιήσατε — σκηνάς.] On the whole of this verse there is no little diversity of interpretation. With respect to μαμωνᾶ τῆς ἀδικίας, it is plainly put for μαμωνᾶ δόκον, by a common Hebraism. But the force of the epithet here is not so clear. Some take μαμωνᾶ τῆς ἀδ. to denote riches acquired by injustice. But this cannot here be admitted, because it would lead to a sense which would inculcate a doctrine unworthy of the Gospel; as if the wrath of God for ill-gotten gain could be appeased by giving alms to the poor. It is better to suppose, with the best modern Commentators, that ἀδικία is here to be taken in the sense *deceitful, unstable*, as opposed to ἀληθινός, as at ver. 11. Of this sense they adduce many examples from the LXX. and the Classical writers, and a few from the N. T. But these last are not to the purpose; and the others are doubtful as taken from poetic phraseology. I therefore prefer, with some antient and several modern Commentators, to suppose that the epithet has reference, in a general sense, to the means whereby riches are often acquired. And I would suggest, that ἀδικία sometimes is used of harsh and gripping conduct, and taking unfair advantages, without which great riches, it is to be feared, are rarely amassed. See Matth. xxv. 24. At ἐκλίπητε there is an ellipse of τὸν βίον, which is generally expressed in the Classical writers, though in the LXX. always omitted.

As to the persons meant in δέξωνται, many ancient and modern Commentators understand the angels appointed to receive departed spirits. And for this there is some countenance in Matth. xxiv.

31. Luke vi. 38. and especially xii. 20. τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. But there the ἀπαιτ. may be taken as an *impersonal*: so indeed almost all recent Commentators take the δέξωνται in the present passage, q. d. "that ye may be received." However, it would seem most natural to refer δέξωνται to the φίλους before; and this is strongly confirmed by the foregoing parable, of which this is an application. And thus the sense may be, as Scott and Le Bas suppose, "Make to yourselves friends, by relieving the poor and destitute, that those whom you have thus befriended may, by their prayers and intercessions, be a means of your being received into heaven," i. e. may contribute to your reception. And in αἰωνίους σκηνάς there is meant to be an *opposition*, namely of solid and lasting houses ["not made with hands"] to the temporary and frail tents of this world. The above view is supported by Bp. Sanderson, who after remarking that these words contain the application of the Parable, says, "it has two parts. 1. More general respecting the end; that as he was careful to provide maintenance for the preservation of his natural life, so we should be careful to make provision for our souls, that we may attain to everlasting life. 2. More special, respecting the means; that as he provided for himself out of his master's goods, by disposing the same into other hands, and upon several persons, so we should lay up for ourselves a good foundation towards the attainment of everlasting life out of the unrighteous mammon wherewith God hath intrusted us, by being rich in good works, communicating and distributing some of that in our hands towards the necessities of others."

10. ὁ πικρὸς — ἐστίν.] This is an adagial saying, to be understood only of what generally happens; and adverting to the principle on which masters act; who, after proving the fidelity of servants in small matters, at length confide more important business to their care. Our Lord, however, proceeds to give it an application as respects the comparative importance of the riches of this world and those of heaven; q. d. As he who is faithful in small matters, &c., so he who has misapplied the riches committed to his stewardship, &c.

11. τίς.] By implication, no one, q. d. God will not. Τὸ ἀληθινόν, "the true riches," i. e. the favour of God and admission to the mansions of eternal bliss. So said in opposition to the riches of the world, which are but a vain show, and promise what they never perform.

12. εἰ ἐν τῷ ἀλλοτρίῳ — δώσει.] This is only another mode of expressing the same thing viewed in another light. By τὸ ἀλλότριον are meant the goods of this life only; which are so called, because they are, strictly speaking, not our own, but only committed to us as stewards. So Clem. Rom. ii. 5. cited by Wets., enjoins us τὰ κοσμικὰ πάντα ὡς ἀλλότρια ἡγισθῆναι, καὶ μὴ ἐπιθυμεῖν αὐτῶν. By τὸ ὑμέτερον are meant the riches of an eternal inheritance in heaven, called *our own*, because,



MT.

6.

24

13 Οὐδὲς οἰκίτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισή-  
σει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου κατα-  
φρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

14 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες,

15 καὶ ἐξεμυκτήριζον αὐτόν. Καὶ εἶπεν αὐτοῖς· Ῥεῖς ἐστε οἱ δικαιοῦν-  
τες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει τὰς καρδίας  
ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ

11.

16 [ἐστίν]. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βα-

13

12

17 σιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. Εὐκοπώτε-

5.

18

ρον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν

18 κεραίαν πεσεῖν. Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν

32

μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

19 Ἀνθρώπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον,

20 εὐφραίνόμενος καθ' ἡμέραν λαμπρῶς. Πτωχὸς δὲ τις ἦν ὀνόματι Λά-

21 ζαρος, ὃς ἐβίβλητο πρὸς τὸν πυλῶνα αὐτοῦ, ἡλκωμένος καὶ ἐπιθυμῶν

χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπιόντων ἀπὸ τῆς τραπέζης τοῦ

1st, the possession of it is secured to us on cer-  
tain conditions; 2dly, it will be wholly our own,  
and not to be shared with others.

14. ἐξεμυκτήριζον ἄ.] “sneered at him.” *Μυκτη-  
ρίζειν* (from *μυκτήρ*, the nose) properly signifies to  
*turn up the nose*; a metaphor used in most lan-  
guages to designate *derision*. [*Comp. Matt. xxiii.*  
14.]

15. δικαιοῦντες ἄ.] This expression (which is  
variously interpreted) most probably designates  
their arrogating to themselves a virtue and sanc-  
tity not really theirs. Thus *δικαίω* is taken, like  
the Hiphil conjugation in Hebrew, for “to *make*  
[one seem] *just*.” *Βδέλυγμα* is for *βδελυκτὸν*, *ab-*  
*stract* for *concrete*. Of course, this enunciation  
must be restricted to what went before, and de-  
note the pomp of ceremonious observances, which  
served as a cloak to vice. [*Comp. Ps. vii. 9. 1 Sam.*  
xvi. 7.]

16—18. On these verses, see Note on Matt.  
xi. 12 & 13. v. 18 & 32. and on the connection  
with the preceding, see Whitby, Dodd., Kuin.,  
and Vat.

17. [*Comp. Ps. cii. 26. Is. xl. 8. 2 Pet. iii. 7.*]

19. Ἀνθρώπος δὲ τις, &c.] It has been disputed,  
both among ancient and modern Commentators,  
whether the following narration be a real history,  
or merely a story, or something composed of  
both, i. e. founded on fact, but adorned with col-  
ouring and imagery. The best Commentators,  
both ancient and modern, with reason consider it  
as a *parable*; since all the circumstances seem  
paraboli- cal, and a story very similar to it is found  
in the Babylonian Gemara. Its scope is too ob-  
vious to need explanation.

— πορφύραν.] The use of purple vestments was  
formerly confined to *Kings*, but had gradually  
extended itself to the noble and rich. On this,  
and the nature and species of Byssus among the  
ancients, see *Ravens. Synop.*

20. πτωχός.] Not so much a *beggar*, as a *poor*  
*destitute person*. Ἐβίβλητο, “was stretched out  
at.” See Note on Matt. viii. 6. The portal of a  
rich man was, for many reasons, a frequent resort  
of the needy. In which view Wetst. cites Hom.  
Od. p. 336. and Il. ii. 25. This still continues to

be the case in Italy and elsewhere. It would  
seem to have been the *usual* place where Lazarus  
was laid. See Note on Acts iii. 2.

21. ἐπιθυμῶν χορτ.] It has been much debated  
among the Commentators whether *ἐπιθυμῶν* signi-  
fies *desiring*, (*who desired*), or *who was glad*, or  
*vain*. The former interpretation has been gen-  
erally maintained by ancient and modern Com-  
mentators; but the latter has been adopted by  
Elsn., Parkh., Campb., and others, whose reasons,  
however, are insufficient. For *ἀγαπᾶν*, though  
used in this sense by the *Classical* writers, is  
never found in the Scriptural ones; and *ἐπιθυμῶν*  
nowhere occurs in that sense in the *Classical*,  
nor, I believe, in the *Scriptural* writers; for as to  
Luke xv. 16, see the Note there. Our common  
Translators have, I think, done right in adopt-  
ing the sense “he would *vain*” in that passage; and  
have as rightly retained the ordinary signification  
in the present. *Here* it is simply *desire*, or *wish*  
that is expressed. His desire, in being laid there,  
was to be fed, &c. The taking his post there  
was a sort of *begging by action*. That this his  
desire was, as some represent, *not fulfilled*, is not  
only not implied in the term itself, but is, as  
Campb. shows, inconsistent with the circum-  
stances of the narrative.

— τῶν ψιχίων, &c.] Not, the crumbs which  
fell from, &c. but the “scraps which chanced to  
be sent from the table.” By the same metaphor,  
Pythagoras (cited by D’Outrin) enjoined τὰ πλ-  
πνοντα ἀπὸ τῆς τραπέζης μὴ ἀναιρεῖσθαι, i. e. not to  
gather up the scraps or leavings, but let them  
alone for the poor. This whole context is well  
illustrated by Homer *Odyss. p. 220.* (omitted by  
all the Commentators), Πρωχὼν ἀνηρὼν, δαίαι τῶν  
ἀπολυμαντήρα, “Ὁς πολλῇσι φλιγῇσι παραστῆς  
φλιφεταὶ ὤμους, Ἀτρίζων ἀκόλους, where ἀπολυμ. is  
explained by the Schol. τὴν καθάρματα ἀποφρομένον.  
The 2d line illustrates the custom of mendicants  
taking their station at a rich man’s portal; and  
the expression denoting *continuance* there, though  
homely, is strong. The 3d and 1st lines are illus-  
trated by a kindred passage at the Hymn in *Cer*  
115. Ἀτρίζων ἀκόλους τε καὶ ἐκβολὰ λῆματα δαιτός.



πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν 22 ἀγγέλων εἰς τὸν κόλπον [τοῦ] Ἀβραάμ. ἀπέθαιε δὲ καὶ ὁ πλούσιος καὶ εἰτάφη. Καὶ ἐν τῷ ᾧδῳ ἐπάρας τοῖς ὁφθαλμοῖς αὐτοῦ, ὑπάρχων 23 ἐν βασάνοις, ὤψατο τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Ἀΐζαρον ἐν τοῖς κόλποις αὐτοῦ. <sup>d</sup> Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ, ἐλέησόν με, 24 καὶ πέμψον Ἀΐζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυρόμαι ἐν τῇ φλογὶ ταύτῃ. <sup>e</sup> Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες [οὐ] τὰ ἀγαθὰ 25 σου ἐν τῇ ζωῇ σου, καὶ Ἀΐζαρος ὁμοίως τὰ κακὰ· νῦν δὲ <sup>†</sup> ὁδε παρα-

d Isa. 66. 24.  
Zach. 14. 12.  
Mark 9. 44.

e Job. 21. 13.

—ἀλλὰ καὶ οἱ κύνες, &c.] This must not, with some, be considered as meant to note an *alleviation* of Lazarus' sufferings; though the tongue of a dog is known to be healing; but only (as Euthym. and Dodd. remark), to represent his helpless and miserable condition (with his ulcers neither bound up, nor mollified with ointment); and consequently the *uncharitable neglect of the rich man*.

22. ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγ., &c.] The elder Commentators take these words literally; the more recent ones think that the simple idea of Lazarus being removed to supreme felicity in heaven, is adorned with imagery agreeable to the opinions of the Jews; which are stated and illustrated by Wets., Schoettg., and others, cited or referred to in Recens. Synop., from which it appears that the same notions prevailed among the Greeks and Romans. Now if there had been only the circumstance of his being carried by the angels to the place of eternal bliss, — *that*, however agreeable to the notions of the Jews, would have had some countenance for it in our Lord's words; especially, "as this office (Dodd. remarks) would be suitable to their benevolent natures, and to the circumstances of a departed spirit." But when we consider the many *other* circumstances connected with it; as the ἀπενεχθῆναι αὐτὸν εἰς τὸν κόλπον τοῦ Ἀβ. (which has reference to the Oriental custom of *reclining* at table, by which the head of a person sitting next him who was at the top of the triclinium was brought almost in his lap (See Note on John vi. 11.); and that, according to the Jewish opinions, angels were employed to convey the bad to hell, as well as the good to heaven, it should seem that the former view is the most correct. Yet it is to be borne in mind, that no *responsibility* on our Lord's part is involved in this case, as in that of the *Demoniacs*; for our best Commentators and Theologians are agreed, that in *paraboli- cal narrations*, provided the doctrines inculcated be strictly true, the terms in which they are expressed may be adapted to the prevailing notions of those to whom they are addressed. See Grot., Dodd., and Mackn.

23. ἐν ᾧδῳ.] So Note on Matt. xi. 23. Here, indeed, it is commonly supposed that the word denotes *Hell*, the *place of torment*. And even Professor Stuart, in his *Exegetical Essays* on Words denoting future punishment, assigns this sense; though he admits that this is the only passage where the word carries that import. Wets., Rosenm., and Campb., however, take it in the usual signification to denote the place of departed souls, *Sheol*, or *Hades*, which the Jews as well as

the Greeks supposed to be divided into two parts, *Paradise* and *Gehenna*, contiguous to each other, but separated by an impassable chasm [thus Hor. Carm. ii. 13. 23. "*sedesque discretas piorum*"], so narrow, however, that there was a *prospect* of one from the other; nay, such that their respective inmates could converse with each other. Thus both the rich man and Lazarus would be equally in *Hades*, though in different parts. This view seems preferable, because it is better to avoid supposing any such unusual signification as the above. Indeed, if ἐν τοῖς βασάνοις be meant as Kuin. (who retains the common signification) says, to qualify ἐν τῷ ᾧδῳ, that of itself decidedly proves that ᾧδῳ must be taken in the usual sense. — otherwise, according to the signification *Hell*, no such qualification could have been necessary. In fact, ἐν τοῖς βασάνοις ὑπάρχων is equivalent to ἐν τῷ ταράτῳ ὅ. as St. Peter speaks more definitely, 2 Pet. ii. 4. *σεπραῖς ζόφου ταρταρώσας*. and Joseph. cont. Ap. ii. 33. *ἐν ταράτῳ δεδεμένους*. The *paraboli- cal* representation is, indeed, accommodated to Jewish ideas, and the invisible state is described by images derived from the *senses*. But it is going too far to say, with Dr. Jortin (in D'Oyly and Mant) that "we are only to infer the doctrine of a future state of rewards and punishments." For unless we suppose the great source of all truth to sanction *error*, we cannot but infer that there is an *intermediate state* before the general resurrection; since that is too prominent a feature of the representation to be numbered with circumstances merely *ornamental*.

25. ὁδε.] Very many MSS., Versions, Fathers, and early Edd., have ὁδε, which is edited by Matth. and Scholz. But, though this may seem agreeable to a well-known canon; yet that does not apply to words exceedingly similar and often confounded; in which case manuscript authority is small. *Propriety* must, then, decide; and that here requires *ὁδε*.

—οὐ.] This is omitted in several MSS., Versions, and Fathers, and is cancelled by Griesb., Tittm., and Scholz; but without reason; for besides that the antithesis requires the οὐ, and the insufficiency of the evidence for cancelling it, (that of *Versions* being in a case like this but slender), we can account for its *omission* in *two* ways; for its insertion, in *one* only, and that not a very probable one.

—μνήσθητι ὅτι—ἀννῶσαι.] The words are excellently paraphrased by Bp. Sanderson. *Serm. ad Populum*, p. 151. "If thou hadst any thing good in thee, remember thou hast had thy reward in earth already; and now there remaineth for thee nothing but the *full punishment* of thine ungodli-



- 26 καλεῖται, σὺ δὲ ὁδυνᾷσαι. Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ  
 ὑμῶν χάσμα μέγα ἐστήριχται· ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς  
 27 ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δέ·  
 Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός  
 28 μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ  
 29 καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. Ἰλέγει αὐτῷ <sup>f Isa. 8. 20.  
 & 34. 16.  
 John 5. 39, 45.  
 Acts 15. 21.  
 & 17. 11.</sup>  
 Ἀβραάμ· Ἐχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.  
 30 Ὁ δὲ εἶπεν· Οὐχὶ, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πο-  
 31 ρευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ· Εἰ Μωϋσέως καὶ  
 τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ, ἐάν τις ἐκ νεκρῶν ἀναστῇ, πει-  
 σθήσονται.
- 1 XVII. Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι τοῦ μὴ ἔλ-  
 2 θεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. Λυσitelεῖ αὐτῷ, εἰ μύλος  
 3 λασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. προσέχετε ἑαυτοῖς. 15  
 Ἐάν τις ἁμάρτη εἰς σέ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐάν μετα-  
 4 νοήσῃ, ἄφες αὐτῷ. Καὶ ἐάν ἐπιτάκῃς τῆς ἡμέρας ἁμάρτη εἰς σέ, καὶ  
 ἐπιτάκῃς τῆς ἡμέρας ἐπιστρέψῃ [ἐπὶ σέ,] λέγων· Μετανοῶ· ἀφήσεις αὐτῷ.

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18.

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15

ness there in *Hell*. But as for Lazarus, he hath had the chastisement of his infirmities on earth already; and now remaineth for him nothing but the full reward of his godliness here in *Heaven*."

26. *ἐνθεν*.] This (for the common reading *ἐν-  
 τεθεν*) is found in many MSS. and the Ed. Princ. and was rightly adopted by Wets., Matth., Griesb., and Scholz; the common reading plainly having arisen from a marginal gloss. In the later Grecism (see the Critics cited by Bornem.) *ἐνθεν* was used for *ἐντεθεν*. However, this was no innovation; since it is found in Hom. II. xiii. 13. It had probably always been retained in the common dialect, though, in the more refined diction, *ἐν-  
 τεθεν* was early substituted. Yet *ἐνθεν* is found in Thucyd. and Xenophon. What is more, *ἐνθεν* καὶ *ἐνθεν* occurs frequently in the Sept.; *ἐντεθεν* very rarely, as Numb. xxii. 24. φραγμὸς ἐντεθεν καὶ φραγμὸς ἐνθεν. And Thucyd., in a similar passage, has *ἐνθεν*, vii. 81. δὲ δὲ ἐνθεν τε καὶ ἐνθεν.

22. *διαμαρτύρηται*.] Render, warn, or seriously admonish, by bearing witness of these truths.

22. *Μωϋσέα καὶ τοὺς προφ.*] meaning the sacred books of the Jews (as in Matt. xvii. 5.); all revealing, more or less clearly, the doctrine of a future life, and a state of rewards and punishments.

30. *οὐχί*.] The construction is elliptical. We must supply *ἀκούουσιν*, "they will not attend to them, they will slight them," as I did.

31. *ὁ Μωϋσῆς — πισθίσονται*.] The Jews themselves confessed that the Law was delivered to them by God, and confirmed by manifest and signal miracles; the report of which, as handed down to them from their ancestors, they had received. Yet they had a life contrary to the plain injunctions of the law. Nothing, therefore, hindered their reformation but a perverse mind, unwilling to embrace, as true, what they could not prove to be true. (Rosenm.) The passage may be thus paraphrased: "Occasions of repentance and reformation are not wanting to them. If, therefore, they will not embrace these; not even

miracles could move their perverse and stubborn wills." For, as it is well expressed by Dr. South (Serm. vol. i.), "where a strong inveterate love of sin has made any doctrine or proposition wholly unsuitable to the heart, no argument or demonstration, no nor miracle, whatsoever, will be able to bring the heart cordially to close with or receive it. See more in Doddr. and Campb., and also a Discourse by Bp. Atterbury, vol. ii. Serm. 2, and Bp. Sherlock, vol. ii. Serm. 15.

XVII. 1. *ἀνένδεκτόν ἐστι*] for *οὐκ ἐνδέχεται*, which occurs in Luke xiii. 33, and denotes what necessarily must happen, from the condition of man. See Matt. xviii. 7. and Note. The *τοῦ* inserted before *μὴ ἔλθεῖν* from many MSS., Fathers, and early Edd., and adopted by Matth., Griesb., Vater, and Scholz, is probably genuine, being certainly agreeable to the usage of St. Luke. And thus we may render literally, "it is impossible for offences not to come."

In the following portions there is no occasion to perplex ourselves about the connection; since, as the best Commentators have observed, the discourse is formed of detached admonitions, and consequently no connection is intended.

2. *λυσitelεῖ*.] Here there is the frequent ellipse of *μᾶλλον*.

3. *προσέχετε ἑαυτοῖς*.] These words may be referred either to what precedes, or to what follows. And here Expositors are divided in opinion. The former view seems preferable, since this solemn formula of warning is certainly most suitable to what has just preceded. The *δὲ*, too, just after, which here (as very often) marks the transition to a new subject, rather shews that the words belong to the preceding. However, it may be meant for both. See Whitby and Gilpin. Or what follows, comp. Levit. xix. 17. Prov. xvii. 9. Eccles. xix. 13.

4. [*Comp. Matt. xviii. 21.*]

— *ἐπιτάκῃς*] for *πολλάκις*; a frequent Hebrew idiom. The *ἐπὶ σέ* after *ἐπιστρέψῃ* is omitted in



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Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσθες ἡμῖν πίστιν. Εἶπε δὲ ὁ Κύριος· Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ σκαμίνῳ ταύτῃ· Ἐκκριθῇτι, καὶ ἀντιθῇτι ἐν τῇ θαλάσσῃ· καὶ ὑπῆκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ· Εὐθέως παρελθὼν ἀνάπεσαι· ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοίμασον τί δειπνήσω, καὶ περιζώσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα [αὐτῷ]; οὐ, δοκῶ. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· Ὅτι δούλοι ἀρχαῖοί ἐσμεν· ὅτι ὁ ὠφειλομεν ποιῆσαι πεποιήκαμεν.

ΚΑΙ ἐγένετο, ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας. Καὶ εἰσερχομένον αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόσῳθεν· καὶ αὐτοὶ ᾤοντο φωνῇ, λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς! <sup>a</sup> Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο, ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν· καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, ἐνχαριστῶν

a Lev. 13. 2.  
& 14. 2.  
Matt. 8. 4.  
supr. 5. 14.

very many MSS., Versions, and Fathers, and is cancelled by Wets., Matth., Griesb., Tittm., Vat., and Scholz. But the evidence for it is so strong, that it is more probable the words were omitted by some over nice Critics, to remove what seemed an offensive repetition, than that it should have been brought in to complete the sense. Such sort of tautology as this *strengthens* the sense, and is found in the best writers. The Editors have chiefly been induced to cancel the words, because they thought the existence of two readings, ἐπὶ αὐτῷ καὶ πρὸς σέ, shewed that both were from the margin. But there are exceptions to that, as well as most other Critical Canons. And one is, where a phrase or clausula is such as the Critics, from over fastidiousness, would be likely to object to and alter. For, in such a case, there may be several ways by which the alleged imperfection might be removed; which may all be resorted to by the Critics. And yet that will not prove that the readings are all alike not genuine. Certainly the existence of the words in the Pesch. Syr. Versions attests their high antiquity.

6. σκαμίνῳ] i. e. the *ficus sycamorus* of Linnæus; a tree whose leaves resemble those of the mulberry, and its fruit that of the fig-tree. It is found in Egypt and Palestine, and is so called as resembling the *fig-tree* in its fruit, and the *mulberry* in its leaf.

8. φάγεσαι καὶ πίεσαι.] These are, as Wets. observes, 2 pers. Fut. Mid. for φάγη and πῖη, according to the early usage (which, it seems, continued in the common dialect to a late period), whereby φάγομαι and πῖομαι were used for φάγομαι and πῖομαι. See Matth. Gr. Gr. § 197. 1. and Buttm. Gr. Gr. p. 241. ἀλλ' οὐχὶ ἐρεῖ with most for καὶ ε. The doctrine contained in ver. 7—10 is plainly this, that the rewards held out to Christian obedience are not of merit, but purely of grace. On which I would refer the reader to a powerful Sermon of Dr. South on Job xxii. 20,

entitled "The Doctrine of merit stated, and the impossibility of Man's meriting of God."

9. μὴ χάριν ἔχει.] Kuin. renders, "num gratiam habere debet," which is approved by Bornem., who gives several examples of this sense, and refers to various Critics.

—αὐτῷ.] This is not found in nearly all the best MSS., and in several Fathers and early Edd., and is with reason cancelled by almost every Editor from Beng. to Scholz.

11. διήρχετο διὰ μέσον Σ.] On the exact force of this expression the Commentators are in doubt, since Samaria and Galilee seem to be mentioned in a manner the reverse of their geographical position. But it should rather seem that no notice is meant of that position; and that Grot., De Dieu, Wets., Camph., and others, have rightly supposed that our Lord did not proceed by the direct way (namely, through Samaria) to Jerusalem; but that, upon coming to the confines of Samaria and Galilee, he diverged to the east; so as to have Samaria on the right, and Galilee on the left. Thus he seems to have passed the Jordan at Scythopolis (where there was a bridge), and to have descended along the bank on the Persian side, until he again crossed the river, when he came opposite to Jericho. The reason which induced our Lord to take this circuitous route, was probably both to avoid any molestation from the Samaritans, and at the same time to impart to a greater number of Jews the benefits of his Gospel.

12. εἰσερχομένον αὐτοῦ] "as he was entering," i. e. about to enter. Παρελθόντι. No doubt, within the distance, whatever it was (for on that the Rabbins are not agreed), at which lepers were obliged to stand apart from others.

14. τοῖς ἱερεῦσι.] This is either meant (as Grot. and others think) to be taken in a collective sense; or, with Wets., we may suppose the priests of



17 αὐτῷ. καὶ αὐτὸς ἦν Σαμαρείτης. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν·  
 18 Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; Οὐχὶ εὐρέθησαν  
 19 ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλόγενής οὗτος. <sup>b</sup> Καὶ <sup>b</sup> Matt. 9. 22.  
 εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε. <sup>Mark 5. 34.</sup>  
 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ <sup>& 10. 52.</sup>  
 Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ <sup>supra 7. 50.</sup>  
 21 μετὰ παρατηρήσεως· οὐδὲ ἐροῦσιν· Ἴδου ὧδε, ἢ ἰδου ἐκεῖ· ἰδου γὰρ <sup>& 8. 48.</sup>  
 22 ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν. Εἶπε δὲ πρὸς τοὺς μαθητάς· <sup>infra 18. 42.</sup>  
 23 Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Ἰησοῦ τοῦ  
 24 ἀνθρώπου ἰδεῖν, καὶ οὐκ ὀφесθε. Καὶ ἐροῦσιν ὑμῖν· Ἴδου ὧδε, ἢ  
 25 ἰδου ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξητε. ὥσπερ γὰρ ἡ ἀστραπή ἡ  
 26 ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως  
 27 ἔσται [καὶ] ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. Πρῶτον δὲ  
 28 δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.  
 29 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις [τοῦ] Νῶε, οὕτως ἔσται καὶ ἐν  
 30 ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου. Ἰησοῖον, ἔπινον, ἐγάμον, ἐξε-  
 31 γαμίζοντο, ἄχροι ἦς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν  
 32 ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. Ὅμοίως καὶ ὡς ἐγένετο ἐν ταῖς  
 33 ἡμέραις Λώτ· ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδό-  
 34 μουν· ἡ δὲ ἡμέρα ἐξῆλθε Λώτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον  
 35 ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ  
 36 Υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ  
 37 τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά·  
 38 καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρέψάτω εἰς τὰ ὀπίσω. Μνημονεύετε

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both Jews and Samaritans. But the former is far more probable.

17. See a masterly Sermon on this text by Dr. Parr, entitled, *On the sin of ingratitude*.

18. ἀλλογενής.] Such the Samaritans were esteemed by the Jews; and Josephus calls them ἀλλοθνήεις. Whether they were to be regarded as Gentiles, was a disputed question among the Rabbins. That they were not heathens, was certain; but the Jews took advantage of some approach to idolatry, in the worship at Mount Gerizim, to regard them as such.

20. μετὰ παρατηρήσεως.] On the sense of this expression Commentators are not agreed. The word παρατ. is indeed rare; but four examples are adduced from the later writers, in which the sense is, *attention, observation*. But as that signification does not seem suitable here, many recent Commentators render it *splendour, pomp, parade*; which, however, is rather an *interpretation* than a *version*. It may be best taken, by metonymy, to denote *what attracts observation*.

21. ἐν ὑμῖν ἴ.] for ἐν ὑμῖν, "as among you." q. d. the kingdom of the Messiah has even commenced among you (i. e. in your own country, and among your own people), though ye do not see it. See also 20. Ἐγὼ εἶπα ἱφ' ἑαυτῶν ἡ βασιλεία τοῦ Θεοῦ. On this interpretation the best Commentators are agreed, and adduce examples of this use of ἐντός. The common interpretation, which takes it of the internal and spiritual principle, yields a good sense (see Rom. xiv. 17.), but is forbidden by the context.

25. [Comp. Matt. xvi. 21. xvii. 22. xx. 18. Mark viii. 31. supra ix. 22. 26.]

26. [Comp. 1 Pet. iii. 20. Gen. vi. 2.]

28. ὁμοίως καὶ ὡς ἐγ.] A somewhat unusual mode of expression, which is learnedly discussed by Bornem., who, however, is wrong in referring these words to what *precedes*. It should seem to be a *stronger* expression than either ὁμοίως ἐγένετο or ὁμοίως ἐγένετο. And we may suppose an *ellipsis*, thus to be supplied: "the circumstances of that age, and the consequent catastrophe, took place also in a similar manner as they did in the days of Lot." [Comp. Gen. xix. 14.]

29. ἔβρεξε.] Sub. Θεός; a frequent ellipsis, but supplied in Gen. xix. 24. Πῦρ denotes lightning; and such is the proper signification of θεῖον, i. e. *divine fire*. Thus places struck with lightning were said to be θεῖα, and were separated from human use. Since, however, in such places there are (to use the words of Lucret. vi. 219.) *inusta vapore Signa notaque, graves halantes sulphuris auras*; and since lightning has a sulphurous smell, hence it is often used for *sulphur*, as here and in Apoc. xiv. 10. xix. 20. Therefore, by πῦρ καὶ θεῖον is denoted a sulphurous fire, meaning that of lightning.

32. μνημ. τῆς γυν. Λῶτ.] See Gen. 19. 26. Whatever may be the view taken of the occurrence in question, — whether Lot's wife was *literally* turned to a pillar of salt, or *figuratively* so, by being suffocated, and the corpse indurated by the noxious vapour, — the warning is equally



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16. τῆς γυναικὸς Λωί. Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει 33  
 25 αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν. Λέγω ὑμῖν· 34  
 24. ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὃ εἷς παραληφθήσεται,  
 41 καὶ ὁ ἕτερος ἀφεθήσεται. δύο ἔσονται ἀληθινοὶ ἐπὶ τὸ αὐτό· ἡ 35  
 40 μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται. [δύο ἔσονται ἐν τῷ 36  
 ἀγρῷ· ὃ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.] Καὶ ἀπο- 37  
 28 κριθέντες λέγουσιν αὐτῷ· Ποῦ, Κύριε; ὃ δὲ εἶπεν αὐτοῖς· Ὅπου  
 τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.

a Escl. 19. 22.  
 Rom. 12. 12.  
 Eph. 6. 18.  
 Col. 1. 2.  
 1 Thess. 5. 17.  
 supra 11. 5.  
 & 24. 36.

XVIII. ἘΛΕΙΤΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε 1  
 προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, λέγων· Κριτὴς τις ἦν ἐν τινι πόλει τὸν 2  
 Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρέπόμενος. Χήρα δὲ [τις] 3  
 ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα· Ἐδίκησόν 4  
 με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ 4  
 ταῦτα εἶπεν ἐν ἑαυτῷ· Ἐὶ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον 5  
 οὐκ ἐντρέπομαι· διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐδικήσω 5  
 αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ἐπωπιάζῃ με. Ἐῖπε δὲ ὁ Κύριος· 6  
 b Rev. 6. 10. Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει. Ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν 7

forcible against the sin of disbelieving these awful predictions, and against a love of the world, or other carnal dispositions.

33. *ὃς ἐὰν, &c.*] Comp. supra ix. 24. Mark viii. 25. John xii. 25. and Matt. x. 39., where see note. Here the application is somewhat different, referring to what *precedes*. This sense of *ζωογονεῖν* (namely to *preserve*) is never found in the Classical writers; but it is not unfrequent in the LXX.

36. This verse is omitted in a great number of the best MSS., some Versions, and several early Edd.; and is cancelled by almost all recent Editors, as an interpolation from Matthew. But as it is found in some MSS. and almost every Version of antiquity and credit, it should rather seem to be genuine, and only omitted accidentally, *propter homœoteleuton*.

37. ποῦ, Κύριε] scil. ταῦτα ἔσται vel γενήσεται; i. e. *where* shall these things come to pass? Not, as Kuin. explains, *by what means* shall, &c. For thus the words of our Lord in reply would be no answer to the question. And thus, even granting (what perhaps could not be proved) that ποῦ is ever used for πῶς, it could not be shewn to have that sense *here*. Our Lord, indeed, we may well suppose, was not, neither intended to be, understood *then*; but he was *afterwards*; and therefore this partakes of the nature of a prophecy, to be understood completely only by the *event*, and when fulfilled.

XVIII. 1. πρὸς τὸ δεῖν] “on the subject of the duty of,” &c. See supra ix. 18. and note. Of this sense of πρὸς with verbs of speaking and writing, Kypke adduces an example from Plutarch. Πάντοτε signifies *constantly, perseveringly*, in opposition to that intermission of regular duty, which arises from weariness or despondency. “This (observes Dr. Barrow, Sermon i. 75.) imports, as the ensuing discourse shews, restless importunity in prayer, so often enjoined by the phrases *μὴ ἐκκακεῖν, μὴ πικρῆσθαι, προσκιοτεῖν, ἀγωνίζεσθαι, προσμένειν, ἀγρυπνεῖν* &c. *προσκαρτερεῖν*.” See the

whole of his Sermons, vi. and vii., on 1 Thes. v. 17. Ἐκκακεῖν signifies properly “to abandon any thing from cowardice, laziness, or despondency.” The commencement of this chapter is plainly connected in subject with the close of the preceding. For an attention to the duties of prayer, patience, and perseverance would be their best support in the hour of tribulation and distress, under the evils which would precede the destruction of Jerusalem.

2. τὸν Θεὸν — ἐντρέπόμενος.] A proverbial form, denoting the most daring and unblushing wickedness; of which many examples are given by Elsen. and Wets.; to which I have added many others in Rec. Syn. All may have originated from Hom. Od. x. 39.

3. ἐδίκησας] almost all English Commentators agree in censuring the *avenge* of our Common version, and render “do me justice upon.” But the change is unnecessary, since *avenge* in our early writers has this very sense; namely, “to take satisfaction for an injury from or upon the injurer.” So far from *revenge* forming any part of the idea, in the minds of the Translators, even the word itself is frequently used by our old writers in the sense of taking retribution, justice by law.

4. ἐπὶ χρόνον] scil. *τινα*, as Acts xxviii. 6. 1 Cor. vii. 39. and Hom. Il. β. 299.

5. εἰς τέλος.] An Hellenistic phrase (formed on the Hebr. עַד עַד) for the Classical one *ἀεὶ τελευτῶς*, and signifying *perpetually, constantly*. So *ἀεὶ* is used in a kindred passage of Herodot. iii. 119, which I have adduced in Recens. Synop. Δι’ ὅλου, Euthym. Ὑποπιάζειν is properly a *pugilistic* term. It signifies 1. to bruise under the eyes; 2. to bruise generally. 3. It figuratively denotes to stun any one by dimming in his ears, and consequently to weary him. So Euthym. *δυσωπῶ*. See Joseph. Bell. i. 1, 2. No certain example of this sense has been adduced from the Classical writers; but it is frequent in the correspondent Latin term *obtundere*; so that this is probably a Latinism.



ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ  
8 νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκ-  
δίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐ-  
ρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δι-  
καιοὶ, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην. Ἀν-  
θρώποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαῖος,

11 καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα c Isa. 1. 15.  
& 53. 2.  
Rev. 3. 17.  
προσηύχετο· Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὡς περ οἱ λοιποὶ  
τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί· ἢ καὶ ὡς οὗτος ὁ τελώνης.

12 Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ  
13 τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐ-  
ρανὸν ἐπᾶραι· ἀλλ' ἔκρυπτεν εἰς τὸ στήθος αὐτοῦ, λέγων· Ὁ Θεός,

7. ἐκδίκησιν ποιήσει is for ἐκδικήσει.

—τῶν ἐκλεκτῶν] “his choice and approved servants.” Βοώντων is to be understood of loud and earnest entreaty. The figure is often found in the Classical writers, but always of reproach or expostulation. There is a difficulty attendant on οὐ μὴ, which most Commentators do not face. Bornem. offers an able solution, by taking the passage as if written thus: ἀλλ' οὐ φοβητέον, μὴ καὶ μακροθυμῶν ὁ Θεὸς ποιήσει τῶν ἐκλ. α. &c. This method is strongly confirmed by the context.

—καὶ μακροθυμῶν ἑ. α.] If, with most Expositors, μακροθυμῶν, according to its general sense in the N. T., be taken of God's *long suffering*, consequently αὐτοῖς must be referred to those who *aggrieve the righteous*. That, however, would involve an unprecedented harshness, since such a sense cannot be elicited even from the context, much less any word of the text. Αὐτοῖς cannot, without violence, be referred to any other word than to ἐκλεκτοῖς. We must therefore suppose some other sense of μακροθυμῶν. And as the word signifies properly to be slow-minded, it may very well denote to be slow in avenging or affording assistance. And in this sense the word occurs in a kindred sentiment at Eccles. xxxii. 18. Sept. καὶ ὁ Κύριος οὐ μὴ βραδύνει, οὐδὲ μὴ μακροθυμῶσι ἐπ' αὐτοῖς. This interpretation (which alone suits the scope of the parable) is adopted by almost all recent Commentators, and is confirmed by Euthym.

8. πλὴν ὁ Υἱὸς — τῆς γῆς.] The Commentators are not agreed whether this coming of our Lord adverts to his *final* advent, or to his advent at the *destruction of Jerusalem*. But may not *both* views be admitted? as in chap. xxv. & xxvi. of St. Matthew. The former may be maintained; but the latter is so confirmed by the account which we have of the time in question, in the Epistles of James, Peter, and Paul, that it can scarcely be doubted but it is the true interpretation. Of course, τῆς γῆς must be taken, as often, of the land of Judæa. See the notes of Wets., Dodd., Campb., Rosenm., and Kuin., or the abstract in Rec. Syn. The interrogation implies a strong negation.

It is strange that Markl. and Campb. should suppose the words to mean “the belief of this truth,” namely, that God will avenge his elect; for that would require τὴν πίστιν ταύτην. The true force of the Article is well pointed out by Bornem.

9. εἶπε δὲ πρὸς πεπ.] The best Commentators are agreed that πρὸς here and at v. 1. means *concerning*, as supra xii. 41. infra xix. 9., and sometimes in the Classical writers. This the Commentators exemplify from Plutarchi Op. p. 394. πρὸς ὃν δὲ Πίνδαρος εἶρηκε. I add Thucyd. iii. 42. πρὸς τὰ μέγιστα λέγειν.

11. πρὸς ἑαυτόν.] There has been some doubt as to the construction of these words; which some Expositors connect with σταθεὶς, in the sense “*apart, by himself*,” others with προσηύχετο. The latter mode is preferable; for the former proceeds on a confusion of πρὸς ἑαυτόν with καθ' ἑαυτόν. Πρὸς ἑαυτόν can only denote “*with himself*,” and is not unfrequently joined with verbs of speaking or thinking; of which the Commentators adduce examples both from the N. T. and the later Classical writers. Wets. renders it *secum tacitus*, and compares the Horatian “*labra movet metuens audiri*.” The illustration is better than the Version, for it is not, as some have thought (for instance, Bulkeley and Dr. Maltby) *mental* prayer that is meant; but *secret* prayer, when the words are pronounced by the lips, but not so as to be heard by a bystander. Σταθεὶς is by some rendered *consistens*; by others is considered as added for ornament. But (as I suggested in Recens. Synop.) it has reference to the posture of prayer among the Jews — namely, *standing*: inasmuch that it was not permitted to pray in any other posture.

—ἄρπαγες.] Ἀρπαξ denotes one who *injures* another by *force*; ἄδικος, one who *over-reaches* him by *fraud*, or under a semblance of justice.

12. δις τοῦ σαββ.] viz. on the 2d and 5th days, as appears from Epiphanius and the Rabbins, cited by Wets. By these are meant not *public*, but *private* and voluntary fasts. On ἀποδεκ. see Note on Matt. xxiii. 23.

13. μακρόθεν ἐστὼς.] Namely, in the court of the Gentiles, if he was a Pagan; or, if a Jew, placed far apart from the Pharisees.

—οὐκ ᾔθελεν — ἐπᾶραι.] Schoettg. remarks that it was a maxim of the Rabbins, that he who prays should cast down his eyes, but raise his heart to God; contrary to the custom of the Greeks and Romans, which was to lift up the eyes and hands in prayer. Yet in this picture of real contrition and genuine humility we must suppose every thing *unstudied*.

--ἐκρυπτεν εἰς τὸ στήθος.] An action suited to



- <sup>d</sup> Job. 22. 29.  
<sup>e</sup> Prov. 29. 23.  
<sup>f</sup> supra 14. 11.  
<sup>g</sup> Matt. 23. 12.  
<sup>h</sup> James 4. 6, 10.  
<sup>i</sup> 1 Pet. 5. 5.  
 MT. MK.  
 19. 10. Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἀπτηται· ἰδόντες 15  
 13. 13. δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, 16  
 14. 14. εἶπεν· Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν  
 15 γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅς ἐάν 17  
 μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς  
 αὐτήν.  
 16. 17. Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων· Δικασκαλε ἀγαθὲ, τί ποι- 18  
 17. 18. ἦσας ζῶν αἰώνιον κληρονομίῃ; Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με 19  
 18. 19. λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. Τὴς ἐντολᾶς οὐ- 20  
 δας· Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ  
 ψευδομαρτυρήσης· τίμα τὸν πατέρα σου καὶ τὴν μη-  
 19. 20. τέρα σου. Ὁ δὲ εἶπε· Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 21

grief, remorse, &c., and common to all nations; as appears from the many passages adduced by Wets. and others: among which, however, I find none sufficiently similar in the *construction*; which appears Hellenistical, and consists in the omission of the pronoun; though the phrase, even *with a personal pronoun*, is rare.

—μοι τῷ ἡμ.] Wets. and others think that the Article is emphatical, and used *κατ' ἐξοχήν*. But its force is better indicated by Bp. Middleton. thus: "Whenever an *attributive noun* is placed in opposition with a personal pronoun, such attributive has the Article prefixed. Thus in Luke vi. 24. ὑμῖν τοῖς πλουσίοις. xi. 46. ὑμῖν τοῖς νομικοῖς. We have the same form of speech also in Herodot. ix. p. 342. με τὴν ἱκέτιν. Plut. Conv. vii. Sap. p. 95. ἐμὲ τὸν ὀσσηνον. See also Soph. Elect. 282. Eurip. Ion. 348. Aristoph. Av. 5. Acharn. 1154. Eccles. 619. Of the usage in question the ground is sufficiently obvious. The Article here, as elsewhere, marks the assumption of its predicate; and the strict meaning of the publican's prayer is, "Have mercy on me, who am *confessedly* a sinner;" or, "seeing that I am a sinner, have mercy on me."

14. *κατέβη εἰς τὸν οἶκον αὐτοῦ*.] Said with reference to the *lower* situation of the city with respect to the Temple. So ver. 10. ἀνέβησαν. But in fact the expression is nearly equivalent to "went back," ἀπεχώρει, as in Thucyd. iii. 42. ἀξυνετώτερος ἂν δόξας εἶναι ἀπεχώρει. By *δεδικαιωμένος* is meant *accepted, approved, considered as just*. See Schoettg.

—ἡ ἐκείνος.] There is thought to be here the common ellipse of *πάντων*. But it is better (with Euthym., Rosenm., and Kuin.) to suppose that, as the Hebrews often express a simple negation by a *comparative*, (as in Gen. xxxviii. 26. and 1 Sam. xxiv. 17.) so here the sense is, that the Pharisee went away justified; but not the Pharisee.

For ἡ most of the MSS. and almost all the early Edd. have ἡ γὰρ, which is approved by Mill, and adopted by almost every Editor from Wets. to Scholz. But though the more difficult is usually to be considered the preferable reading, yet that principle does not extend to manifest violations

of the propriety of the language. And, notwithstanding what those Editors say, this use of γὰρ cannot be defended; as appears from the vain attempts made to explain it. For to render it *sandē*, or *nimirum*, or to consider it as having reference to a clause omitted, is alike inadmissible. And as ἡ γὰρ differs so slightly from another reading, namely *ἥπερ*, found in some MSS. and Basil, we may suspect the ἡ γὰρ to be an error of the scribes, who had *ἥπερ* in their originals. Whether, indeed, *that* be the true reading, I doubt. It seems to have been a very early *correction* of Luke's Greek. For elegance of style would require *ἥπερ*, rather than ἡ. It may be added, too, that every ancient Version of credit represents ἡ or *ἥπερ*, not ἡ γὰρ. How *περ* might be confounded with γὰρ (especially by those who did not consider the construction) is obvious from the strong similarity between π and ρ and α and ε. I suspect, however, that of those who wrote γὰρ many had in their originals *παρ' ἐκείνου*, which is found in several very ancient MSS. and the Pesch. Syr. Version; and that *παρ'* had arisen from *περ*. Then *ἐκείνος* would easily be altered to *ἐκείνου*. Thus it appears that the original reading was ἡ, from which arose *ἥπερ*, and ἡ γὰρ. Now it is one of the most certain of Critical Canons, that, among several readings of a word or passage, that from which all the rest might easily have originated is to be preferred. Moreover, that ἡ, rather than ἡ-ε, is the true reading, is probable from the former occurring in a similar construction, supra xv. 7. *sine var. lect.*

15—17. This section is introduced here in a very different connection than it is by Matthew and Mark. By *them* it is brought forward after the narration of the inquiry made by the Pharisees as to the lawfulness of divorce; and that simply because it took place immediately *after*. St. Luke, however, introduces it *here*, as intending to *classify* things according to their subjects; and indeed the connection here is very suitable.

15. τὰ βρέφη] i. e. the children of the persons who resorted to him. Render, "their children." On the rest of the Chap. see the Notes on the parallel passages.

16. [Comp. Matt. xviii. 3. 1 Cor. xiv. 20. 1 Pet. ii. 2.]



	MT.	MK.
22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἔτι ἔν σοι λείπει· πάντα 19. 10.		
ὅσα ἔχει πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησανρὸν ἐν οὐρανῷ. 20 21		
23 καὶ δεῦρο ἀκολούθει μοι. Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν 22 22		
24 γὰρ πλούσιος σφόδρα. Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον, 23 23		
εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βα- 25		
25 σιλείαν τοῦ Θεοῦ. Εὐκοπώτερον γὰρ ἐστὶ, κἀμῆλον διὰ τρυμαλιᾶς ῥαφί- 25 25		
26 δος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. Εἶπον 25 26		
27 δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; Ὁ δὲ εἶπε· Τὰ ἀδύ- 26 27		
28 νατα παρὰ ἀνθρώποις δυνατὰ ἐστὶ παρὰ τῷ Θεῷ. Εἶπε δὲ [ὁ] Πέτρος· 27 28		
29 Ἰδοῦ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι. Ὁ δὲ εἶπεν 28 29		
αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, 30		
30 ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ὃς 30 30		
οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι 20.		
τῷ ἐρχομένῳ ζῶν αἰώνιον. 20.		
31 ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς· Ἰδοῦ, ἀναβαί- 17 32		
νομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν 18 33		
32 προφητῶν τῷ Τίῳ τοῦ ἀνθρώπου. Παραδοθήσεται γὰρ τοῖς ἔθνεσι, 19 34		
33 καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται· καὶ μαστιγώ- 34		
34 σαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. Καὶ 35		
αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' 36		
αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα. 37		
35 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼν, τυφλός τις ἐκάθητο παρὰ 29 46		
36 τὴν ὁδὸν προσαιτῶν· ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο 30		
37 τί εἴη τοῦτο. Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρ- 31		
38 χεται. καὶ ἐδόθησε λέγων· Ἰησοῦ Τίε Δαυὶδ, ἐλέησόν με! Καὶ οἱ 47		
39 προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκρα- 31 48		
40 ζεν· Τίε Δαυὶδ, ἐλέησόν με. Σιωθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτόν 32 49		
41 ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ, ἐπηρώτησεν αὐτόν, λέγων· 33 51		
42 Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω. καὶ ὁ 34 52		
43 Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. Καὶ παρα- 35		
χρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ 36		
λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ. 37		

22. [Comp. Matt. vi. 19. 1 Tim. vi. 19.]

23. ἀφήκαμεν πάντα.] MSS. A. & B. have ἀφέν-  
τες τὰ ἴδια, and D. τὰ ἴδια ἀφῆκ. The former of  
which, Bornem. thinks, is the true reading: 1.  
because of the weight of testimony in its favour;  
2. from the expression being "*exquisitor*;" 3.  
because the common reading might have been  
formed after the model of Matt. xix. 27. Mark x.  
28. Luke v. 11; whereas the other has nothing  
analogous to it in Scripture. But the learned Critic  
is, I apprehend, quite wrong. The *external* tes-  
timony for the common reading is almost as strong  
as can be expected for any reading. All the MSS.  
(300 in number) except three, have it. And the  
*internal* evidence is, when properly considered,  
strongly in favour of the common reading. It is  
surely far more likely that in MSS. so notorious  
for being *dissected* up by Alexandrian Critics, a  
reading somewhat plain and homely, should have

been altered into one *exquisitoris* Græcismi, than  
that a somewhat elegant reading should have been  
altered *all but* universally into a *plain* one. Not,  
indeed, that it is absolutely *homely*; for the term  
is such as Xenophon himself might have used.  
But fastidiousness is the characteristic of all  
Critics of a certain calibre in every age. And  
as to what Bornem. urges, as *gravissimum argu-  
mentum*, that the common reading *might* be form-  
ed from other passages, while the new one has  
nothing like it in the Gospels — it is hardly pos-  
sible to imagine any argument more futile. If  
the learned Critic had examined the varr. lect.  
more carefully, he would have found *another*  
reading; which, though it has no claims to be  
thought the *true* one, might have prevented him  
from thus rashly adopting one so little authorized  
as the above-mentioned, namely, ἀφήκαμεν πάντα  
τὰ ἴδια. Now nothing can be more evident than



XIX. ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχώ· καὶ ἰδοὺ, ἀνὴρ ὀνό- 1  
ματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης· καὶ οὗτος ἦν 2  
πλούσιος· καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ 3  
τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμιῶν ἔμπροσθεν, ἀνι- 4  
βη ἐπὶ σκυμορέαν, ἵνα ἴδῃ αὐτόν· ὅτι [δι'] † ἐκείνης ἡμέλλε διέρχε-  
σθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, 5  
καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν  
τῷ οἴκῳ σου δεῖ με μῆναι. Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν 6  
χαίρων. Καὶ ἰδόντες ἅπαντες διεγόγγυσον, λέγοντες· "Οὐ παρὰ ἡμαρ- 7  
τωλῶ ἀνδρὶ εἰσῆλθε καταλῦσαι. <sup>a</sup> Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν 8  
Κύριον· Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς  
πτωχοῖς. καὶ εἴ τινός τι ἐνοκοφάντησα, ἀποδίδωμι τετραπλοῦν. <sup>b</sup> Εἶπε 9  
δὲ πρὸς αὐτόν ὁ Ἰησοῦς· "Οτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγέν-  
ετο· καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. <sup>c</sup> ἦλθε γὰρ ὁ Πίος τοῦ 10  
ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

<sup>a</sup> Supra. 3. 14.

<sup>b</sup> Supra 13. 16.

<sup>c</sup> Matt. 10.  
6. & 15. 24.  
& 18. 11.  
Acts 13. 46.

ἈΚΟΛΟΥΘΟΥΝΤΕΣ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν, διὰ τὸ 11  
ἐγγὺς αὐτόν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρηῖμα μέλλει  
ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. Εἶπεν οὖν· Ἄνθρωπός τις 12  
εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν αὐτῷ βασιλείαν καὶ ὑπο-

that τὰ ἴδια came from the *Scholiasts* and the *Margin*, and that ἀφίντες was but something framed by the *Alexandrian Aristarchs*.

XIX. 1. διήρχετο] "was passing through." So *Campb.* and *Waket.*, confirmed by the *Syr.*

2. ἀρχιτελώνης.] This signifies a sort of *receiver-general* of the taxes of a district, in which several inferior collectors were employed. That Zacchæus was a Jew, and not, as some imagine, a Gentile, is pretty certain from ver. 9. The occurrence of οὗτος after αὐτός may seem harsh, but examples from the Classics are adduced by *Bornem.* Indeed it will appear less so, if we consider the words καὶ οὗτος ἦν πλούσιος as in some measure a parenthetical clause. It may be rendered "and the man was rich."

3. ἐξήτει—τίς ἐστι.] On this idiom see *Viger* and *Matth. Gr. Gr.* § 295. 3. Τίς signifies *qualis*, what sort of person. The use of ἀπὸ before τοῦ ὄχλου is Hellenistic, and formed on the Heb. כּ, on account of.

4. προδραμιῶν ἔμπ.] The Commentators adduce similar pleonasm from the Classical writers. Yet it may be doubted whether there is ever, strictly speaking, a pleonasm at all. There is almost always a *strengthening of the sense*.

—ἐκείνης.] Subj. δόξ, and indeed διὰ, which, though it is found in the common text, and in very many MSS., yet is omitted in most of the ancient MSS., and cancelled by almost every recent Editor. The ellip., however, is harsh; and not to be defended by a similar one at v. 19, for, as *Bornem.* remarks, and I had myself long conjectured, there can be little doubt that the true reading there is *ποτα*, and here *ἐκείνη*.

5. ἴδεν αὐτόν, &c.] The ancient, and the most judicious modern Commentators rightly note our Lord's knowledge of the name and circumstances of Zacchæus to his Divine omniscience.

—μῆναι] "to sojourn." See Note on *Matt. x. 7. καταλῦσαι.* See Note on *Luke ix. 12.*

8. σταθεὶς—εἶπε.] Construe: σταθεὶς δὲ πρὸς τὸν Κύριον εἶπε· (πρὸς αὐτόν) namely after Zacchæus had been introduced into the presence of Jesus (and had thereby an opportunity of addressing him), he said, &c. So *Acts v. 20. σταθέντες λαλεῖτε*, and *xxvii. 22.*

—δίδωμι.] *Grot.*, *Wets.*, *Campb.*, *Whitby*, and others take this as *Present for Future*, to denote *firmness of purpose*. But it is better to suppose (with *Euthym.*, *Theophyl.*, and *Vater*) the sense to be, "I do [hereby] give;" agreeably to which Christ says, *This day is salvation come unto thee and thy family, &c.* [*Comp. John iv. 53. Acts x. 2.* and the Note on *Matt. xxviii. 19.*]

9. εἶπε δὲ πρὸς α.] The πρὸς is by some rendered *concerning*. But though that signification does occur, yet never after the phrase εἶπε δὲ. And although Zacchæus is just after spoken of in the third person, yet we have only to suppose that the latter clause was addressed to the *by-standers*, and the former to *Zacchæus*, whose declaration required some reply. I have pointed accordingly.

—καθότι.] The Particle thus denotes *cause*, and, as is often the case with γὰρ, the use here is elliptical; q. d. [Yes I do this] because, or inasmuch as, &c.

11. δακρύσας, &c.] Our Lord's words just before declared his Messiahship, and the Apostles no doubt supposed them to imply his speedy entrance upon his reign, and assumption of the character of liberator of the Jewish nation. This erroneous opinion our Lord corrects in the following parable, on which see Notes on *Matt. xxv. 14. seqq.* and *Dr. Hales*.

12. λαβεῖν αὐτῷ βασ.] *Whitby*, *Campb.*, and *Schleims.* have shown, that the phrase signifies "to receive institution to a kingdom, procure for him



13 στρέψαι. Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς,  
 14 καὶ εἶπε πρὸς αὐτούς· Πραγματεύσασθε ἕως ἔρχομαι. Οἱ δὲ πολῖται  
 αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες·  
 15 Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο, ἐν τῷ ἐπαν-  
 ελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς  
 δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ τίς τί διεπραγμα-  
 16 τεύσατο. Παρεγένετο δὲ ὁ πρῶτος, λέγων· κύριε, ἡ μνᾶ σου προσειρ- 20  
 17 γάσατο δέκα μνᾶς. Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἑλα-  
 18 χίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. Καὶ  
 19 ἤλθεν ὁ δεῦτερος, λέγων· κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. Εἶπε  
 20 δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. Καὶ ἕτερος ἤλθε,  
 λέγων· κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον, ἀποκειμένην ἐν συνδαρίῳ.  
 21 ἐφοβούμεν γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἶρεις ὃ οὐκ ἔσθης, 24  
 22 καὶ θερίζεις ὃ οὐκ ἔσπεις. Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματός σου  
 κρινῶ σε, πονηρὲ δοῦλε· Ἦιδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι,  
 23 αἶρων ὃ οὐκ ἔσθης, καὶ θερίζων ὃ οὐκ ἔσπεις· καὶ διατί οὐκ ἔδω- 27  
 κας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν  
 24 ἔπραξα αὐτό; Καὶ τοῖς παρεσιῶσιν εἶπεν· Ἀρατε ἀπ' αὐτοῦ τὴν 28  
 25 μνάν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. Καὶ εἶπον αὐτῷ· κύριε,  
 26 ἔχει δέκα μνᾶς. Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ 29

self rovalty," as was the case with Archelaus and Herod. [Comp. Mark xiii. 34.]

13. δέκα δ. ἑ.] "ten of his servants." This is merely (as Euthym. remarks) a round number. Πραγματεύσασθε. The word signifies literally and in the Classical writers, "to be engaged in business; but here it is used as a deponent, in the sense "to do business with by investment in trade." Thus πραγματευτή; is used both in the Classical writers and the LXX. to denote a merchant. The term in Matthew is ἐργάζεσθαι.

14. οὐ θέλωμεν, &c.] The earlier Commentators are of opinion that this adverts to the case of Archelaus. But that view is liable to objections; and therefore it is better, with most recent Commentators, to regard the circumstance as introduced *ad ornatum*; though undoubtedly it forms an interesting feature of the story.

15. προουργάσατο.] In this use of ἐργάζεσθαι there is the same metaphor as that by which we say "to make money," viz. by investment in trade. Money so employed was said to be ἐνεργον; on the contrary, what was allowed to lie dormant was said to be ἀργόν.

17. ἴσθι ἔχων.] This idiom is found in the Classical writers as well as the Scriptural ones.

— ἰσμία.] This sense, as denoting *authority over*, is rare in the Classical writers, and only occurs in the later ones. There is here (as I remarked in Recens. Synop.) an allusion to the ancient Oriental custom of assigning the government and revenues of a certain number of cities to a meritorious officer. See the examples in proof of this in Recens. Synop. and especially in my Note on Thucyd. i. 138. [Comp. supra xvi. 10.]

20. συνδαρίῳ.] The word is of Latin origin, and denotes such a cloth as was among the ancients generally used as a *kerchief*, but sometimes as a *napkin*. And from the Rabbinical writers it ap-

pears that such were sometimes used to wrap money in and lay it by.

21. αὐστηρός.] The word primarily (as applied to *feeling*) signifies *dry, harsh*; and, as applied to the *taste, sour and crabbed*. In a metaphorical sense it signifies *severe and cynical*; or, in another view, *severe and griping*, which is the sense here, and Dio Chrys. Orat. 12. p. 207. *ἄνδρα αὐστηρόν*. So Hor. Ep. i. 7. 91. *Durus nimis attentusque videris esse mihi*.

— αἶρεις ὃ οὐκ ἔσθης.] A proverbial expression, like Matt. xxv. 24. Kypke observes, that αἶρω is used of taking up and carrying off any thing which has been found; and mentions a law of Solon ἀ μὴ ἔθου, μὴ ἀνέλη· εἰ δὲ μὴ, θάνατος· ἢ ζημία. From other passages cited by him and Wets. it is clear that the pure Greek idiom requires ἀναιρεῖσθαι. And as no example is adduced of αἶρειν in the sense of carrying off and appropriating, it may be regarded as Hellenistic, though an idiom exactly corresponding to it is found in the Ang. Sax. and old English *Hlīftan*, to *lift* i. e. to carry off, appropriate by theft.

22. [Comp. Matt. xii. 37. 2 Sam. i. 16.]

23. τράπεζαν.] The word denotes, 1. a table; 2. a money-table or counter, on which the money-changers did their business. But as those counters were, no doubt, provided with *desks or tillers*, for the deposit of money, so τράπεζα came to mean, 3. a place for the investment of money, just as our *bank*, derived from *άβαξ*, originally only denoted a counter.

Many MSS. and Edd. here omit the Article. But there is no proof that the phrase had become so common, that the Article, which is properly *requisite*, could be dispensed with.

— ἔπραξα.] This sense of πράσσειν for *exigere* is found also in the Classical writers, but generally in the middle voice.

26. The Commentators are not agreed whether



MT. MK.

21. 11. δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀφ' ἑαυτοῦ. Πλὴν τοὺς 27  
ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς,  
ἀγάγετε ὥδε καὶ καισαυμάξατε ἔμπροσθέν μου. Καὶ εἰπὼν ταῦτα 28  
ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

ΚΑΙ ἐγένετο, ὡς ἤγγισεν εἰς Βηθαγαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος 29  
2 2 τὸ καλούμενον Ἰλλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ εἰπὼν · 30  
ῥάγετε εἰς τὴν κατέναντι κώμην · ἐν ἧ εἰσπορευόμενοι εὗρήσετε πῶλον  
δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν · λύσαντες αὐτὸν  
3 3 ἀγάγετε. Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ · Διατί λύνετε ; οὕτως ἐρεῖτε αὐτῷ · 31  
6 4 Ὅτι ὁ Κύριος αὐτοῦ χρειάν ἔχει. Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗ- 32  
5 ρον, καθὼς εἶπεν αὐτοῖς. Ἀνόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύ- 33  
6 ριοι αὐτοῦ πρὸς αὐτούς · Τί λύνετε τὸν πῶλον ; οἱ δὲ εἶπον · Ὁ Κύ- 34  
7 7 ριος αὐτοῦ χρειάν ἔχει. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν · καὶ 35  
ἐπιζήσαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.  
8 8 Πορευομένου δὲ αὐτοῦ, ἐπιστρώντων τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. 36  
9 9 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἰλλαιῶν, 37  
ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ  
10 μεγάλη περὶ πιασῶν ὧν εἶδον δυνάμεων, λέγοντες · Ἐὐλογημένος ὁ 38  
ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου · εὐλόγηται ἐν οὐρανῷ, καὶ δόξα  
ἐν ὑψίστοις ! Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς 39  
αὐτόν · Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. Καὶ ἀποκριθεὶς 40  
εἶπεν αὐτοῖς · Λέγω ὑμῖν, ὅτι ἐάν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκρά-  
ζονται. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, λέγων · 41  
Ὅτι εἰ ἔγνων καὶ σὺ, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εὐρίνην 42

these are the words of our Lord, or of the King. According to the former interpretation, they may be supposed to be a *parenthetical admonition* to the disciples. This, however, would be harsh, and make the next verse exceedingly so. The latter interpretation is therefore preferable; especially since it is required by the parallel passage in Matth. Yet even this is not unattended with difficulty; which is not diminished by placing (as many Editors do) ver. 25 in a parenthesis. Besides, the words are plainly *not* parenthetical. To remove this difficulty, many Commentators suppose an ellip. of *ὃ δὲ κύριος εἶπε· δότε*. But that is too arbitrary. Nor indeed can *ellipsis* apply to this case; which is one of those numerous instances in which *γάρ* is used in answers, and where it has, indeed, a *causative* force, but with reference to something which has preceded, or *might* have preceded, as belonging to the subject. See Acts ii. 15. & xvi. 37. Here *δοτε* may be supposed to be referred to, to be repeated from the context. [Give, I say,] *for*, &c. [Comp. supra viii. 18. Matt. xiii. 12. Mark iv. 25.]

27. *ἀγάγετε—μου*.] A custom derived, no doubt, from the barbarous ages, but (as appears from the Classical citations in Wets.) long retained by the most civilized nations of antiquity. It even yet continues in the East; which has ever been the seat of peculiar atrocity in the punishment of criminals, and the treatment of captured enemies.

29. [Comp. Mark x. 32.]

33. *οἱ λίθοι κεκράζονται*.] I have shown in Recens.

Synop. that the sense is, "those who had a power over it," including the *servants* of the owner.

35. [Comp. John xii. 14. 2 Kings ix. 13.]

38. [Comp. Ps. cxviii. 26. Supra ii. 14.]

40. *οἱ λίθοι κεκράζονται*] Grot. and Wets. have shown that this is a proverbial form of expression, denoting that it is a *moral impossibility* for a thing to be otherwise than it is; the meaning being here, that if those should be checked, God would, even by a miracle, animate the very stones to celebrate his triumph. In addition to the examples from Greek and Latin writers, adduced by those Commentators, I would compare *Æschyl. Agam. 36. οἶκος δ' αὐτὸς, εἰ φωνήσῃ λάβει. Σαφές παρ' ὧν λέγειν. Joseph. Bell. i. 10. 2. παρ' αὐτῶν αἰνέσει—οἱ λίθοι ἐν αὐτῷ κεκραγέμενοι γὰρ τὸ σῶμα (his body) σιωπῶντος scil. αὐτοῦ, "if he should be silent."*

Our Lord had probably in view Habakkuk ii. 11, where see the examples adduced by Jerome in his Comm.  
42. *εἰ ἔγνων*.] On the force of the phraseology, Commentators are divided in opinion. Some take *εἰ* for *εἴθε*, "would that thou hadst considered;" a use sometimes found both in the Scriptural and Classical writers. Others, with more reason, suppose an ellipsis, *per aposiopesis*, of *εἰ ἂν ἔχοι* or the like. Both the above methods come to the same thing. The *εἰ* may popularly be rendered *utinam*, but there is, in fact, an ellipsis, *per aposiopesis*, which will vary with the subject. The *aposiopesis* is frequent in language dictated by grief, or any of the violent passions. Grot. has here shown that our Lord's weeping, while



- 43 σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, 21 11.  
καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε,  
44 καὶ συνέξουσί σε πάντοθεν, καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί,  
καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνωσ τὸν  
καιρὸν τῆς ἐπισκοπῆς σου.  
45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς παλοῦντας ἐν αὐτῷ 12 15  
46 καὶ ἀγοράζοντας, λέγων αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος 13 17  
προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον  
λῆστιν.  
47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ 18  
48 οἱ γραμματεῖς ἐξήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· καὶ  
οὐχ εὗρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ  
ἀκούων.  
1 XX. ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ 23 27  
τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ  
2 οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ εἶπον πρὸς αὐτὸν, λέγοντες· 23  
Εἰπέ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστίν ὁ δούς σοι τὴν  
3 ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς 24 29  
4 καὶ γὰρ ἓνα λόγον, καὶ εἰπατέ μοι· Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ 25 30  
5 ἢν, ἢ ἐξ ἀνθρώπων; Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες· 31  
Ὅτι ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ· ἐρεῖ· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;  
6 ἐὰν δὲ εἰπώμεν· Ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πε- 26 32  
7 πεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. Καὶ ἀπεκρίθησαν μὴ  
8 εἰδέναι πόθεν. Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν 27  
ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 33

it evinces his extreme sensibility and benevolence, does not derogate from, but enhances, his dignity.

—νῦν δὲ ἐκρύβη, &c.] The words may be paraphrased thus: "But now, by an inexcusable ignorance, thou rejectest light offered and pressed upon thee: and therefore perish thou must."

—ἐν τῷ ἱερῷ σου ταῦτα] "at this thy time, so opportune for thy repentance and salvation." Wetstein appositely cites Polyb. 17, 18. βασιλεῦ, φάγουσιν οἱ πόλῃμοι· μὴ παρὸς τὸν καιρὸν· οὐ μνησιν ἦρκεν οἱ βασιλεῖσι· σὴ νῦν ἐστιν ἡμέρα, σὸς δὲ καιρὸς.

—καὶ εἰ.] "wast then the metropolis of the country to which I was especially sent."

43. χάρακα] "a rampart." So called from the χάρακι, or strong pales, which were driven down to preserve the agger, or mound of earth, in due form. There is here a manifest prediction, and indeed lively description of the siege of Jerusalem; and the accumulation of terms, περικυκλώσουσι and συνέξουσιν, designate the closeness of the blockade, to which Josephus attests.

44. Ἰερόσολιμα—σοί.] The best Commentators are agreed that there is here a *syllepsis*, of demolishing the building, and of dashing the inhabitants against the stones. Both senses are found in use, and both here seem to be meant. On this passage comp. 1 Kings ix. 7, 8. Micah iii. 12. Matt. xiv. 1, 2. Mark xiii. 2.

—τὸν καιρὸν τῆς ἐπισκοπῆς σου.] There has been some difference of opinion on the sense of ἐπισκοπή.

πῇ here, which, as being a word of middle signification, admits both of a good and a bad sense. Some Commentators take it here in the latter; which may be defended, and that sense is elsewhere found. But the former seems more apposite; and is adopted both by Theophyl. and Euthym., and the best modern Commentators; and this sense occurs in Job x. 12. [Comp. 2 Cor. vi. 2.]

46. [See 1 Kings viii. 29. Is. lvi. 7. Jer. vii. 11.]

47. [Comp. John vii. 19; viii. 37.]

48. ἐξεκρέματο] "hung on his words," i. e. heard him with deep interest. Of this sense of ἐκκρεμάσθαι, and the Latin *pendere*, examples are adduced by the Commentators, to which I add Thucyd. vii. 75. Virg. Æn. iv. 79.

XX. 6. καταλιθάσει ἡμᾶς.] The Priests had themselves accustomed the people to that violence. When they could not legally convict their enemies, they incited the populace to stone them, by what was called the *judicium zeli*. See John x. 31. Acts xiv. 19. (Grot.) Stoning was indeed enjoined in the Law of Moses as a punishment for idolatry, blasphemy, incest, and other heinous offences; and its execution was committed to the people at large. Yet it appears from Exod. vii. 23 that such sort of irregular and tumultuary vengeance was in use before the Law. Nor was this confined to the Jews; for we find



MT. MK.

21. 12. Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἀνθρώπος 9  
[τις] ἐργάτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε  
34 2 χρόνους ἱκανούς. Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργούς δοῦλον, 10  
35 3 ὥς ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δοῦσιν αὐτῷ. Οἱ δὲ γεωργοὶ δεί-  
36 4 ραντες αὐτὸν ἐξαπέστειλαν κενόν. Καὶ προσέθετο πέμπαι ἕτερον δοῦ- 11  
λον· οἱ δὲ κακῆϊνον, δείραντες καὶ ἀτιμάσαντες, ἐξαπέστειλαν κενόν.  
6 Καὶ προσέθετο πέμπαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέ- 12  
37 6 βαλον. Ἐπεὶ δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμπω τὸν 13  
38 7 υἱὸν μου τὸν ἀγαπητόν· ἵσως τοῦτον ἰδόντες ἐντραπήσονται. Ἰδόντες 14  
δὲ αὐτὸν οἱ γεωργοὶ, διηκολίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτός ἐστιν  
ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, ὥς ἡμῶν γένηται ἡ κλη-  
39 8 ρονομία. Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. Τί 15  
40 9 οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει 16  
41 τοὺς γεωργούς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες  
42 10 δὲ εἶπον· Μὴ γένοιτο! Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε· Τί οὖν ἐστὶ 17  
τὸ γεγραμμένον τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκο-  
44 δομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; πῶς 18  
ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πύσῃ,  
45 12 λικμήσει αὐτόν. Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβα- 19  
λεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν·  
ἐγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.  
22. Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς 20  
15 13 δικαίους εἶναι· ὥς ἐπιλάβονται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν  
16 14 τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. Καὶ ἐπηρώτησαν αὐτόν, λέγον- 21  
τες· Ἀδίασκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις· καὶ οὐ λαμ-  
17 15 βάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. Ἐξε- 22  
στιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ; Κατανοήσας δὲ αὐτῶν τὴν 23  
18 πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειράζετε; ἐπιδείξατέ μοι δη- 24  
19 16 ράριον. Τίτος ἔχει εἰκόνα καὶ ἐπιγραφὴν; ἀποκριθέντες δὲ εἶπον·  
20 17 Καίσαρος. Ὁ δὲ εἶπεν αὐτοῖς· Ἀπόδοτε τὸν οὖν τὰ Καίσαρος Καίσαρι, 25  
21 καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ οὐκ ἔσχυσαν ἐπιλαβεῖσθαι αὐτοῦ ῥή- 26

allusions to it in Hom. II. γ. 56. and Thucyd. v. 60.

9. [Comp. Is. v. 1. Jer. ii. 21. xii. 10.]

11. προσέθετο πέμπαι.] This expression (as also that at xix. 11. προσέτις εἶπε) is an Hellenistic idiom formed on the Hebrew, and found in Gen. viii. 21; xviii. 29, & Job xix. 1.

13. ἵσως.] This is commonly rendered "it may be, or perhaps." But Pearce, Campb., and Schleus. object, that that sense can have no place in the Scriptures, since the Spirit of truth could be under no doubt. Hence they would render it surely, adducing examples of that sense from the LXX. and the Classical writers, and referring to several Notes of Critics. But the difficulty started is perhaps imaginary; for the term occurs in a parable; and may be supposed to be used per anthropotheism, and to keep up the verisimilitude of the story. If this be not admitted, we must, with Bornem., take the ἵσως for οἶμαι *sane*; which

he proves by references to Schaefer and Hermann.

14. [Comp. Ps. ii. 1. 8. Gen. xxxvii. 18. Matt. xxvi. 3. John xi. 53. Heb. i. 2.]

17. [See Ps. cxviii. 22. Is. viii. 14; xxviii. 16. 1 Pet. ii. 4. 7.]

18. [See Is. viii. 15. Zech. xii. 3.]

20. ἐγκαθέτους.] The word properly denotes one who is stationed in a lurking place, to watch another's motions; either for attacking him, or otherwise; and, in a metaphorical sense, denotes one set as a spy, whether of words or actions.

21. λαμβάνεις πρόσωπον.] A phrase formed on the Heb. לָקַח פָּנַי, and denoting "to show partiality to any one." It occurs frequently in the LXX.

23. κατανοήσας τὴν πανουργίαν.] Two MSS. have ἐπιγνοὺς τὴν πανουργίαν; plainly from emendation. But though the first expression is the more elegant, the second is less proper. The following



ματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ 22. 12.  
εἰσήγησαν.

- 27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν 23 18  
28 μὴ εἶναι, ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, Μωϋσῆς ἔγραψεν 24 19  
ἡμῖν· ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος  
ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ  
29 σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἐπὶ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος 25 20  
30 λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος· καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, 26 21  
31 καὶ οὗτος ἀπέθανεν ἄτεκνος· καὶ ὁ τρίτος ἔλαβεν αὐτὴν, ὥσάυτως  
32 δὲ καὶ οἱ ἑπτά· [καὶ] οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· ὕστερον 22  
33 δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει, τίτος αὐτῶν 27 23  
34 γίνεται γυνή; οἱ γὰρ ἐπὶ ἔσχον αὐτὴν γυναῖκα. Καὶ ἀποκριθεὶς 29 24  
εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγκαμί-  
35 σκονται· οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀνα- 30 25  
36 στάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐγκαμίσκονται· οὔτε γὰρ  
ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γὰρ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ,  
37 τῆς ἀναστάσεως υἱοὶ ὄντες. Ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς 31 26  
ἐμήνυσεν ἐπὶ τῆς Βάτου, ὡς λέγει Κύριον, τὸν Θεὸν Ἀβραάμ καὶ τὸν 32  
38 Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ 27  
39 ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. Ἀποκριθέντες δὲ τινες τῶν γραμ-  
40 ματέων εἶπον· Διδάσκαλε, καλῶς εἶπας. οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾶν  
αὐτὸν οὐδέν.  
41 Εἶπε δὲ πρὸς αὐτούς· Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι; 42 35  
42 καὶ αὐτὸς Δαυὶδ λέγει ἐν βιβλῷ Ψαλμῶν· Εἶπεν ὁ Κύριος τῷ 43 36

examples may suffice. Xenoph. Anab. vii. 5. 11. δὲ γνώεις τοῦ Ἡ. τὴν πανουργίαν. Joseph. Ant. x. 12. 6. συνιδὼν τὴν κακουργίαν αὐτῶν.

27. οἱ ἀντιλέγοντες ἀνάστ. μὴ εἶναι.] On this idiom, by which verbs containing *denial* add *μὴ* to the Infinitive, see Matth. Gr. Gr. § 533. Obs. 3. To the examples adduced may be added another from Thucyd. iii. 41. ἀντέλεγε μὴ ἀποκτεῖναι.

28. [See Deut. xxv. 5.]

31. οὐ κατέλιπον — ἀπέθανον.] Ne mireris prothysteron; "Primaria enim sententia secundariæ præmissa est," ut v. 23. et Joan xv. 6. (Bornemann.) Many MSS. and some Edd. have not the *καὶ* before *οὐ*, which is cancelled by almost all the recent Editors — rashly, I think: for it seems to have been thrown out by the early Critics, to avoid the too frequent repetition of the word.

35. οἱ καταξιωθέντες — τυχεῖν.] Of this turn of expression examples are adduced by Wets., to which I would add a very apposite one from Aeschyl. Prom. 239. θεῶν δ' ἐν οἴκῳ προθέμενος, τοῦτου τυχεῖν οὐκ ἤξιωθ' αὐτός. where ἀξίω is for καταξίω, as in Pind. Nem. x. 73. where the Schol. explains ἀξίωθ' by καταξίωθ'.

36. οὐτε γὰρ — δύνανται.] By this our Lord meant to impugn the Pagan notion of a *metempsychosis*. I would compare Artemid. iii. 13. ἀθάνατοι οἱ ἀποθνήσκοντες, καὶ μηκέτι τεθνῆσκοντες. See I John iii. 2.

-ισάγγελοι.] The Commentators are agreed

that since *ισάγγελος* is formed after the model of *ισόθεος*, it should be rendered, *not equal to the angels*, but *like unto the angels*; (viz. in respect of immortality and the nature of their bodies), as in Matt. xxii. 30. ὡς ἄγγελοι. The word *ισάγγελος* is rare; but one example is adduced by Bulkley from Hierocles: σέβειν ὁ λόγος παραινέει τοὺς ἰσοδαίμονας καὶ ἰσαγγέλους. See also Œcumen. on Acts, p. 74. The angels are called *sons of God* on account of their participation in Divine felicity and glory, as *υἱοὶ τῆς ἀνάστ.* denotes those who are partakers in the resurrection and the future life. On which sense of *υἱός*, see Note on Matt. viii. 12; xi. 19, and an example of the phrase from a Rabbinical writer in Schoettg. on I Cor. xv. 42.

37. [See Exod. iii. 6. Acts vii. 32. Heb. xi. 16.]

38. πάντες γὰρ αὐτῷ ζῶσιν.] On the sense of these words Commentators are divided in opinion. Some (as Beza, Wets., and Dodd.) regard them as giving the consequence of our Lord's argument; in the sense, that "all, however dead to us, are still living, as regards God, to whom things future are as present." Others, as Kypke and Campb., consider the *γὰρ* as not *causal* but *illative*, and confirmatory of the proposition; q. d. "He is not a God of the dead, but of the living, for all (who are alive) live unto him; since death does not terminate our connection with Him, inasmuch as He can recall us to life, and make that life immortal." See some interesting passages, illustrative of this sentiment, cited and referred to in Recens. Synop.



MT. MK.

22. 12. Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς 43  
 44 37 ἑχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Δαυὶδ οὖν 44  
 45 38 Κύριον αὐτὸν καλεῖ· καὶ πῶς υἱὸς αὐτοῦ ἐστιν; Ἀκούοντας δὲ 45  
 παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ· Προσέχετε ἀπὸ τῶν 46  
 23. γραμματέων τῶν θελούντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπα-  
 6 39 σμούς ἐν ταῖς ἄγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ  
 14 40 πρωτοκλισίας ἐν τοῖς δείπνοις· οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, 47  
 καὶ προσάσει μακρὰ προσεύχονται. οὗτοι λήψονται περισσότερον  
 κρίμα.  
 41 XXI. ἈΝΑΒΑΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν 1  
 42 εἰς τὸ γαζοφυλάκιον πλουσίους· εἶδε δὲ καὶ τινα χήραν πενιχράν 2  
 43 βάλλουσαν ἐκεῖ δύο λεπτά, καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα 3  
 44 ἡ πτωχὴ αὕτη πλεον πάντων ἔβαλεν· ἅπαντες γὰρ οὗτοι ἐκ τοῦ 4  
 περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ  
 24. 13. ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.  
 1 1 ΚΑΙ τινων λεγοντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθή- 5  
 2 2 μασι κεκόσμηται, εἶπε· Ταῦτα [ἃ] θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς 6  
 3 οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. Ἐπηρεώτησαν 7  
 4 δὲ αὐτὸν, λέγοντες· Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ  
 σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;  
 4 5 Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ 8  
 5 6 τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ ὁ καιρὸς ἤγγικε. μὴ  
 6 7 οὖν πορευθῆτε ὀπίσω αὐτῶν. Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκατα- 9  
 στασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ  
 7 8 εὐθὺς τὸ τέλος. Τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, 10  
 καὶ βασιλεία ἐπὶ βασιλείαν· σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ 11  
 καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала ἔσται.

43. [See Ps. cx. 1. Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. x. 13.]

46. [See supra xi. 43.]

47. [Comp. 2 Tim. iii. 6. Tit. i. 11.]

XXI. 5. ἀναθήμασι.] Ἀνάθημα signifies, 1. any thing laid up or apart; 2. any thing separated, dedicated, consecrated to God. These ἀναθήματα were usually displayed conspicuously in the temple either by being hung up, or otherwise serving to adorn it. These the devotees used to bring thither, not only in the hope of future blessings from heaven, but from their gratitude for past benefits. The offerings varied according to the taste, intention, or the ability of the giver; consisting of crowns, golden or silver vases, pictures, arms, &c.

6. ταῦτα.] Sub. κατὰ, "as for these things;" or suppose, with Bornem., an accusative absolute; though the parallel passages strongly countenance the opinion of Rinck. Lucubr. Crit. p. 334, that τὰ is to be cancelled on the authority of several MSS. and Versions, and a mark of interrogation placed after θεωρεῖτε.

—ἐλεύσονται ἡμέραι, &c.] See supra xix. 44. 1 Kings ix. 7, 8. Micah iii. 12. Wets. appositely compares Hom. Il. δ. 164. ἔσται ἡμῶν, ὅταν τοῖ' δαῶλῃ Ἰλῖος ἱμῶ.

9. ἀκαταστασίας.] Ἀκαταστασία denotes that unsettled state, which arises from sedition and faction; wherein the laws cease to have any force and things are carried on by force and violence. The word is only found in the later Greek writers and in the LXX.

—μὴ πτοηθῆ.] Bornem. compares a passage of Plutarch. Moral. π. 451, where πτοῖαι and φόβοι are combined. He also adduces a learned remark of Wyttenb., that πτοῖα properly denotes percussione animi subitam, et instans perturbationem; and then comes to mean, "permanentem a subita percussione profectam perturbationem, sive cum cupiditate sive timore conjunctam." A very accurate representation. Yet how, it may be asked, comes the word to mean percussione. I answer, πτοῖω must not, with Lennep, be supposed derived from πίπτω and πτώω. But πτοῖω comes from πτόω, which is cognate with πτώω; and both are onomatop. simply signifying, and the same word with, our verb to puff. Now a puff of wind implies a percussione of the air: and πτοῖα came, by a usual figure, to denote percussione simply; and, by use, percussione of the mind.

10. σημεῖα ἀπ' οὐρανοῦ] objects of terror, terrific prodigies. The meaning is plain from what follows, σημεῖα ἀπ' οὐρανοῦ, where by σημ. are denoted aerial phenomena.



MT. MK.

- 12 *Πρὸ δὲ τούτων* \* πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ 24. 13.  
*διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βα-* 9 9  
13 *σιλεῖς καὶ ἡγεμόνας, ἐνεκεν τοῦ ὀνόματός μου· ἀποβήσεται δὲ ὑμῖν εἰς*  
14 *μαρτύριον. Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελεῖν ἀπολο-* 11  
15 *γηθῆναι. ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται*  
16 *ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. Παραδοθή-* 19  
*σεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων· καὶ*  
17 *θανατώσουσιν ἑξ ὑμῶν· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ*  
18 *ὄνομά μου· καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. Ἐν τῇ*  
19 *ὑπομονῇ ὑμῶν † κτήσασθε τὰς ψυχὰς ὑμῶν. Ὅταν δὲ ἴδῃτε κυκλου-* 13 14  
20 *μένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ* 15  
21 *ἐρήμωσις αὐτῆς. Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ* 16  
*οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν* 18 38  
22 *εἰς αὐτήν. ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ † πληρωθῆναι πάν-*  
23 *τα τὰ γεγραμμένα. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα-* 19 17  
*ζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς*  
24 *γῆς, καὶ ὀργὴ [ἐν] τῷ λαῷ τούτῳ. Καὶ πεσοῦνται στόματι μαχαί-*  
*ρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται*  
25 *παυνομένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. Καὶ ἔσται* 29 24

12. πάντων.] This, for the common reading *ἀπάντων*, is received, from very many MSS. by almost all Editors. On the present passage compare John xvi. 2. Rev. ii. 10. Acts iv. 3. v. 18. xii. 4.

13. *εἰς μαρτύριον.*] Sub. *αὐτοῖς*, (which is expressed in the parallel passage of Mark.) the sense being "that they shall not be able to say at the judgment, We never heard of these things."

14. [Comp. Matt. x. 19. supra xii. 12.]

15. [Comp. Exod. iv. 12. Is. liv. 17. Acts vi. 10.]

—*στόμα καὶ σοφίαν.*] This, by a mixture of metonymy and hendiadys, is used for the faculty of speaking wisely and ably. It is not a mere Hebraism, since *στόμα* is sometimes, though rarely, used in the Greek Classical writers, as *os* in the Latin. See Dr. South's Serm. on this text vol. v. 433.

18. [See Matt. x. 30. 1 Sam. xiv. 45. 2 Sam. i. 11. 1 Kings i. 5.]

19. *ἐν τῇ ὑπομονῇ—ἑμῶν.*] The sense is, "by your persevering endurance ye will preserve your lives." For the Imperative, say the Commentators, has the force of a Future. See Glass. Phil. Sac. p. 286, who adduces several examples of this idiom, proceeding, he thinks, from the Prophets. But the passages cited are of a different nature; so that we may rather suppose the true reading here is *κτῆσασθε*; which is found in several of the best MSS., and no doubt will be found in more if carefully examined. For the difference is so small as to often escape the eye. Hence the terminations are perpetually confounded. As all the best ancient Versions, too, use the *future*, there is little doubt, considering how *literal* those Versions are, that the Translators had *κτῆσασθε* in their copies, which is also in several of the early Fathers.

22. *πληρωθῆναι.*] Very many MSS. have *πλη-*  
2 D\*

*σθῆναι*, which is received by several Editors. On this passage compare Dan. ix. 26, 27. Zech. xi. 1.

23. *ἀνάγκη.*] This, like the Hebr. *רָצָה*, is put for *θλίψις*, which is found in the parallel passage of Matth. This sense of the word occurs not only in the Sept., but also in the best Classical writers.

—*ἐν τῷ λαῷ τ.*] The *ἐν* is omitted in most MSS. and is cancelled by the recent Editors. But the common reading admits of a good sense; which is well expressed by Lord Bacon, Essays, vol. i. p. 347.

24. *στόματι μαχ.*] *Στόμα μαχ.* is thought to be a Hebraism for *רָצָה פֶּה*, as in Deut. xx. 13. Yet Wets. and Elsn. adduce some examples from the Classical writers, to which may be added Theophyl. Simoc. p. 129. A. [Comp. Rom. xi. 25.]

—*παυνομένη.*] Some take this to mean "occupied," and (consequently) *profaned*. So Apoc. xi. 2. 1 Macc. iii. 52. *τὰ ἁγία σου καταπεπάτηται καὶ βεβήλωται*. And sometimes in the Classical writers. Others explain, "shall be ignominiously treated." So Cic. ad Attic. viii. 11. cited by Wets. *Conculcari miseram Italiam videbis proxima æstate, et quati utriusque vi*. To which I add Æschyl. Eum. 110. *καὶ πάντα ταῦτα λὰξ ὁρῶ πατοίμενα*, and Choeph. 639. The significations merge into each other.

—*ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.*] Commentators are not agreed on the sense of these words. Some take it to be, "the times when the Gentiles shall be visited for their sins." See Jer. xxvii. 7. Ezek. xxi. 25; xxii. 3 & 4; xxx. 3. But that would be supposing the words to be quite *enigmatical*. It is *better*, with the ancient and earlier modern Commentators, to interpret, "the time when the number of Gentiles to be called to God shall be complete." That, however, may be thought to be negatived by Rom. xi. 12. seqq. So that some of the best Commentators, from



MT. MK.

- 24 13. σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν  
ἐν ἀπορίᾳ, ἡχούσης θαλάσσης καὶ σάλου· ἀποφυχόντων ἀνθρώπων ἀπὸ 26  
25 φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις  
20 26 τῶν οὐρανῶν σαλευθήσονται. καὶ τότε ὕφονται τὸν Πῶν τοῦ ἀνθρώ- 27  
που ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμειος καὶ δόξης πολλῆς.  
Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύνετε καὶ ἐπάρατε τὰς κεφαλὰς 28  
ὑμῶν· διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

Lightf., Whitby, and Newton downwards, are, with reason, of opinion, that the words refer to a period when the Jews shall be restored; i. e. when the times of the four great kingdoms, predicted by Daniel, shall have expired, and the fifth, or *kingdom of Christ*, shall be set up in their place; when the scattered sheep of Israel shall be again collected, and become one fold under one shepherd, as citizens of the New Jerusalem. However, after all, the simplest and best representation of the sense may be that offered by Bp. Pearce, who paraphrases it, "until those Gentiles have done all which God has decreed that they should do." Thus the words will have reference to the *primary* import of our Lord's prophecy, and probably were meant to be *confined* to that. See Note on Matt. xxiv. 29.

25. On this verse compare 2 Pet. iii. 10. 12. Is. xiii. 10. Ezek. xxxii. 7. Joel ii. 10. Rev. vi. 12. —ἐν ἀπορίᾳ.] Not "with perplexity," but "amidst perplexity." Συνοχή, like the Latin *angustia*, denotes such *anxiety*, as holds the mind, as it were, enchained. See Gray's Ode to Adversity, sub. init. So 2 Cor. ii. 4. θλίψις καὶ σ. καρδίας. Hence it is often associated with nouns denoting distress. So Job xxx. 3. συνοχήν καὶ ταλαιπωρίαν. And see Artemid. in Rec. Syn. Ἀπορία denotes *inopia consilii*, the not knowing what to do. Σάλος denotes the *tossing* of the sea, and figuratively *civil commotion*. See Soph. Œd. Tyr. v. 22. seqq. The reading ἡχούσης θαλάσσης, received by Griesb., 3d Edit., is a mere emendation of the ancient Critics, proceeding on a misunderstanding of the passage. See Matthæi and Scholz.

—ἡχούσης θαλάσσης καὶ σάλου.] These words are, in the present context, not without their difficulty; which has occasioned both variety of reading and diversity of interpretation. To advert first to the *former*, several ancient MSS., and the Syr., Pers., Arab., Vulg., Italic, and Slav. Versions have ἡχούσης θαλ., which is approved by Bengel and Kuin., and edited by Griesb. (in his *third* Edition) and Lachm. But without any good reason; for the sense thus arising is very harsh and frigid, and would ill comport with the other imagery of this sublime description. The reading in question seems to have arisen from the *ancient Critics*, who stumbled at the intermixture of circumstances denoting *physical* with those of *moral* agitation. Such, however, is frequent in the O. T., and by no means rare in the N. T., especially in the Apocalypse; nay, it is found in the Classical writers, for example, Æschylus. Yet it is not necessary, nor will it be *proper* here, to take the words in *sensu physico*. They may, and ought to be taken in a metaphorical sense, as belonging to the same description as that at Matt. xxiv. 29. and Mark xiii. 24. 25. At σάλου supply ἡχούσης, taken from ἡχούσης preceding; or there may be a sort of Hendiadys. It is well remarked by Grot.,

that in the Prophetical books "*Mare significat statum mundi variis casibus turbidum; Sonus, excitatos inde tumultus.*" By the σάλου ἡχ. or *κινουμένου* are, as Kypke rightly notices, designated ἀκαταστασίαι et turbulentæ harum commotiones et tumultus. There seems, too, an allusion to Psalm lxxv. 7., where it is given as an attribute of God, that he "stilleth the raging of the sea, and the noise of its waves, and the tumult of the people;" in which passage Aquila well renders, καταστέλλον ἡχον θαλάσσης, θόρυβον κυμάτων αὐτῆς. For (as Pisc. rightly observes) what is there meant by *strepitus maris* is explained by the following *premitus nationum*. Nor is this without example in the *Classical* writers. Thus Soph. Œd. Tyr. 23. πόλις γὰρ Ἡδὴ σαλεύει· κἀνακούφισαι κἀρα Βυθῶν ἐτ' οὐχ οἷα τε φοινίου σάλου. And Plut. Fab. Max. 37. ἡγεμονίαν πολλῶν σάλῳ σεισθεῖσαν ὥρθωσε πάλιν. See also Romul. 24. Theophyl. Simoc. p. 72 & 749. and comp. Pind. Pyth. iv. 484.

The words at v. 26. αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται have the same sense as at Matt. xxiv. 29. (where see Note). In fact, the present passage, Matt. xxiv. 29. and Mark xiii. 24. 25. are of the very same nature, and relate to the very same events; i. e. *primarily*, to the destruction of *Jerusalem* and the Jewish state; but *secondarily*, to the destruction of the *world*. Moreover, the imagery (though the Commentators have omitted to notice it) is evidently formed upon Is. xiii. 10 & 13. (which treats of the destruction of Babylon) where Bp. Lowth remarks, "that, when the Hebrews intend to express *happiness, prosperity*, the instauration and advancement of states, kingdoms, and potentates, they make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars; which they describe as shining with increased splendour, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented seven-fold (see Is. xxx. 26.); new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images: the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes, and the heavens tremble; and all things seem tending to their original chaos. See Joel ii. 10. iii. 15, 16. Amos viii. 9." See also Sir Isaac Newton on Is. xiii. 13. (in D'Oyly and Mant) and compare Ps. lix. 2. Sept.

26. φόβου καὶ προσδοκίας.] There is a Hendiadys, for "a fearful expectation;" or καὶ may be *exegetical*, for *even*. Ἀποφυχόντων is by many Commentators explained of *death*; but it seems only to mean (like *ἐκθνήσκειν*) to *die away* with fear. Προσδοκία is often used of such an expectation as is associated with fear. So Thucyd. says, διὰ τοῦ φόβου.

28. ἀνακύνετε.] Ἀνακύνειν is intransitive, and



	MT.	MK.
29 Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα.	24.	13.
30 ὅταν προβάλλωσιν ἥδη, βλέποντες ἅψ' ἐαυτῶν γινώσκετε ὅτι ἥδη ἐγγύς	32	28
31 τὸ θέρος ἐστίν. οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε	33	29
32 ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ	34	30
33 παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἃν πάντα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ	35	31
34 παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. Προσέχετε δε ἐαν- τοῖς, μὴ ποτε † βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραυγῇ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς· καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκεί- νη. ὡς παρὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρό- σωπον πάσης τῆς γῆς. Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ, δεόμενοι ἵνα καταξιώθῃτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἐμπροσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου.		
37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος 38 ἠΰλλετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. Καὶ πᾶς ὁ λαὸς ὠρθρίζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.	26.	14.
1 XXII. ἮΤΙΤΙΖΕ δὲ ἡ ἐορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα· καὶ	2	1
2 ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφο- βοῦντο γὰρ τὸν λαόν.	4	
3 Εἰσῆλθε δὲ [ὁ] Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, 4 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλησε τοῖς ἀρ- 5 χιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτόν παραδῶ αὐτοῖς. Καὶ	14	10
	15	11

denotes to *raise up the body*, as opposed to συ-  
κίπτειν in Luke xiii. 11. Wets. compares Joseph.  
Bell. Jud. vi. 8. 5. ἐλὶγον ἐκκύψαντες ἐκ τοῦ δένους.  
See Rom. viii. 23.

30. ὅταν προβ.] Supply καρπὸν, or φύλλα. Grot.  
cites from Dioscorid. προσβάλλειν ἄνθος. So the  
Hebr. פרוץ is used of the budding and shooting  
forth of trees.

33. [Comp. Ps. cii. 26, 27. Is. li. 6. Heb. i. 11.  
2 Pet. iii. 7. 10.]

34. [Comp. Rom. xiii. 13. 1 Thess. v. 6. 1 Pet.  
iv. 7.]

34. κραυγῇ καὶ μέθῃ.] The latter term denotes  
the drunkenness itself, and the former the head-  
ache and stupid feeling which supervenes, and  
indisposes the mind for all serious reflection.  
βαρυνθῶσιν. Very many MSS. and early Edd.  
have βαρυνθῶσιν, which is adopted by Wets.,  
Matth., and others down to Scholz. But I sus-  
pect that the η arose from a confusion with υν,  
the abbreviations being very similar. It is a great  
confirmation of the common reading, that the  
Sept. translators very often used βαρυνθῶσιν; nev-  
er, I believe, βαρυνθῶσιν. They have indeed the  
very phrase ἐβαρυνθῆ ἡ καρδία at Exod. viii. 15. ix.  
7 & 31. x. 1, and at Sapient. Sol. ix. 15, what is  
here to the purpose, φθαρτὸν γὰρ σῶμα βαρύνει ψυ-  
χὴν. So Horace Sat. II. ii. 79. Quin corpus onus-  
tum Hesternis vitis animinum quoque praegravat  
una. Atque affligit humo divinae particulam aure.

35. ὡς παρὶς γὰρ ἐπελ.] i. e. shall come on unex-  
pectedly. Παρὶς and ἀπρόσμενον are frequent im-  
ages expressive of calamity (as the Heb. פתא in  
Ps. lvii. 6. and 1 Macc. i. 35. v. 4.) especially  
such as is sudden and unexpected (as here and in  
Rom. xi. 9.), by which men are taken (like a beast  
in a trap) before they are aware. Καθημένους.  
The word here denotes merely *existing*. There

is a reference to Jer. xxv. 29. [Comp. 1 Thess.  
v. 2. 2 Pet. iii. 10. Rev. iii. 3. & xvi. 15.]

36. σταθῆναι.] This may be used, as in Luke  
xix. 8., of being *introduced to*, as a mark of honour  
and acceptance; or, as it is a judicial term, it  
may denote to be absolved or acquitted. [Comp.  
supra xii. 40. xviii. 1. 1 Thess. v. 6.]

37. [Comp. John viii. 1, 2.]

38. ὠρθρίζε πρὸς α.] ὠρθρίζειν denotes properly to  
rise early; 2ndly, to go about any business early;  
3dly, and when followed by a preposition denot-  
ing motion towards, it denotes to go or resort to  
any place or person. In which sense it occurs  
here, and occasionally in the Sept.

XXII. 2. [Comp. Ps. ii. 2. John xi. 47. Acts  
iv. 27.]

3. εἰσῆλθε δὲ ὁ Σ.] The best Commentators are  
agreed that this does not imply a *physical* entry  
of Satan into Judas; but it is to be understood of  
mental influence and instigation. As those who  
obey the divine motions are said to *receive* the  
Spirit as a divine guest; so Satan is said to *enter*  
*into* those who consent unto criminal suggestions.  
See John xiii. 2. Acts v. 3. Ephes. ii. 2. Consult  
the Notes on Matth. iii. 16. iv. 1. Luke ii. 27.  
This view does not at all negative the personality  
of Satan; since that is *implied*.

The Article before Σατ. is omitted in many  
MSS. and early Edd., and is cancelled by Griesb.,  
Vat., Tittm. and Scholz; but perhaps without  
reason; for though the word, as partaking of the  
nature both of a *proper name*, and an *appellative*,  
may either admit, or reject it; yet as here three-  
fourths of the MSS. have it, and as it is *almost*  
*always* found in the N. T. with Σατ., except in  
the *vocative* case, it is best to retain it here.

4. στρατηγοῖς] scil. τοῦ ἱεροῦ. On the meaning



MT. MK.

26. 14. ἐξήρσαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. Καὶ ἐξωμολόγησε· 6  
 16 καὶ ἔξῃται εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.  
 17 19 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· καὶ 7  
 18 13 ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν· Πορευθέντες ἐτοιμάσατε ἡμῖν 8  
 τὸ πάσχα, ἵνα φάγωμεν. Οἱ δὲ εἶπον αὐτῷ· Ποῦ θέλεις ἐτοιμάσω- 9  
 μεν; Ὁ δὲ εἶπεν αὐτοῖς· Ἴδου, ἐκτελούντων ἡμῶν εἰς τὴν πόλιν, 10  
 συναντήσῃ ἡμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε 11  
 14 αὐτῷ εἰς τὴν οἰκίαν, οὗ εἰσπορεύεται· καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς 11  
 οἰκίας· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ 12  
 15 πάσχα μετὰ τῶν μαθητῶν μου φάγω; Κακῆντος ἡμῖν δεῖξις † ἀνώγειν 12  
 19 μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. Ἀπελθόντες δὲ εὔρον, καθὼς εἶρη- 13  
 κεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

- Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐ- 14  
 τῷ, καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα 15  
 φαγεῖν μεθ' ἡμῶν πρὸ τοῦ με παθεῖν· Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι 16  
 οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.  
 Καὶ δεξιόμενος ποτήριον, ἐκχαριστήσας εἶπε· Λάβετε τοῦτο καὶ δια- 17  
 29 25 μερίσσετε ἑαυτοῖς· Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος 18  
 26 22 τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. Καὶ λαβὼν ὕρτον 19  
 εἰκχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτό ἐστι τὸ σῶμά  
 μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιῆτε εἰς τὴν ἐμὴν ἀνάμνη-  
 27 23 σιν. Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ 20  
 28 24 ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμε-  
 23 20 νον. Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδότος με μετ' ἐμοῦ ἐπὶ τῆς τρα- 21  
 24 21πέξης. Καὶ ὁ μὲν Τίος τοῦ ἀνθρώπου πορεύεται, κατὰ τὸ ὠρισμένον· 22

of this expression Commentators vary in opinion. But I agree with Bp. Middleton, on Acts iv. 1. that the most probable view is that of Lightf., who has shewn from the Jewish writers, that in various parts of the Temple, bodies of Levites constantly mounted guard: and that the persons commanding these several parties were called *στρατηγοί*; but that, besides these, there was an officer, who had the supreme authority over all of them; and that this is he whom we may suppose is called, by way of eminence, *ὁ στρατηγὸς τοῦ ἱεροῦ* at Acts iv. 1.

6. *ἐξωμολόγησε*.] The word properly signifies to say the same thing with any one; and 2dly, as here, to agree with, assent to, what he proposes; a signification found also in the best writers.

— *ἄτερ ὄχλου*.] From the use of *ἄτερ* and such terms, certainly not employed in the common speech, and only found in the best writers, especially the Poets, Valcknaer thinks we may reasonably infer that Luke was conversant with the Classical authors.

11. *οἰκοδεσπότη τῆς οἰκίας*.] Bornem. compares *οἰκοφύλαξ δόμων*, *αἰπόλια αλύων*, *σὺβόσια σὺων*, *τὰ βουκόλια τῶν βοῶν* and other similar pleonasm.

15. *ἐπιθυμία ἐπεθύμησα*.] A Hebrew idiom, as in Gen. xxi. 30. *ἐπιθυμία γὰρ ἐπεθύμησας ἐπελθεῖν εἰς τὸν οἶκον τοῦ πατρὸς*. Blackwall, Winer, and Bornem., produce what they call similar phrases from the Greek writers; but which are not quite

similar. For in Hebrew this idiom has a strongly intensive force; but scarcely ever so in the Greek Classics. As to *ὁρμῶν θεῖν*, cited from Xenoph. by Bornem., it does not fall under this class.

16. *ἕως θανάτου* — *τοῦ Θεοῦ*.] The expression (which seems a Hebraism) imports, that our Lord would have no further society with them on earth. The thing to be completed was the work of human redemption by the sacrifice of Christ. Examples of a similar association of negatives are adduced by Bornem.

19. *τοῦτο ποιεῖτε, &c.*] Do this; namely, which I have done — break bread, &c. See Bornem., who also gives examples of passages where, as here, the pronoun *dem.* is to be referred *ad remotiora*, and where *ἐγὼ* is used for *ἐμεῖς*. Schoettg. cites various Rabbinical passages, which prove that the ancient Jewish Church in celebrating the Paschal feast, always had in view the sufferings of the Messiah. [Comp. 1 Cor. xi. 23, 24.]

24. *τοῦτο τὸ — ἐκχυνόμενον*] Bornem., after a minute discussion of the sense, lays it down as follows: "*Hoc poculum, quod vestram in salutem effunditur, signum est novi fœderis per sanguinem meum sancienti.*"

21. *ἡ χεὶρ — τραπέζης*.] An Oriental mode of saying "the person is at the table with me." [Comp. John xiii. 21.]

22. [Comp. John xiii. 18. Psal. xli. 9. Acts i. 16.]



23 πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. Καὶ αὐτοὶ ᾔρξαν- MT. MK  
το συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων 26. 14  
24 πρᾶσσειν. Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ 20. 10  
25 εἶναι μείζων. Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύου- 25 42  
26 σιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. Ὑμεῖς δὲ 26 43  
οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ  
27 ἡγούμενος, ὡς ὁ διακωνῶν. Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακο-  
νῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακο-  
28 νῶν. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς 19. 14.  
29 μου· καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλεῖ- 28  
30 αν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου·  
καὶ \* καθίσεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.  
31 Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδού, ὁ Σατανᾶς ἐξήγησάτο ὑμᾶς,  
32 τοῦ σιναῖσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σου, ἵνα μὴ ἐκλείπῃ  
ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας σιγήριζον τοὺς ἀδελφούς σου. 26.  
33 Ὁ δὲ εἶπεν αὐτῷ· Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ 33 29  
34 εἰς θάνατον πορεύεσθαι. Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φω- 34 30  
35 νήσῃ σήμερον ἀλεκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι με. Καὶ  
εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ  
36 ὑποδημάτων, μὴ τινὸς ὑστερήσατε; οἱ δὲ εἶπον· Οὐδενός. Εἶπεν  
οὖν αὐτοῖς· Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν·

24. *ἐγένετο δὲ καὶ φιλονεικία, &c.*] From the difference of circumstances, notwithstanding the identity of the thing itself, some Commentators maintain, that this represents an occurrence distinct from that recorded at Matt. xx. 20. and Mark x. 35. But (as Dodd. remarks) "we cannot suppose such a contention for superiority should have occurred immediately after so affecting a lesson of humility;" accordingly he and some other eminent Commentators are of opinion that this is the same circumstance with that mentioned by Matthew and Mark; but here brought in out of the regular order; of which Luke is less observant than the other Evangelists. However, as Matthew and Mark tell us that the contention took place in the way, before they came to Jerusalem, or even Jericho, *ἐγένετο* must be taken in a *pluperfect* sense, "there had been," viz. on the road to Jericho.

25. *εὐεργέται καλοῦνται.*] *Εὐεργέτης* was among the Greeks a title of honour, assigned to all who had deserved well of the monarch or state, defended its liberties, or increased its honour. See my note on Thucyd. i. 129. *καὶ αὐτοῖς εὐεργ.*

26. *οὐχ οὕτως.*] Sub. *ποιεῖτε*, or with Bornem. *ἵστατε*, or *λέγετε*. [Comp. supra ix. 48. 1 Pet. v. 3.] — ὁ μείζων.] From the antithetical word *νεώτερος*, this has been by some supposed to denote "one who is elder," like the Latin *major*. But from the parallel passage of Matthew it is plain that *νεώτερος* is rather to be accommodated to *μείζων* than vice versa; and Kypke has adduced many Classical authorities for *νεώτερος* in the sense of an inferior. He shows that the expressions employed throughout have reference to office, or station in the kingdom of Christ.

27. *τίς γὰρ, &c.* [Comp. John xlii. 14. Phil. ii. 7.]

28. *πειρασμοῖς*] "trials, afflictions."

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29. *διατίθεμαι ὑμῖν.*] The best Interpreters, ancient and modern, are of opinion that the sense of *διατίθω* here is *engage for*, or *promise*; but that just after it must have the further removed sense of *grant* or *bestow*. The former is found in the Sept., the latter sprang from the usual sense of *covenanting*, which implies something *granted*. [Comp. supra xii. 32. Matt. xxiv. 47.]

30. *καθίσεσθε.*] So for *καθίσθησθε*, many of the best MSS., and some early Edd.; which is received by Wets., Matth., Griesb., and others; and rightly, for, as Born. observes, the Future was more likely to be changed into the Subj. than the contrary. And that it is meant to be construed with *ἵνα* is probable from a similar construction at John xv. 8.

31. *ἐξηγήσατο ὑμᾶς*] *Ἐξαίτεσθαι* signifies to require any one to be delivered up to us, whether for good or for evil. See examples in Recens. Synop. The sense here is simply, "Satan desires to get you into his power;" a strongly figurative form of expression, used with allusion to the narrative of Job's temptation, recorded in Job. ii. 6.

— τοῦ σιναῖσαι.] *Σιναῖζαν*, from *σινλον*, a sieve, signifies to *sift*, or *winnow*; and as that implies agitation, commotion, and separation, so most Commentators think it denotes to *perturb*, *loosen*, *undermine*, and *overthrow* your fidelity. But the sense suggested by our common version is more apt,—namely, *sift* you, *scrutinize*, or try your fidelity, and constancy. [Comp. 1 Pet. v. 8.]

32. *ἐπιστρέψας*] neuter for reciprocal. The sense is, "Having recovered thyself [namely from that lapse, which will happen to thee] by a sincere repentance."

35. [Comp. Matt. x. 9. Mark vi. 8. supra ix. 3. x. 4.]

40



MT. MK.

26. 14. καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. λέγω γὰρ ὑμῖν, ὅτι ἐν τούτῳ τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ, 37 τό· Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. Οἱ δὲ εἶπον· Κύριε, ἰδοὺ μάχαιραι ὥδε δύο. ὁ δὲ εἶπεν 38 αὐτοῖς· Ἰκανόν ἐστι.
- 36 32 ΚΑΙ ἐξελθὼν ἐπορεύθη, κατὰ τὸ ἔθος, εἰς τὸ ὄρος τῶν Ἐλαιῶν· 39 ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. Γινόμενος δὲ ἐπὶ τοῦ 40 38 τόπου, εἶπεν αὐτοῖς· Προσέειχθε μὴ εἰσελθεῖν εἰς πειρασμόν. Καὶ 41 αὐτὸς ἀπεσπάρθη ἀπ' αὐτῶν ὥσεὶ λίθου βολήν· καὶ θεῖς τὰ γόνατα 36 προσήχετο, λέγων· Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τούτου 42 ἀπ' ἐμοῦ· — πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω. ὥφθη 43 δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. Καὶ γινόμενος ἐν 44 ἀγωνίᾳ ἐκτενέστερον προσήχετο. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσεὶ

36. πωλησάτω — μάχαιραν.] Some Commentators stumble at these words; not being able to reconcile them with our Lord's pacific admonitions elsewhere, and his own non-resistance when apprehended by the soldiers. Hence they resort either to novel conjectures, or new interpretations; alike unnecessary. — since (as Grot., Wets., and other eminent modern Commentators have seen) this and the preceding phrases contain nothing more than a prediction of *impending perils*; which are opposed to the *quiet and security* of former times. The Prophets (they observe) are accustomed to metaphorically signify perilous times by representing what men then commonly do, in order to guard against danger. So also Euthym. observes, that our Lord signifies that the time for combat is at hand — merely meaning that their enemies are close upon them.

The expression πωλησάτω τὸ ἱμ. is a proverbial form, by which a thing is counselled to be done *at any rate*. It is strange the Commentators should have adduced no examples of this mode of speaking. I have noted some from the purest Attic writers; e. gr. Thucyd. viii. 81. οὐδ', ἢν δέη, τελευτῶντα τὴν ἑαυτοῦ στρωμνὴν ἐξαργυρῶσαι. Xen. Anab. vii. 5, 5. καὶ προσδανεισάμενος, εἰ μὴγ' ἄλλως ἔδδρω, καὶ ἀποδόμενος τὰ σπαντὸν ἱμάτια.

37. [Comp. Is. liii. 12. Mark xv. 28.] Grot. paraphrases the verse thus: "After the many other evils endured by me, the last now remains, namely, that I should be brought to an ignominious death. And my lot will extend to you also; for the ignominy and hatred encountered by the master, will be visited on you his disciples." Τῶς ἔχει is synonymous with τελευτῶναι, and is used by the best Classical writers of the completion of predictions. Wets. and Kypke cite many examples, as Dionys. Ital. Ant. ix. 12. τέλος εἶχε τοῖς Τ. τὰ μαντεύματα.

38. ἰδοὺ μάχαιραι ὥδε δύο.] Render, "See here are *two* swords." How it happened that they had the swords, and for what purpose, has been variously accounted for. Euthym. thinks that they had taken them to sacrifice the Paschal lamb. Grot., more rationally, supposes that as the road from Galilee to Jerusalem was infested with robbers, many (and especially the Galileans) took swords. This is very probable; since Schoett. has shown that at that time, in Judæa, even the Priests were armed when on a journey.

— ἰκανόν ἔστι.] On the sense of this expres-

sion there is a difference of opinion. Some take ἰκανόν to mean, "sufficient for a symbol of hostility." But that would suppose the words almost enigmatical. Others think there is an *irony*; which, however, would be suitable neither to the period nor the season. The best Commentators, ancient and modern, are generally agreed, that ἰκανόν ἐστι is here used in a sense not unfrequent in that and similar expressions in all languages; and which is employed on occasions when we do not care to rectify a stupid misapprehension; but dismiss both the person and the thing with "It is very well:" "that will do." Of this idiom they adduce many examples, both from the Classical and the Rabbinical writers.

41. ἀπεσπάρθη.] Many Commentators render *proripuit se*. But the more eminent, both ancient and modern, are of opinion that no impetuosity is implied; observing, that both the Hebrews, Greeks, and Romans used many words which properly have a notion of violence with a considerable diminution, and sometimes an entire abandonment thereof. They render "he withdrew himself from them;" adducing several examples, the most apposite of which is 2 Macc. xii. 10. To which I add Thucyd. vii. 80. ἀπεσπάρθη, "separated, parted from." See Hemsterh. on Lucian i. 256. and Wakefield's Silv. Cr. v. 70.

— λίθου βολήν.] A rough mode of estimating distance, which originated in the simplicity of primitive times, and was afterwards retained in the common dialect, and even found its way into the best writers. Wets. adduces examples of the phrase, but not one to the purpose. The following may therefore be not unacceptable. Procop. p. 236, 17. διεσπάρθη γὰρ αὐτῷ ὅσον λίθου βολήν.

42. εἰ βούλει — ἀπ' ἐμοῦ.] There is thought by the Commentators to be here an ellipsis; and the most probable one is *παρενεγκεῖ*, on which Bornem. refers to Matth. Gr. § 617. p. 124, 8. But it should seem that this is rather an example of *Aposiopesis*. Such is a modest way of making a request. By *παρ.* is here meant, as Bornem. shews, *præterire sinere*. [Comp. John vi. 33.]

43, 44. These verses are rejected by some Critics. But as the external evidence for their omission is next to nothing, and the *internal* very slender and precarious; and as their omission is far easier to account for than their insertion, they may justly be regarded as genuine. [Comp. John xii. 27. Heb. v. 7.]



MT. MK.

- 45 θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς 26. 14.  
 προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὔρεν αὐτοὺς κοιμωμένους 40 37  
 46 ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀνασιάντες προσ- 41 39  
 εῦχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.  
 47 Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ἄγγελος, καὶ ὁ λεγόμενος Ἰούδας (εἰς 47 43  
 τῶν δώδεκα) προήρχετο αὐτοὺς, καὶ ἤγγισε τῷ Ἰησοῦ φιλεῖν αὐτόν. 48 45  
 48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν Τῖον τοῦ ἀνθρώπου 49 45  
 παραδίδως; Ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσόμενον, εἶπον αὐτῷ· Κύ- 50  
 50 ριε, εἰ πατάξομεν ἐν μαχαίρᾳ; Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν 51 47  
 51 δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. Ἀποκρι-  
 θὲς δὲ ὁ Ἰησοῦς εἶπεν· Ἐὰντε ἕως τούτου! καὶ ἀψάμενος τοῦ ὠτίου  
 52 αὐτοῦ ἰάσατο αὐτόν. Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' 55 48  
 αὐτὸν ἀρχιερεῖς καὶ σιρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους· Ὡς ἐπὶ  
 53 ληστὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων; καθ' ἡμέραν ὄντος  
 μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ'  
 αὕτη ὑμῶν ἐστὶν ἡ ὥρα· καὶ ἐξουσία τοῦ σκότους!

—ὥστε θρόμβοι αἵματος.] It has been by many supposed that our Lord's sweat was actually blood, or at least bloody; and examples of this phenomenon have been adduced. But the best Expositors, ancient and modern, are agreed that the sense is, "his sweat became like drops of blood." This, they think, the words themselves demand. Comp. Acts ix. 19. Theophylact and Photius Epist. 158. consider it as merely a proverbial mode of expression, by which it is said of those who labour, that they sweat drops of blood. But that view can by no means be admitted. Surely the very existence of the saying in the Greek, as well as in our own and other languages, at least attests the existence of bloody sweats, under excessive perturbation of mind or distress of body. See Lucan. Phars. ix. 809—14. cited in Rec. Syn., where, among other expressions, we have *sudor rubet*. So that, after all, those who understand it of a *sanguineous appearance in the sweat*, may be right; for the numerous authorities adduced or referred to in Rec. Syn., prove that sanguineous sweats sometimes have been known to attend extreme agony of mind. And this view is strongly supported by the following citation from a medical writer, *Blainville*, for which I am indebted to the British Critic for 1831. P. i. "On l'a trouvée (la sueur) colorée en rouge dans une affection qui a reçu le nom de *Depéresse*, maladie dans laquelle il n'y a pas une véritable transpiration, mais qui constitue bien plutôt une *hémorragie* par exhalation, comme celle que l'on observe à la surface de membrane putréfactive. Cette transpiration a lieu dans les cas, où par suite d'une frayeur subite, ou d'une vive émotion, il se fait congestion." Other examples of this phenomenon may be seen in *Sagittarii Hist. Passionis*, Bartholin de Cruce, and other writers cited by *Günther* in his elaborate *Commentatio de J. Christi morte*.

45. κοιμωμένους ἀπὸ τῆς λύπης.] The force of the expression may best be understood by considering, that extreme grief has a stupefying tendency, and tends to induce a sort of heavy, though unrefreshing sleep; an effect which is alluded to in

various passages of the Classical writers cited by Wets.

48. [Comp. John xviii. 3.]

49. εἰ πατάξομεν.] *El* has the sense *num*, as in Mark viii. 23. where see Note. Ἐν is said by the Commentators to be here put for *σὺν*. But no good writers use *σὺν* in the sense of the *instrumental cause*; whereas *ἐν* is sometimes found in that sense, though in the writers of the N. T. it, no doubt, proceeded from Hebraism.

50. [Comp. John xviii. 10.]

51. *ἐὰντε ἕως τούτου*.] The Commentators are not agreed on the sense of these words; which are, from brevity, obscure, and admit of two different interpretations, according as they are supposed to be addressed to the *multitude* or to the *disciples*. Agreeably to the former view, the sense is, "leave me free till I shall have healed the wounded man." That, however, requires many harsh ellipses, and yields a sense liable to much objection. According to the latter, the sense is (by an ellipse of *αὐτοῦς* after *ἐὰντε*), "let them do what they please—desist." Others interpret otherwise. But the ellipse of *αὐτοῦς* is harsh, as is also that at *ἕως τούτου*. The true ellipse after *ἐὰντε* is τὸ πρᾶγμα. So Matt. xxvii. 49. *ἄφες*, "let alone." There is also a *constructio prægna*, as in Thucyd. i. 71. *μέχρι τούτου* ὥρισθω ὑμῖν ἡ βραδύτης. The sense, then (as Wets., Ros., Kuin., and Schleusn. explain) is: "let the matter alone [after its having proceeded] thus far! Enough of this."

52. ὥς ἐπὶ ληστὴν.] The construction is: *ἐξελ. μετὰ μαχαίρων καὶ ξύλων ἐπ' ἐμέ, ὥς ἐπὶ ληστὴν*; The *ἐπὶ* signifies *against*, for *apprehension*; as in Joseph. Antiq. xiv. 11, 6. *ἐξελθεῖν ἐπὶ Μάλιχον πειθεῖν μετὰ ξιφιδίων*. At the parallel passages of Matt. xxvii. 55, and Mark xiv. 48. there is added, to determine the sense, *σλλαβεῖν με*, which is indeed here found, in some MSS. But, as the above passage of Josephus proves, they are not absolutely necessary to the sense.

53. ἀλλ' αὖτη—σκότους.] There is here again a certain obscurity, arising from the sense being, from intensity of feeling, but imperfectly developed. Some take the words to mean, "This is



MT. MK.

26. 14. ΣΤΑΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν 54  
 57 53 οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. Ἀψάντων 55  
 58 54 δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέ-  
 69 66 τρος ἐν μέσῳ αὐτῶν. Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς 56  
 70 67 τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν. Ὁ δὲ 57  
 71 68 ἠρνήσατο αὐτὸν, λέγων· Γύναι, οὐκ οἶδα αὐτόν. Καὶ μετὰ βραχὺ 58  
 72 60 ἕτερος ἰδὼν αὐτὸν ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν·  
 73 70 Ἄνθρωπε, οὐκ εἰμί. Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διῴσχυ- 59  
 74 71 ῖζετο, λέγων· Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ  
 72 72 Γαλιλαϊὸς ἐστίν. Εἶπε δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. 60  
 73 72 Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν [ὁ] ἀλέκτωρ. Καὶ 61  
 75 73 στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ  
 λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι,  
 ἀπαρνήσῃ με τρίς. Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς. 62  
 67 56 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες· 63  
 καὶ περικαλύψαντες αὐτὸν, ἔντυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων 64  
 68 αὐτόν, λέγοντες· Προφήτευσον, τίς ἐστίν ὁ παῖσας σε; καὶ ἕτερα 65  
 27. 15. πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.  
 1 1 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς 66  
 τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέδριον αὐτῶν, λέγον- 67  
 τες· Εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν. Εἶπε δὲ αὐτοῖς· Ἐὰν ἡμῖν  
 εἴπω, οὐ μὴ πιστεῦσητε· ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ μοι, 68

the time most opportune for your purpose; this is the hour fit for deeds of darkness." An interpretation confirmed by several passages adduced from the Latin Classics. Others explain, "This is the time destined and permitted by God, and this is the power of iniquity," i. e. iniquity has obtained this power; *αὕτη ἐστὶ* being supplied before *ἐξουσία*. The latter is greatly preferable; and the interpretation, as far as concerns the first clause, is confirmed and illustrated by Matt. xxvi. 45 and 56. The sense of the second clause, however, has not been well discerned. It should seem that *ἐξουσία τοῦ σκότους* is, as it were, a personification of the Prince of darkness, the Devil (Eph. ii. 2.) And so Ephes. vi. 12. *πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους*. See also Col. i. 13. Indeed *ἐξουσία* is often used for *Ἀρχων*, as supra xii. 11. Rom. xiii. 1. 1 Cor. xv. 24. Eph. i. 21. iii. 10. Col. i. 16. ii. 10. Thus the complete sense is, "This is the time when the power to destroy me is granted you by the Providence of God; and in which the Power, or Prince, of darkness is permitted to exercise his rage against me." There is an ellipsis of *αὕτη ἐστὶ*, to be supplied from the preceding clause.

54. [Comp. John xviii. 12, 24.]

56. *ἀτενίσασα αὐτῷ*. Ἀτενίζειν signifies "to fix oneself intently;" and, with *ὁμμασι* or *ὀφθαλμοῖς*, to fix one's view intently. But the words *ὁμμασι*, or *ὀφθαλμοῖς*, are almost always left to be understood; and the object of view is expressed either by an Accus. with *εἰς* (as in Acts i. 10. iii. 4.), or with a Dat. without a preposition, as here and in Luke iv. 20.

58. [ἕτερος.] Matthew says ἄλλη, another maid-servant. But this discrepancy may be removed

on the principle suggested by Wets., who observes, that *ἕτερος* may be used with reference to *ἀνθρωπος* being understood, which is sometimes applied to a woman. Examples of this ellipsis are frequent. Thus Pausan. ii. 21. speaking of two women, *τοὺτους δὲ φασιν*; and Soph. Elect. 980. *τῷδε τῷ κασιγνήτῳ*.

— *ἄνθρωπε*.] This, like the Latin *homo*, and our *man*, is a term of expostulation.

59. *διῴσχυρίζετο* "strongly affirmed," as Acts xii. 5, and in passages of Lysias, Ælian, Lucian, and Joseph. cited by the Commentators.

61. [Comp. John xiii. 38. xviii. 27.]

66. *τὸ πρῶτον τοῦ λαοῦ*.] Luke alone in this passage and Acts xxii. 5. gives this name to the Sanhedrim. At Acts v. 21. he calls it *ἡ γερουσία*.

67. *εἰ σὺ — εἰπέ ἡμῖν*.] These words admit of being rendered in three different ways. 1. "Art thou the Christ? tell us." So our Common Version. 2. "If thou be the Christ, tell us [so]." This is adopted by the Pesch. Syr. and Campb. 3. "Tell us whether thou be the Christ [or not]." The 1st mode has far less to recommend it than the 2d and 3d, of which the latter seems, on account of its greater suitability to the occasion and the context (especially the words of the answer) to be entitled to the preference.

68. *ἐὰν δὲ καὶ ἐρωτήσω*.] The Translators and Expositors are here much at fault. So little satisfactory is the ordinary sense of *ἐρωτ.*, that Heinsius would here assign that of *supplicate*. But that signification is ill founded, and the sense arising would here be very objectionable; being, indeed, at variance with the words following *ὅτι μὴ ἀποκριθῇτε μοι*, by which *interrogation* of some kind is certainly adverted to. As to what Heins. urges,



- 69 ἢ ἀπολύσῃτε. Ἀπὸ τοῦ νῦν ἔστιαι ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος 27. 15.  
 70 ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. Εἶπον δὲ πάντες· Σὺ οὖν εἰ ὁ  
 Υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.  
 71 Οἱ δὲ εἶπον· Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν  
 ἀπὸ τοῦ στόματος αὐτοῦ.  
 1 XXIII. ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, \* ἤγαγον αὐτὸν 2  
 2 ἐπὶ τὸν Πιλάτον. Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· Τοῦτον  
 εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ κοιλύοντα Καίσαρι φόβους διδόναι,  
 3 λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. Ὁ δὲ Πιλάτος ἐπηρώτησεν 11 2  
 αὐτὸν, λέγων· Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς  
 4 αὐτῷ ἔφη· Σὺ λέγεις. ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ  
 τοὺς ὄχλους· Οὐδὲν εὗρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.  
 5 Οἱ δὲ ἐπίσχυον, λέγοντες· Ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ’  
 6 ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. Πιλάτος  
 δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι·  
 7 καὶ ἐπιγινούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν  
 πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.  
 8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ  
 ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἠλπίζε τι σημεῖον  
 9 ἰδεῖν ὑπ’ αὐτοῦ γινόμενον. Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐ-  
 10 τὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ  
 11 γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ αὐτὸν ὁ  
 Ἡρώδης, σὺν τοῖς στρατευμασιν αὐτοῦ, καὶ ἐμπαίζας, περιβαλὼν αὐτὸν

that Christ had not the power to ask questions of his judges, that is quite supposititious and unauthorized. It is evident, then, that *interrogation* is here meant;—of *what* kind is the question. Certainly not what Bp. Pearce understands *concerning the Christ*: still less what Doddr., “inquiring wherefore they persist in their infidelity.” To ask questions, in order to convince, is incongruous. The true force of the expression was alone, I think, seen by *Grotius*, who observes, that “it bears a sense which, united with that of *interrogation*, yet has another, namely that of *argumentari*.” “The Hebrews (says he) as well as the Greeks used to carry on argument by *interrogation*.” And he adduces an example from Aristotle. He might have added, that this use of the word to signify *questionem proponere*, is, as H. Steph. Thes. in v. attests, frequent in the Dialecticians, especially Sextus Empiricus; as also *interrogare* in Latin. The sense, then, may be thus expressed; “If I simply *tell* you that I am the Christ, ye will not believe me: and if I *propose questions in argument*, to support my claim, ye will not answer me, nor, though convinced, will you release me. (However) henceforward shall the Son of Man (meaning himself,) be [seen] sitting” &c. That such is the meaning, is plain from the parallel passages of Matth. and Mark; for there is, in reality, no discrepancy. The *πλῆθος* of Matthew may seem more definite; but there is great force in the *Asyndeton* here. See Note on Matth. xxi. 84.

69. [Comp. Dan. vii. 9. Matt. xvi. 27. xiv. 30. Acts i. 11.]

XXIII. 1. τὸ πλῆθος αὐτῶν] i. e. the chief priests, elders, and Scribes. Πλῆθος *congregatio*, as the Pesch. Syr. renders. The *multitude* of our common Version suggests a wrong meaning, and has misled some Commentators. Ros. and Schl. very well render *cætum*. However, the truth is, that πλῆθος has here simply the sense *number*, without reference to great or small. So Thucyd. i. 47. τῶν εἴκοσι νεῶν, ἀπὸ ἐλάσσονος πλῆθους, οὐ παρουνσῶν, and elsewhere. Ἠγάγον (instead of ἤγαγεν) which is found in almost all the best MSS. and supported by the Ed. Pr., is adopted by most Editors. [Comp. John xviii. 28.]

2. τ. εὗρομεν δ.] Εἰρήσκω is here a forensic term, denoting *conviction* on legal examination. [See Matt. xvii. 25. xxii. 21. Mark xii. 17. supra xx. 25. Rom. xiii. 7. Acts xvii. 7.]

4. οὐδὲν εὗρίσκω αἴτιον.] Αἴτιον is properly an adjective neuter, from αἴτιος, denoting *worthy of*, or *the cause of*; and, when used in a judicial sense, signifies *worthy of blame*, and consequently *of punishment*.

7. ἐκ τῆς ἐξουσίας] “ex ditione,” the region over which he had held power. Ἀπέμψατο, “remisit,” to use the corresponding term in the Roman law. “It was (observes Grot.) the regular practice of the Roman law to remove the prisoner to the governor of the province or district to which he belonged; though Governors had the right of trying all offences within their own province.”

8. [Comp. supra ix. 7. Matt. xiv. 1.]

9. οὐδὲν ἀπεκρίνατο.] Why he returned no answer, see Euthym. and Kuin. in Rec. Syn.



MT. MK.

27. 15. ἐσθῆτα λαμπράν, ἀνέπεμφεν αὐτὸν τῷ Πιλάτῳ. Ἐγένοντο δὲ φίλοι 12  
 τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηρ-  
 χον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. Πιλάτος δὲ συγκαλεσάμενος 13  
 τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, εἶπε πρὸς αὐτούς· 14  
 Προσθηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν.  
 καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εἶρον ἐν τῷ ἄνθρωπῳ  
 τοῦτῳ αἴτιον, ὃν κατηγορεῖτε κατ' αὐτοῦ. Ἄλλ' οὐδὲ Ἡρώδης· 15  
 ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ  
 15 6 πεπραγμένον αὐτῷ. Παιδεύσας οὖν αὐτὸν ἀπολύσω. Ἀνάγκην δὲ εἶχεν 16  
 8 ἀπολύειν αὐτοῖς κατὰ ἐξοτὴν ἕνα. Ἀνέκραξαν δὲ παμπληθεῖ, λέγοντες· 17  
 16 7 Λίψε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· ὅστις ἦν, διὰ στάσιν 18  
 22 τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον, βεβλημένος εἰς φυλακὴν. 19  
 Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν. Οἱ 20  
 25 δὲ ἐπεφώνουν, λέγοντες· Σταυρώσων, σταυρώσων αὐτόν! Ὁ δὲ τρίτον 21  
 εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον 22  
 θανάτου εἶρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν ἀπολύσω. Οἱ δὲ ἐπέ- 23  
 κειντο φωναῖς μεγάλαις, αἰτοῦμενοι αὐτόν σταυρωθῆναι· καὶ κατίσχυον  
 15 αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι 24  
 26 τὸ αἶτημα αὐτῶν. Ἀπέλυσε δὲ [αὐτοῖς] τὸν διὰ στάσιν καὶ φόνον 25  
 βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾔτιουντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ  
 θελήματι αὐτῶν.  
 32 21 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου 26  
 [τοῦ] ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν  
 ὅπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ 27  
 γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. Στραφεῖς δὲ πρὸς 28  
 αὐτὰς ὁ Ἰησοῦς εἶπε· Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ,

11. *σπατελμασιν*] satellites, i. e. his body-guards, as in Acts xxiii. 10. More than *those* Pilate would not have allowed him to bring.

12. *ἐγένοντο φίλοι*] "were made friends" See Acts iv. 27. M. Saurin observes that the reconciliation of Herod and Pilate was more wonderful than their enmity. The enigma, however, is solved by the profound remark of the Stagirite: that "it contributes much to the formation of friendship, or to the recovery of it, to either love or hate the same person; to be engaged, no matter how, as colleagues in the same business." Compare Æschyl. *Agam.* 659, and see Bp. Sanderson's *Sermons* ad Aulam, p. 217 in ed.

— *ἐν ἔχθρᾳ*.] Classical usage would require *ἐπ' ἔχθρᾳ*, as in Thucyd. i. 69. Schleus. and Kuin. say that *προὔπ.* has the force of an adverb here and at Acts viii. 9. But, in fact, *ἐπ' ἔχθρᾳ* here follows the construction of *τυγχάνειν*, and *ὄντες* could not be dispensed with. For though we may say *εἶναι ἐν ἔχθρᾳ*, yet not *ἐπ' ἔχθρᾳ*.

14. *ἀποστρέφοντα τὸν λαόν*.] Scil. ἀπὸ τοῦ Καίσαρος, "from their allegiance to Caesar." So Ecclus. xlv. 13. Καὶ ὅσοι οὐκ ἀποστρέψαν ἀπὸ Κυρίου.

15. *πεπραγμένον αὐτῷ*] for *πεπ.* *ὅπ'* αὐτοῦ; of which idiom many examples are adduced by Raphael and Wets. from the best writers.

16. *παιδεύσας*] "having chastized." Παιδεύειν properly signifies to educate a child; and then,

by an easy transition, to *correct*, either generally, or in some particular manner, expressed or understood. Here correction by *flagellation* is meant. [Comp. John xix. 1.]

17. *ἀνάγκην εἶχε*.] A phrase very much like the Latin *opus habere*, yet occasionally found in the later Classical writers. The *kind* of necessity will depend upon the context. Here that of *custom* is meant. See Acts iii. 14.

21. *ἐπεφώνουν*.] Ἐπιφωνεῖν imports responsive shouting, and *παμπληθεῖ*, "in full chorus." The word is found in Xen., Demosth., and other authors.

23. *ἐπέκριντο*] "were very pressing and urgent with him." See examples of this sense in Kypke.

24. *ἐπέκρινε*.] The word denotes the final adjudication or decree of a judge.

25. *αὐτοῖς*.] This is omitted in many MSS., &c. and is cancelled by Griesb., Knapp, and Scholz; but rashly—for more causes may be imagined for the omission than the insertion of the word. See Rinck. *Lucub. Crit.* p. 336.

26. *καὶ ἔρχ.*] The *καὶ* is omitted in most MSS. and early Edd., and is cancelled by almost all Editors. Propriety of language will not admit it, and it seems to have arisen from the *ὅν* preceding.

27. *καὶ γυναικῶν*] "even of women."

28. *μὴ κλαίετε*] "weep not so much for me as." &c. For *ἐπ' ἐμὲ* some MSS. have *ἐπ' ἐμοί*, which



MT. MK

29 πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν! ὅτι ἰδοὺ, ἔρχονται 27. 15.

ἡμέραι ἐν αἷς ἐροῦσι· Μακάριοι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέν-  
30 νησαν, καὶ μαστοὶ οἱ οὐκ ἐθῆλασαν! Τότε ἄρξονται λέγειν τοῖς ὄρεσι·

31 Πίσετε ἐφ' ἡμᾶς! καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς! "Οτι εἰ ἐν  
32 τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; Ἦγοντο δὲ  
καὶ ἑτεροὶ δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

33 Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ 33 22

ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ

34 ἀριστερῶν. Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδας

is supported by Luke xix. 41. and by general Classical usage. But the other is confirmed by that of the LXX.

29, 30. How awfully the predictions contained in these verses were fulfilled at the destruction of Jerusalem, the affecting narrative of the great Jewish Historian abundantly attests. The 1st of these verses alludes to a pathetic circumstance, to which numerous parallels from the ancient writers are adduced by Pricæus, Grot., and Wets. The 2d contains a yet more touching feature of this graphic sketch; with which may be compared similar passages in Isa. ii. 19. Hos. x. 8. Rev. vi. 16. ix. 6. and some from the ancient Greek writers. In the present passage, however, I cannot, with Kuin. and some recent Commentators, see that "per montes et colles intelliguntur cavernæ et speluncæ." See Matth. xxiv. 16. Indeed, to suppose any allusion to the caves as places of refuge, would be to mar the magnificent beauty of the thought; which simply expresses, that they would wish for speedy death (caves being used in the East as burial-places) to be rid of their troubles. So M. Laveau, in his Sketch of the ancient history of Moscow, says "that so dreadful were the ravages of the Tartars in the year 1238, that the living envied the dead the repose of the tomb." If there be any allusion united with the image in mountains or hills, it should rather seem to be, to those immense barrows of the early ages, under which sometimes great numbers were buried, and to which the little mount, or tumulus, formed a monument.

31. ἐν τῷ ὑγρῷ — γένηται.] A proverbial form of expression; for (as we find from Ps. i. 3. Ez. xi. 47. Eccl. vi. 3. and especially the Rabbinical writers) the Hebrews were accustomed to figuratively call the righteous *green trees*, and the wicked *dry ones*. Hence the sense here is: "If the innocent and righteous be thus cut off, what may not be expected to befall the wicked and disobedient at the day of visitation, which impends over you." Of ξύλον in the sense *tree* there are many examples, both in Classical and Hellenistic Greek.

32. It is the opinion of Commentators in general, that Christ is here reckoned among malefactors, agreeably to what was said supra xxii. 37. καὶ μετὰ ἀνέμων δογισθῆναι, and because he was so considered by the Jews. Since, however, this involves a considerable harshness, it is better avoided; which it easily may, by regarding κακοῦργον, with many of the best recent Commentators, as not in *concord*, but in *opposition* with ἴσται; so that it will be the same as if written of ἔσαν κακοῦργοι. It will not, however, be necessary to point out κακοῦργοι, as those Commentators have done. As examples of this idiom I have

noted Aristoph. Ran. 782. & 514. καὶ γὰρ αὐλητοὶ γέ σοι Μί' ἐνδον ἔσθ' ὥραιότατη, κωρχηστρίδες ἑτεροὶ δὲ ἢ τρεῖς. Thucyd. iv. 67. οἱ δὲ μετὰ τοῦ Δημ. Πλαταιῆς τε ψιλοὶ καὶ ἑτεροὶ περίπολοι (for οἱ ἦσαν π. See my Note there) ἐνήδρευσαν, &c.

By the expression κακοῦργοι are not meant, strictly speaking, thieves or robbers, but rebels or insurgents, brigands. It is true that these are called by Matthew and Mark λησταί. But the terms λησταί and κακοῦργοι were, as Kypke and Wets. have shown, convertible; and from the examples they have adduced, it is clear that both terms were applied not only to robbers, but to plunderers and ravagers in war. On the word κακοῦργος see Thucyd. ii. 67. vii. 4. & 10. ii. 22. iii. 1. vi. 6.; and on ληστ., iv. 2. viii. 40. and my Notes. The persons in question were, no doubt (as Grot., Kuin. and Bp. Maltby suppose), men who had taken up arms on a principle of resistance to the Roman oppression, and especially to the payment of the tribute-money; but, though professedly opposed to the Romans only,—yet, when engaged in their unlawful courses, made less difference between Romans and Jews than they at first set out with doing.

34. πάτερ, ἄφες αὐτοῖς, &c.] Grot. remarks, that much may be pleaded in extenuation of the crime of the people at large; especially as regards their ignorance of the real nature of the person whom they so injuriously treated. The Philosophers, he shows, considered ignorance, if not an excuse for crime, an extenuation of the guilt. Thus Aristotle distributes offences into three sorts; ἀνυχήματα, ἀμαρτήματα, and ἀδικήματα; of which the 1st merits rather *pity*, the 2d requires *reproof and correction*, to the 3d alone belongs *severe punishment*. Now (continues he) as the offence of the Jews was not a mere ἀνυχήμα, nay exceeded the ordinary sort of ἀμαρτήματα, yet it carried with it something of the ἀνυχήμα, from the ignorance joined with it. To his citations from the Classical writers may be added many others, which I have adduced on the same subject in a Note on Thucyd. iii. 40. (Transl.) For the chief priests and scribes there could indeed be little or no excuse; but then the more magnanimous must our Lord's conduct be considered, who here rose superior in practice to what even the most enlightened sages had reached in theory; though Menander says, οὗτος κρῆτιστος ἔστ' ἀνὴρ. ὃ Γοργὼν, δαρις δδίκισθαι πλείστ' ἐπίσταται βροτῶν. There can be no doubt but that the Jews, as well as the Roman soldiers, were included in this prayer; which must be supposed to import an intercession, that opportunity for repentance might be granted to the guilty, and that pardon might be extended to such as should lay hold on the forbearance of God. That not a few did so,



MT. MK.

27. 15. τί ποιοῦσι! Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. καὶ 35  
 39 29 εἰστίκει ὁ λαὸς Θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς,  
 42 31 λέγοντες· Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ  
 τοῦ Θεοῦ ἐκλεκτός. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχό- 36  
 μενοι καὶ ὄξος προσφέροντες αὐτῷ, καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς 37  
 37 26 τῶν Ἰουδαίων, σῶσον σεαυτὸν. Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' 38  
 αὐτῷ γραμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, ΟΥΤΟΣ  
 ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.  
 44 32 Εἰς δὲ τῶν κορμιοθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων· Εἰ 39  
 σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἕτερος 40  
 ἐπετίμα αὐτῷ λέγων· Οὐδὲ φοβῆ ὁ Θεὸν, ὅτι ἐν τῷ αὐτῷ κρέ- 41  
 μαιτι εἶ; Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαύ- 42  
 βάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ· Μνή- 43  
 σθητί μου, Κίριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ 43  
 ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.  
 45 33 Ἦν δὲ ὥσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως 44  
 ὥρας ἐνάτης. Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα 45  
 46 34 τοῦ ναοῦ μέσον· καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε· Πατέρ, 46  
 50 37 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. καὶ ταῦτα εἰπὼν ἐξέπνευ-  
 54 39 σεν. Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γινόμενον, ἐδόξασε τὸν Θεόν, λέγων· 47  
 "Οὕτως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. Καὶ πάντες οἱ συμπαραγενό- 48

is clear from the Evangelical history contained in the Acts of the Apostles.

40. οὐδὲ φοβῆ σὺ τὸν Θεόν, &c.] The best Commentators are agreed that the οὐδὲ must be joined with σὺ. Bornem. well expresses the sense as follows: "Ne te quidem vereri Deum, eo magis miror, quod pari es in supplicio."

41. ἄτοπον.] The word denotes *what has no place*, is *naught*; and therefore may well signify *what is naughty* or evil.

42. ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.] Markl. on Lysias i. 572., Reiske, and Kuin. think the sense is, *quando redieris in regno tuo*, i. e. *Rex, regia potestate præditus*. But though that sense of *ἐρχεσθαι* and *ἔκειν* be found in the Classics, it does not obtain in the Scriptures; and, upon the whole, the interpretation is a *strained* one; so that there is no reason to abandon the common opinion, that ἐν τῇ βασιλείᾳ is for εἰς τὴν βασιλείαν; especially since this idiom is common in the later Greek writers.

43. σήμερον — παραδ.] There has been much discussion, both among ancient and modern Commentators, as to what Christ intended the penitent malefactor to understand by the "*paradise*" promised. Chrys., Euthym., Grot., Wets., and many of the best recent Commentators, are agreed that he could not mean to countenance Jewish fables, or the notions of the Essenes, still less the Phari-saical ones (like the Mahometan) of a *paradise of sensual delights*. Nor must we suppose that by *Paradise* is meant *heaven*. The word is commonly supposed to be derived from the Persian *پارادیس*, a garden — but, in fact, as Schroeder (Præf. Theol. Ling. Armen. p. 36., referred to by Bornem.) has shown, is derived from the Armenian. Now as great pains were bestowed by the Orientals on

their *gardens*, the word easily came to mean a *pleasure-garden*, a place of luxury and enjoyment. In this sense *παράδεισος* often occurs in Xenophon. Hence it is no wonder that the term came to denote, among the later Jews, that *pleasant abode* in Hades appointed for the reception of the pious dead, until they should, after the day of judgment, be again united to their bodies in a future state. See Joseph. Bell. Jud. iii. 8, 4. ii. 8, 11. This, Chrysost. has shown, was the idea entertained of *Paradise* by all the *Orthodox* believers of his time. The sense, therefore, meant to be expressed was, that the penitent malefactor might hope from the mercy of God for blessings far beyond the imagination of the Jewish doctors; even a secure and quiet retreat for the time which should intervene between death and the resurrection: and also (which was *implied* in the other) an admittance into the regions of that eternal felicity, of which the other was but a foretaste and earnest.

46. [Comp. John xix. 38.]

47. ὁντως — δίκαιος ἦν.] See Note on Matt. xxvii. 54. by which a method of removing the minute discrepancy between the accounts of the Evangelists will suggest itself. One may observe, how peculiarly suitable ὁντως is to this passage of Luke, as ἀληθῶς is to those of Matthew and Mark: in the first of which the sense is, "This was truly [what he appeared to be] a just person;" in the 2d and 3d, "This was really the personage he claimed to be — the Son of God." On the distinction between ὁντως and ἀληθῶς see Tittm. de Synon. p. 162.

— δίκαιος.] On the distinction between ἀγαθός and δίκαιος see Tittm. de Synon. p. 19. sqq. In popular use, however, they are synonymous; especially when as in Æschin. cited by Kuin. they



MT. MK.

- μενοι ὄχλοι ἐπὶ τὴν θωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τὴν 27. 15.  
 27. 15. πιοντες ἐαυτῶν τὰ στήθη ὑπέστρεφον. Εἰσπήκεισαν δὲ πάντες οἱ γνω- 55 40  
 στοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ  
 τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
- 50 ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθός 57 43  
 51 καὶ δίκαιος, (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει  
 αὐτῶν) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ  
 52 αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ· οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο  
 53 τὸ σῶμα τοῦ Ἰησοῦ. Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ 58  
 59 ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. 46  
 54 Καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε.
- 55 Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι 61 47  
 αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὥς ἐτέθη τὸ σῶμα  
 56 αὐτοῦ. Ἐποστρέψασαι δὲ ἡτοιμάσαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν 28. 16.  
 1 σάββατον ἡσυχάσαν κατὰ τὴν ἐντολήν· XXIV. τῇ δὲ μιᾷ τῶν σαβ- 1 1  
 βάτων, ὅρθρου βαθέος, ἦλθον ἐπὶ τὸ μνήμα, φέρονσαι ἃ ἡτοιμάσαν  
 ἀρώματα· καὶ τινες σὺν αὐταῖς.
- 2 Εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, καὶ εἰσελ- 4  
 3 θοῦσαι οὐκ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ. Καὶ ἐγένετο, ἐν τῷ 5  
 4 διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐ- 2  
 5 ταῖς ἐν ἑσθίσειν ἁστραπτούσαις. Ἐμφόβων δὲ γενομένων αὐτῶν καὶ  
 κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν 5 6  
 6 ζῶντα μετὰ τῶν νεκρῶν; Οὐκ ἔστιν ὧδε, ἀλλ' ἡγέρθη. Μνήσθητε 6  
 7 ὥς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων· Ὅτι δεῖ τὸν Υἱὸν  
 τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ  
 8 σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. Καὶ ἐμνήσθησαν τῶν  
 9 ῥημάτων αὐτοῦ· καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν 8 8  
 10 ταῦτα πάντα τοῖς ἑνδεκα, καὶ πᾶσι τοῖς λοιποῖς. Ἦσαν δὲ ἡ Μαγ-  
 δαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν

are conjoined, and opposed to *κακοί*. And there are cases when *ἀγαθός* imports not only *δίκαιος*, but all other virtues. So Aristotle de Republ. iii. 4. says τὸν ἀγαθὸν ἄνδρα φάμεν εἶναι κατ' ἀρετὴν τελείαν, in like manner as Pope's line—"An honest man's the noblest work of God."

51. *σγκατ. τῇ βουλῇ*.] Συγκατατιθεῖναι signifies properly to *lay down together*, and, in the middle voice, to range oneself with any others, to *act with* them. So that we need not, with most philologists, suppose an ellip. of *ψῆφον*. The term is used in this sense both in the LXX. and the Classical writers. [See supra ii. 25.]

—*καταλίσσειν*—τὴν βασιλ. τοῦ Θεοῦ] "who also himself looked forward to the kingdom which God should establish by the Messiah." [Comp. Luke ii. 25.]

54. *ἐπέφωσκε*] "was just dawning," just drawing on, commencing. As the Sabbath commenced in the evening of the preceding day, the expression *ἐπέφωσκε* requires to be taken by a metaphor which may seem strange. Kuin., however, (after Wets.) justly observes, that however incongruous it might sound to Greek and Roman ears, when they heard

of the evening, or approach of night, expressed by *ἐπιφώσκω*, yet to Jewish ones it was familiar, and by no means harsh. Campb. rightly accounts for this idiom by attributing it to the confusion of Oriental with Classical ideas and phrases, so likely to occur in a Jew by no means slightly tinctured with Classical erudition.

XXIV. 1. *δρθρου βαθέος*.] Βαθὺς is often used with words denoting *time*, especially evening, night, or the dawn of day. On the true sense of *δρθρος* see my Note on Thucyd. iii. 112. On the order of events connected with the resurrection, see Notes on Matt. xxviii. and Towns. i. 596. sqq. [Comp. John xx. 1.]

5. *κλινουσῶν τὸ πρόσωπον*.] By way of reverence, not adoration. See Dodd. and Wets.

6. See Matt. xvi. 21. xvii. 23.

10. *αἱ λοιπαί*.] Render *the other women*, by whom are probably meant, as Prof. Scholefi. suggests, "that company of women, who along with the two Marias and Joanna are mentioned so frequently and so honorably in this history." See supra viii. 3.



αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀπουσολοὺς ταῦτα. Καὶ ἐφάνησαν ἐνώπιον 11  
a John 20. 3, 6. αὐτῶν ὥσπ' ἄλῃος τὰ ῥήματα αὐτῶν, καὶ ἠπίσταντο αὐταῖς. Ὁ δὲ 12  
 Πέτρος ἀναστὰς ἰδὼμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ  
 ὀσθία κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.  
Mark 16. 12. <sup>b</sup> ΚΑΙ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς 13  
 κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἑμμαοὺς·  
 καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τού- 14  
c Matt. 18. 20.  
infra ver. 36. των. <sup>c</sup> Καὶ ἐγένετο, ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ 15  
 Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὁφθαλμοὶ αὐτῶν ἐκρατοῦντο 16  
 τοῦ μὴ ἐπιγινῶναι αὐτόν. Ἰᾶτε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, 17  
 οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἔστε σκυθρωποί;  
 Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος 18

11. ἐφάνησαν—*ῥήματα a.*] So Lucian Tim. 1. (cited by Wets.) *ἅπαντα ταῦτα λῆρος ἤδη ἀναπέρηνε.* I have in Recens. Synop. shown that *λῆρος* is derived from the Anglo Saxon *leepen*, as *tale* from *Tellen*, and that both mean “ [something] told ; ” and 2dly, a mere tale, or old saw.

—*ἠπίσταντο αὐταῖς.*] Not because they thought they had fabricated the account, but that they considered them as *foolish women*, since, as Thucydides truly observes, vi. 33. οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἀπαγγέλλοντες οὐ μόνον οὐ πείθουσιν, ἀλλὰ καὶ ἀφρονεῖς δοκοῦσιν εἶναι.

12. παρακύψας.] Παρακύπτειν properly signifies to stoop to any thing, and especially to stoop, *look down*, to *look at* any thing; and is usually of those who peep, peer at, or survey any thing attentively. This last is the sense in the present passage: of which I have found an example in Theocr. Id. iii. 7. τοῦτο κατ’ ἄντρον παρακύπτουσα.

—*ἀπῆλθε πρὸς ἑ.* 6.] There has been some doubt here raised as to the sense; which will depend upon the construction. Πρὸς ἑαυτὸν may be construed either with the preceding, ἀπῆλθε, or the following, θαυμάζων. Several eminent Commentators, ancient and modern, adopt the former mode, adducing several passages from Classical writers, and some from the N. T. But of the latter only one is to the purpose, John xx. 10. ἀπῆλθον οὖν πρὸς ἑαυτοὺς οἱ μαθηταὶ and, at all events, this will only show, that such *may* be the sense, *if the context will permit it*. Yet this it scarcely does; for as to the sense which they assign, “ he went home to his inn or lodging,” it is truly observed by Camph., that “ it seems more probable from infra v. 24. and John xx. that Peter did not go *directly* home from the sepulchre, but returned to the place where the Apostles and disciples were assembled.” Hence it is better to construe the words with *θαυμάζων*, as is done by most Expositors, ancient and modern (supported by the authority of all the best ancient Versions and Theophyl.); especially as, from the occurrence of the similar expression *διελογίζοντο πρὸς ἑαυτοῖς* at xx. 14, it appears to be very suitable to the style of the Evangelist.

13. δύο ἐξ αὐτῶν.] These words must be referred to verse 9., where we read ἀπήγγειλαν ταῦτα πάντα τοῖς ἑβδοκα, καὶ πᾶσι τοῖς λοιποῖς. The two persons here mentioned are, with reason, supposed to have been of the number of the Apostles, or at least Seventy disciples. The name of one of these persons the Evangelist has recorded; that of the other he has omitted to mention; and has

thereby exercised the ingenuity of the Commentators in guessing it; some of whom conjecture *Nathanael*, others, *Bartholomew*, or *Luke himself*.

—*Ἑμμαοὺς.*] There were *two* places of this name; one a *town*, 160 stadia from Jerusalem; and often mentioned in Josephus, the Books of Maccabees, and the Rabbinical writings; the other (the one here meant) a *village* distant only 70 stadia. These persons probably lived at Emmaus, and were returning thither from the feast of the Passover.

14. ὁμίλουν πρὸς ἀλλήλ.] This signification of ὁμ. is rare in the Classical writers, but not unfrequent in the Hellenistic ones.

16. οἱ δὲ ὁφθαλμοὶ αὐτῶν ἐκρ.] It is not agreed among the Commentators, whether this *being prevented* proceeded from natural causes, or supernatural ones. The ancients and early moderns take the latter view, and attempt to trace the mode in which this was effected; adducing several passages of the Classical writers, where a similar effect is ascribed to the influence of some Deity, ex. gr. Soph. Aj. 85. ἐγὼ σκαπώσω βδέμματα καὶ ἐδορκότα. The more recent Commentators ascribe it to natural causes, taking the word metaphorically; and refer the hindrance to the inattention of the observers, or to our Lord’s being so situated as not to be distinctly seen, as also to the change of apparel mentioned at Mark xvi 12. In this view it is considered as an Oriental and popular mode of expression, importing that they were prevented from recognising, i. e. *failed to recognise* him. But *ἐκρατοῦντο*, when coupled with *διηκολύθησαν* just after, seems to be too strong a term to permit us to suppose aught less than *Divine agency*, on either the body or the mind, or both. Though as there is a marked *economy* in all the preternatural operations of the Deity, it is not for us to pronounce how far that agency *might* be exerted, and how far the natural causes might contribute to the effect in question. Be that as it may, the words ought to be rendered — “ their eyes were hindered, that they *did not* see him.”

17. διελογίζοντο.] The word properly signifies “ to toss backwards and forwards,” as a ball; but is here used of the reciprocation or interchange of remark in conversing or arguing. So 2 Macc. xi. 3. πρὸς ἑαυτὸν, *i.*, reason with himself. At καὶ ἔστε σκυθρωποί, Kuin. and Bornem. supply τί, *why*, taken from the preceding *τίνας*.

18. σὺ μόνος παροικεῖς, &c.] There has been some difference of opinion as to the exact import of these words. The ancient and earlier modern



παροικεῖς [ἐν] Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς  
 19 ἡμέραις ταύταις; <sup>d</sup> Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ εἶπον αὐτῷ <sup>d Matt. 21. 11.</sup>  
 Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν <sup>supra 7. 16.</sup>  
 20 ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· ὅπως τε <sup>John 4. 19.</sup>  
 παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, <sup>& 6. 14.</sup>  
 21 καὶ ἐσταύρωσαν αὐτόν. <sup>e</sup> Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων <sup>e Acts 1. 6.</sup>  
 λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέ-  
 22 ραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο. <sup>f</sup> Ἀλλὰ καὶ γυναῖκες <sup>f Matt. 23. 8.</sup>  
 23 ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθοῖραι ἐπὶ τὸ μνημεῖον· καὶ <sup>Mark 16. 10.</sup>  
 μὴ εὗροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων <sup>John 20. 18.</sup>  
 24 ἑωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. Καὶ ἀπῆλθον τινὲς τῶν σὺν ἡμῖν  
 ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω, καθὼς καὶ αἱ γυναῖκες εἶπον·  
 25 αὐτὸν δὲ οὐκ εἶδον. Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὡ ἀνόητοι καὶ  
 βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν, οἷς ἐλάλησαν οἱ προ- <sup>g</sup>  
 26 φῆται! <sup>h</sup> Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν <sup>g Isa. 50. 6.</sup>  
<sup>h</sup> <sup>& 53. toto.</sup>  
<sup>Phil. 2. 7, &c.</sup>  
<sup>Heb. 12. 2.</sup>  
<sup>1 Pet. 1. 11.</sup>

Commentators take the sense to be; "Art thou the only sojourner (or, as others render, 'the only resident') in Jerusalem, who art ignorant of these things?" But the best Commentators from Whitby and Wolf downwards, take παροικεῖν in the sense of *being a stranger*, and regard the words as a form of speech applied to those who are ignorant of what is doing around them. Thus the sense will be, "Art thou alone such a stranger in Jerusalem as to be unacquainted with these circumstances?" For illustration, Wets. and Kypke adduce several passages of the Classical writers; as Dio Chrys. Or. iii. p. 42. σὺ ἄρα μόνος ἀνέκοος εἰ ποίτων, ἢ πάντες ἴσασι. But I would rather choose to take μόνος for μόνον, and take παροικεῖς for παροι-κος εἰς, rendering, "of these things!" i. e. "Art thou [though] but a stranger in Jerusalem, ignorant," &c. The ἐν is omitted in most of the ancient MSS. and the early Edd.; and is cancelled by almost every Editor from Bengel and Wets. to Scholz; but perhaps without good cause; for as there is no example of this signification in the N. T. or the LXX., but many in the best Classical writers, the ἐν would seem to have been suppressed by those ancient Critics, who made it their business everywhere to polish the style of the N. T.

19. ἀνὴρ προφήτης.] The ἀνὴρ is not, as some imagine, redundant; nor is it, as others suppose, emphatic, and intended as a title of honour; but is merely a vestige of the *verbosity* of primitive times, (thus the idiom is found most in the earliest writers,) when what are now *verbal nouns*, were only *adjectives*, and consequently required ἀνὴρ or some other noun to make them serve for substantives.

— ἐναντὶς ἐν ἔργῳ καὶ λόγῳ.] Δυνατὸς properly signifies "having power;" but sometimes, *efficacy* or *authority* and influence; and here (as also at Acts vii. 22.) both power and skill, or excellence. So Thucyd. i. 131. λέγειν τε καὶ πράττειν δυνάμει. Here ἔργῳ relates to the miracles; and λόγῳ to the Divine wisdom of our Lord.

20. ὅπως τε.] Bornem. well remarks that ὅπως τε refers to the οὐκ ἔγνωσ at v. 18.

21. σὺν πᾶσι.] The σὺν is said to be for ἐπὶ, as often in the Scriptural and Classical writers, like □ for □ in Hebrew. But the idiom may better

be compared with our adverb *withal*; which was once a phrase, i. e. "with all this," or these things. Indeed σὺμπασι occurs, in this very sense in Dionys. Hal. i. 59. Ἀλλὰ γε, just before, is noted by Bornem. as a very rare formula, and to be rendered, *at nimirum*, or *at sane*.

— τρίτην — ἄγει σήμερον.] There is something anomalous in this phraseology, which has perplexed the Commentators. Some think that there is a Nominative (as Θεός, οὐρανός, or ἥλιος) understood. Others suppose ἄγει put for ἀγεται, taken impersonally. Others, again, take σήμερον as a *Nomin.* But all these methods are more or less objectionable. There is more to approve in the method pursued by Beza, Kypke, Middl., and others; who supply Ἰησοῦς, by an idiom, frequent in the best writers; whereby, when it is intended to show that a thing has been done on a certain day, they ascribe what denotes the *day* to the *person*. Examples are, indeed, said by Kuin. to be wanting. But examples of the phrase ἄγειν *ἡμέραν* (like the Latin *agere diem*) are adduced by Wets., and of the idiom in question by the other Commentators; and it would be unreasonable to demand examples of the *two conjoined*.

22. ἐξέστησαν.] "have thrown us into amazement." This *active* sense is also found in Acts viii. 9. There is an ellipsis of τοῦ νοῦ. Ὀρθοῖραι is *adject. for adverb*, as often, especially in *adjectives of time*, both in Greek and Latin.

25. ἀνόητοι.] Dodd. and Campb. object to the Comm. Vers. "fools," and render "thoughtless." And indeed that ἀνόητος and similar terms (as μωρός and μάταιος) are often in Greek and in all languages used in a milder sense is certain. If foolish be thought too harsh, we may render *misjudging*. The word, indeed, denotes either one who has not, or who uses not the faculty of reason, (the νοῦν) or uses it not aright. See Tittm. de Synon. p. 59.

— καὶ βραδεῖς τῇ καρδίᾳ.] Βραδύς is often opposed to ἀγχινοῦς, *ready willed*, and is preserved in the Latin *hurdus*, from the Æolic βραδύς. But as here τῇ καρδίᾳ is added, it cannot denote *stupid*, but rather *stupidly disposed, indisposed*; and τῶν πιστεύειν is for εἰς τὸ πιστεῖν. So James i. 19. βραδύς εἰς τὸ λαλῆσαι, β. εἰς τὴν ἀκοῇ.



h Gen. 3. 15.  
& 22. 15.  
& 26. 4.  
& 49. 10.  
Ps. 16. 8, 9, 10.  
& 22. 1-3.  
Daa. 9. 24, &c.  
i Gen. 19. 3.  
Acta 16. 15.  
Heb. 13. 2.

δόξαν αὐτοῦ; <sup>h</sup> Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν 27  
προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαν-  
τοῦ. Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσε- 28  
ποιεῖτο πορρόωτερον πορεύεσθαι. <sup>i</sup> Καὶ παρεβιάσαντο αὐτὸν, λέγοντες· 29  
Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. καὶ  
εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. Καὶ ἐγένετο, ἐν τῇ κατακλιθῆναι αὐ- 30  
τὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς.  
Αὐτῶν δὲ διηρμήθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς 31  
ἄφαντος ἐγένετο ἀπ' αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία 32  
ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διήρνοιγεν  
ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ἐπέστρεψαν εἰς Ἰε- 33  
ρουσαλὴμ, καὶ εὖρον συνηθροισμένους τοὺς ἑβδοκα καὶ τοὺς σὺν αὐτοῖς,  
<sup>k</sup> 1 Cor. 15. 5. <sup>k</sup> λέγοντας· "Οὐ ἡγέρθη ὁ κύριος ὁντως, καὶ ὤφθη Σίμωνι· καὶ 34  
αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει 35  
τοῦ ἄρτου.

1 Mark 16. 14.  
John. 20. 19.

<sup>l</sup> Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, 36  
καὶ λέγει αὐτοῖς· Εὐρήνη ὑμῖν! πτοηθέντες δὲ καὶ ἔμφοβοι γεγόμενοι 37

27. ἀρξάμενος ἀπὸ M.] Even in the Books of Moses there are *prophecies*, as, for instance, those respecting Esau and Dan, &c. There are also *types and symbols*, as of the serpent erected by Moses; and also some connected with the affairs of David, the explanation of which Christ communicated to the Apostles, and the Apostles to us. It seems probable, too, that a similar mystical explication of other prophecies was delivered by Christ, or by the Holy Spirit, and handed down by tradition in the Church. — (Grot.)

28. προσποιεῖτο πορρόωτερον π.] Προσποιεῖσθαι signifies, "properly to take to oneself, make one's own;" and, in a metaphorical sense, to "make as though," a sense occurring both in the Scriptural (as 1 Sam. xxi. 13. 2 Sam. xiii. 5.) and the Classical writers. See Note on Mark vi. 48. Euthym. well explains it ἐσχηματίζετο, "he made a motion as though." However, there is no ground for founding any charge of *dissimulation* against our Lord; for he would really have gone on, had he not been detained by their *friendly importunity*; which is all that παρεβιάσαντο imports. On which idiom see Note on Matt. xiv. 22. and Mark xiv. 23.

29. πρὸς ἐσπέραν.] Πρὸς with nouns of time denotes the proximity of it, (answering to our *towards*). Thucyd. iv. 135. πρὸς ἑαυτῇ. (Wets.)

30. κλάσας α.] This was contrary to the custom of guests; that office belonging to the *host* (as we find from Xenoph., Hom., and Apuleius), except when the host, out of respect, chose to resign it to the guest. (Grot. and Pric.)

31. διηρμήθησαν οἱ ὀφθαλμοί.] On the hindrance before adverted to being removed, and on a nearer approach, they recognised Christ. See Note supra ver. 16.

— ἄφαντος ἐγένετο δ. α.] There has been some difference of opinion as to the exact sense of these words. The best Commentators are, however, agreed that ἄφαντος ἐγένετο δ. α. must be equivalent to *ἠφανίσθη ἀπ' αὐτῶν*; and that we are not to suppose that our Lord vanished as a *spectre* might be imagined to do. Grot., who discusses the *manner* of our Lord's disappearance, confesses that of the *three* ways in which it may have hap-

pened, *two* are easier of comprehension, but the third not *impossible*. And he thinks it better, with Basil, not to scrutinize the *how*. A prudence certainly much to be commended, but which here may be thought unnecessary; since, from the passages of the Classical writers adduced by Abresch and Wets. (see also Recens. Synop.) none can doubt but that the *sense* simply is, "he suddenly or abruptly withdrew from their company." See more in my Note on Thucyd. viii. 38. ἀποπλέων — ἀφανίζεται. In the whole of the passages adduced there and in Recens. Synop. all that is implied by this use of ἀφανίζεσθαι, or the synonymous expressions ἀφαντος γίνεσθαι, &c. is a notion of *suddenness* or *abruptness* in the action of the verb.

32. καρδία ἡμῶν καιομένη.] Kypke observes that *καίεσθαι* is often used of the more violent emotions, especially joy; and truly remarks, that the affection here meant was a compound feeling; made up partly of *respectful affection* towards one who had so ably expounded the oracles of the Prophets; of *desire* to longer enjoy his society and instruction; of *joy* — since they anxiously longed that what he had taught them of the resurrection of the Messiah might prove true, and (though with some fluctuation of mind) they rejoiced in the anticipation of that truth.

36. Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν.] John adds ὅτι ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ θυρῶν κεκλεισμένων, from which words many have inferred that Jesus entered the closed doors without stirring them on their hinges. But thus the words ought to have been διὰ τῶν θυρῶν κεκλεισμένων. Indeed, the last words have solely a reference to the preceding διὰ φόβου τῶν Ἰουδαίων. But (say some) has not John noted that the doors were opened? True: but to such minutiae as this (namely, whether Jesus himself opened the door, or ordered it to be opened) the Evangelists are not accustomed to descend. Besides, had the disciples from Emmaus also entered by the closed doors? The word ἔστη [which is for ἐπίστη] indicates that Jesus appeared suddenly and unexpectedly. (Kuin.)

37. πτοηθέντες.] This term and ἔμφοβος are sy-



- 38 ἐδόκουν πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ;  
 39 καὶ διατὶ διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; <sup>m</sup> Ἰδετε <sup>m</sup> John 20. 20.  
 τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφή-  
 σατέ με καὶ ἴδετε· ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει, καθὼς  
 40 ἐμὲ θεωρεῖτε ἔχοντα. Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ  
 41 τοὺς πόδας. <sup>n</sup> Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαν- <sup>n</sup> John 21. 10.  
 42 μαζόντων, εἶπεν αὐτοῖς· Ἐχετε τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέ-  
 43 δωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου· καὶ  
 44 λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. <sup>o</sup> Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὗς <sup>o</sup> Matt. 16. 21.  
 ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ <sup>o</sup> 17. 22.  
 γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ Προφῆταις καὶ Ψαλμοῖς περὶ <sup>o</sup> 20. 18.  
 45 ἐμοῦ. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· <sup>o</sup> Mark 8. 31.  
 46 εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χρι- <sup>o</sup> 9. 31.  
 47 στὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, <sup>o</sup> 10. 33.  
 καὶ κηρυχθῆναι ἐπὶ <sup>o</sup> supra. 9. 22.  
 τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, <sup>o</sup> 18. 31.  
 48 ἀρξάμενον ἀπὸ Ἱερουσαλὴμ. Ἔμεις δὲ ἔστε μάρτυρες τούτων. <sup>o</sup> 24. 6.  
 49 ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς <sup>o</sup> Supra v. 26.  
 δὲ καθίστατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ <sup>o</sup> Psal. 22. 7.  
 ὕψους. <sup>o</sup> Acts 17. 3.  
 50 Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας <sup>o</sup> Acts 13. 38.  
 1 John 2. 12.

nonymous, but joined for emphasis. On the Jewish notions of spirits, see Rec. Syn. It may be added that our Lord meant not to countenance those notions, but to show his hearers that, according to their own notions of spirits, he could not be one.

38. διαλογισμοὶ ἀναβαίνουσι.] Of this use of ἀναβαίνειν and the Latin *surgere* examples are adduced by Wets., which show that it is not a Hebraism. It is found in all languages.

39. πνεῦμα—οὐκ ἔχει.] This was probably spoken agreeably to the general opinion of all nations. See the Note of Grot. and the numerous Classical citations adduced by Wets., many of which (together with others of my own) may be seen in Recens. Synop.

41. ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρ. This is founded in nature. The disciples yet doubted; as is sometimes the case on the occurrence of events very felicitous, which happen suddenly and unexpectedly. We think the news too good to be believed, and fancy we are dreaming. So Ovid. *Tarda solet magnis rebus inesse fides.*

42. ἀπὸ μελισσίου κηρίου.] A frequent food with the ancients, especially those who studied abstemiousness of diet.

44. οὗτοι οἱ λόγοι (scil. εἰσὶ) οὗς ἔλ. &c.] The sense is, "The words uttered by me, when I was with you, imported that all things written of me (my death, burial, and resurrection) should be fulfilled." The *Psalms* are put for the *Hagiographia*, as being the chief book of that division of the O. T. Τὰ γεγραμ. "which are written."

45. διήνοιξεν αὐτῶν τὸν νοῦν.] This is very distinct in sense from the explanation of the Scriptures mentioned supra ver. 27., and imports an enlightening of the mind by assisting the natural powers; and it may include *inclining* and *disposing* the mind to attend to the knowledge in question. So Acts xvi. 14. ὁ Κλήριος διήνοιξε τὴν

καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ Π. Plut., cited by Wets., says of the reading of the Poets: προσαναλγεί καὶ προσκλίνει τὴν τοῦ νέου ψυχὴν φιλοσοφίας λόγοις.

47. καὶ κηρυχθῆναι, &c.] Supply δεῖ from the ἔδει foregoing.

—ἀρξάμενον ἀπὸ Ἱ.] Participles, passive or neuter, are sometimes (as here) put impersonally in the neuter gender. The Accus. is used instead of a Genit. of consequence. Thus the sense is "the beginning being made." So Philostr. Epist. Apoll. 3. Ἐπὶ πολλὰς ἔθνη—ἀπὸ Συρίας ἀρξάμενος. That the commencement should be made from Jerusalem was according to a sort of ancient prerogative of the Holy city.

48. τούτων.] Namely (says Whitby) of the events of the life, death, and especially resurrection of Christ, as an unequivocal proof of his Divine mission.

49. ἐπαγγελίαν] i. e. the thing promised, namely, the gift of the Holy Spirit. Ἐξ ὕψους, i. e. ἐξ οὐρανοῦ, which sense confirms Horne Tooke's derivation of *heaven*, as participle past of *heaven* to *heave*, *raise*. So the Greek οὐρανός comes from ὄρω, to raise.

—ἐνδύσασθε.] Ἐνδύεσθαι answers to the Heb. *שָׂבַח* and the Latin *induere*; but, like them, is, both in the Classical and Scriptural writers, used in the sense to *be endued*; i. e. completely furnished with any power; for though *περιβάλλεσθαι* and *ἐνδύεσθαι* be used promiscuously in the N. T., yet properly, the former signifies to *cast a robe* about one, the latter to be involved in a coat or some article of dress; which implies a fully clothing the part, or whole of the body. On this omission of *ἀν* with the Conjunctive, and on the force in general when expressed, see the masterly Dissertation by Hermann. subjoined to the new edition of Steph. Thes.

50. Ἐξήγαγε—ἔξω.] That there is here no *ple-*



u Mark 16. 19.  
Acts 1. 9.

αὐτοῦ εὐλόγησεν αὐτούς. " Καὶ ἐγένετο, ἐν τῷ εὐλογεῖν αὐτὸν αὐτοῦς, 51  
διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Καὶ αὐτοὶ προσ- 52  
κυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης·  
καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. 53  
ἀμήν.

*onasm* (as Kuin. fancied), has been shown by Bornem., who adduces several examples from the Classics. On the seeming discrepancy, see Towns.

52. προσκυνήσαντες αὐτόν.] The term here must

denote the *performance of religious worship*, now first rendered to Christ by the Apostles, and paid to him even though absent and invisible; a decisive proof of the opinion they entertained of his Divinity.



# ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

## ΕΥΑΓΓΕΛΙΟΝ.

1 I. ἘΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ <sup>y 1 John 1. 1, 2.</sup>  
<sup>2</sup> Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. \* Πάντα δι' <sup>Rev. 19. 13.</sup>  
<sup>3</sup> <sup>infra 10. 33, 36.</sup> <sup>z Eph. 3. 9.</sup>

Of all the Gospels, this may be considered the most important, both as regards the subjects there treated of, and the doctrines thence to be deduced. In no other have we the real person of the Redeemer so fully exhibited. Insomuch that it was called by the Fathers *the Spiritual Volume, the Pectus Christi*. While the other Evangelists chiefly occupy themselves in narrating the *events* which marked our Lord's earthly course, St. John applies himself, almost exclusively, to record the *discourses* of Christ; and whatever, either of words or deeds, was calculated to show forth His Divine majesty and glory, His Divine origin, the nature of the office committed to him by the Father, and the efficacy of his death as an atonement for the sins of the world. The other Evangelists have, indeed, inculcated this fundamental doctrine; but only occasionally and *incidentally*; John professedly and *systematically*. In fact, the purpose of St. John in writing this Gospel differed materially from that of the other Evangelists. It was not to write a *history of the life of Christ*, but to select some of the most remarkable parts of his personal history, in order thereby to introduce some of the most important of his *discourses*, in which he spoke of himself, his person, and his office: intending thereby to demonstrate his *divine nature*; to shew the excellency of his office, and to vindicate the truth against the Jews and Judaizing Christians of those times, and sceptical persons of every age, — who, whether from the influence of error or deep-rooted prejudice, should entertain notions derogatory to the honour of the Saviour. This the Evangelist has done; not by resorting to *subtlety of argument*, but by stating the *evidence of facts*, and urging the authority of our Lord himself. As, then, St. John did not intend to write the *life of Christ*, he commences, not with his birth by the Virgin Mary, but goes back beyond even the creation of the universe, and teaches that our Saviour existed *before that period*. He commences with a *Proem* (properly called the *Golden Proem*), the sum and substance of which, as that is of the whole

Gospel, is; that the promised Messiah *existed before the beginning of the world with God*, and was GOD; that He was Creator of the universe, but was made man, and lived among men, and by words and works manifested himself to be the *Son of God* — the Saviour of mankind. After adverting to the weighty testimony of John the Baptist, and recording the commencing miracles wrought in Cana of Galilee and the Temple of Jerusalem, it seems to have been the intent of the Evangelist to furnish his readers with some *specimens of the Discourses of Christ*, in order thence to establish and illustrate the positions laid down in the Preface. For in each year of Christ's ministry he has narrated certain actions and *miracles*, and recorded certain *discourses* in which our Saviour spoke of his person and office. These *actions* he seems to have related solely with a view to the *discourses* which gave rise to them. As to the *miracles*, it was not (see xx. 31.) his intention to accumulate as many instances as possible of the miraculous powers exerted by Christ; but only those which were best adapted to the purpose of his Gospel. The *later discourses* of our Lord, and the history of his passion, death, and resurrection, St. John has more fully detailed, both that Christians might be assured of the *reality* of his *death* (so great being the efficacy thereof) and that they might be convinced of his *resurrection* and the glory into which, after death, he was received.

To advert to the personal history of the Evangelist himself, suffice it to say that, as being the son of a respectable Master Fisherman, he must have had a tolerable education; and although without pretensions to learning properly so called, could not be termed *illiterate*. He and his brother James had probably received a careful *religious education*; had been well grounded in the Scriptures, if not in the original, yet in the Syro-Chaldee Version, or Paraphrase, and in the Sept.; and were probably not wholly unversed in the Rabbinical learning of the day. From the time that they received their immediate call from Christ,



Col. 1. 17.  
H. 1. 2.  
Mt. 4. 26.  
6. 12.  
6. 13.  
6. 14. 46.  
1 J. 1. 5. 11.  
a. Infa. 3. 19.

αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. Ἐν αὐτῷ 4  
ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ 5  
σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατελάβεν.

they became first his *disciples*, then his *constant attendants*, and lastly were appointed with others as *Apostles*. With respect to the *character* and *disposition* of the Evangelist, we have every reason to think that it was at once frank and amiable, uniting suavity with firmness. Hence he became the object of our Lord's peculiar regard and confidence, which he repaid by the most sincere attachment to his Master.

The *genuineness* of the present Gospel is unquestionable; not only as attested by the strongest internal evidence (namely, in the style and manner, the circumstantiality of its details, and the evident marks of the writer's having been an eye-witness of much that he relates), but the strongest *external* evidence, in an unbroken chain of testimonies from writers in the Apostolic age down to that of Epiphanius, Chrys., and Jerome. It was, indeed, never disputed, until lately, by *Breitschneider*; whose doubts, however, have been, as he confesses, entirely removed by the very able writers who came forward to maintain the authenticity of the Gospel. On the genuineness of a particular part of it, namely, the narrative of the woman taken in adultery, ch. viii. 1—11. and also of ch. xxi., see the Notes in loc.

To advert to the *contents* of this Gospel, the Evangelist has a style and manner peculiar to himself, uniting plainness of diction with sublimity of character—not such as results from art, but is engendered by magnitude of conception united with a natural simplicity of expression, and which, coming *from the heart*, speaks *to the heart*. This Gospel is, however, by no means without its difficulties, which may be ascribed, 1. to the abstruseness of the subjects there treated on; 2dly, to the dark cast and manner of the writer; 3dly, to the strongly Hebraic character of the style; and that not only in the acceptance of words, (some of which are peculiar to himself) but in the structure of his sentences, and especially in the use of the Tenses, where *Evallage* of Past, Present, and Future, is not unfrequent. Hence, after all the labor which has been so profusely bestowed upon it by learned and pious Expositors (of whom the most distinguished are Calvin, Beza, Grot., Lampe, Tittm., Kuin., and Tholuck), yet there is not any Book of the N. T. of which the interpretation has been so uncertain and debateable. Accordingly, the Editor of the present work has found it necessary to use every exertion in his power to vanquish the difficulties, and place the interpretation, in some measure, on the same footing of certainty, or something approaching to it, as in the other Gospels.

But to consider the remaining circumstances connected with this Gospel, namely, as to the *place where*, and *time when* it was written: the unanimous voice of antiquity testifies that the *place* was *Ephesus*. And to this all the moderns readily assent. On the *time*, however, considerable difference of opinion exists. It has been the general sentiment, both of ancient and modern inquirers, that it was published about the *close of the first century*. While some of those who are best able to judge of such matters (as Lampe, Lardner, Owen, Tittm., and Kuin.), suppose it to have been written before the destruction of Jeru-

salem; though they differ as to the exact date. The former opinion indeed, is alleged to be most agreeable to ancient authority. Yet the testimonies adduced are almost entirely from writers (such as Epiphanius, Theodoret, and Jerome) of a period too far remote from the Apostolic age to have much weight. In fact, the only ancient authority alleged is Irenæus ap. Eusèb. Eccl. Hist. v. 8. (where, however, it is merely said that John wrote *after* the other Evangelists) and another passage cited from him by Lardner vi. 187, from which it has been inferred, but *very precariously*, that this Gospel was written *long after* the destruction of Jerusalem. Certainly the evidence is not such as to establish the point in question. And the opinion itself seems to have originated in the notion, prevalent both in ancient and modern times (but destroyed by Tittman, in a masterly Dissertation, *de Vestigiis Gnost. in Evang. Joan. frustra quæsitis*), that this Gospel was written for the purpose of confuting the Heresies of the Gnostics and others as to the person of Christ. Indeed, if we inquire what evidence is alleged for that opinion, several expressions in the *Proeme* are pointed out, and a few others occurring up and down in the Gospel. Yet these cannot, without the aid of strong imagination, be thought to give any great evidence: and Expositors best acquainted with the contents of this Gospel (as Calvin, Lampe, Tittman, Kuin., Tholuck, and Bp. Blomfield in his Lectures) are decidedly of opinion that the notion is unfounded, and that (in the words of Bp. Blomfield) "the design of St. John in writing this Gospel was of a *general nature*, namely to convey to the Christian world just notions of the real nature, character, and office of that great Teacher who came to instruct and to redeem mankind." So long, however, as the opinion prevailed, that the Gospel was a *polemical one*, and written to confute heresies, men were obliged to suppose as *late* a date as the life of the Evangelist would permit, for the publication of the Gospel; since the heresies in question were not prevalent before the latter end of the first century.

To advert to another opinion almost universal, that St. John wrote to supply the deficiencies and omissions of the former Evangelists—for this there is, I apprehend, no foundation in the *Gospel itself*. And when it is attempted to unite this notion with the *late date*, the inconsistency is surely great; for if the date were what those writers allege, and if St. John wrote to supply certain deficiencies in the former Gospels, why are so many things unaccountably omitted? as, for instance, the remarkable fulfilment of our Lord's prophecies respecting the destruction of Jerusalem; which would have tended in the highest degree to confirm whatever the Evangelist intends to prove. Moreover, if St. John meant, as they say, to supply the omissions and confirm the authority of the preceding, is it likely, that he would have suffered 30 or 40 years to elapse without doing either one or the other. Those, indeed, who contend for a late date, ground them not only on *external* testimony, but *internal evidence*, namely in the *contents* of the Gospel. The Evangelist, they allege, considers those whom he is addressing as little



6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ· ὄνομα αὐτοῦ Ἰωάν-<sup>b Matt. 3:1.  
Mar. 1:2, &c.  
Luke 3:3.  
& 7:27.  
Acts 13:24.</sup>  
7 νης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα

acquainted with Jewish customs and names; since he gives various explanations even more frequently than St. Mark and St. Luke. The reason of which, they think, was, that, at the time when St. John wrote, many more Gentiles had been converted; and thus it became necessary to explain several circumstances which required no explanation while the Jewish Polity was in existence. These arguments, however, are rather specious than solid. For the very same reasons, in nearly the same degree, might exist 28 or 29 years earlier. Upon the whole, it should seem that there is no conclusive evidence adduced for the *late* date in question. On the other hand, many arguments are urged too far in favour of a date before the destruction of Jerusalem. Suffice it to say, that the arguments in general, though not all of equal weight, yet overbalance those on the contrary side. To advert to a few of both — Lampe, Tittm., and others appeal to ch. v. 2. "there is at Jerusalem by the sheep market, a pool," &c. as a proof that this gospel must have been written before the destruction of Jerusalem; since it recognises the city as *in being* when the words were written. This others attempt to set aside, by remarking, that writers "do not weigh their words so exactly;" and that "the Present there may be put for the Past tense." But the former is a frivolous excuse; and as to the latter, such a confusion of tenses cannot be admitted in a narrative. And when it is suggested that Jerusalem *might*, during a period of 26 or 27 years, have risen from its ruins — yet of that there is no sort of historical evidence; while to its *utter* and total destruction Josephus bears testimony in his Bell. vii. 1. where he says that the whole city was so completely *destroyed and dug up*, ὥστε μὴδὲ πώποτ' οἰκισθῆναι πιστὸν ἂν ἔτι παρασχέιν τοῖς προσελθοῦσι. And if, in the course of those, a few houses might have been erected, yet surely not so as to be called a city, and have its streets designated by names. Nor are there wanting, in addition to the above strong *internal* arguments adduced by the Commentators, who maintain the publication *before the destruction of Jerusalem*; which are, however, closely connected with the question as to the *main purpose* of the Evangelist, which, if it was, as it should seem, *general*, evidently points to a date far earlier than the close of the first century. With respect to the above two points, the *date* and the *design* of the Gospel, it appears *most* probable, that it was published not very long after St. John had gone to reside at Ephesus, and only a short period before the destruction of Jerusalem — say A. D. 69. John had probably left Judæa four or five years before, when the troubles were beginning, which ended in the destruction of the Jewish state. Had, indeed, St. John written so late as the close of the first century, he would surely have done *more* towards repressing the heresies of the Gnostics, Cerinthians, Nicolaitans, and others, than barely employ a few expressions intended to repress their dogmas; since in the Apocalypse he has censured them *pointedly, openly, and by name*. If, however, the expressions in question should appear to be such as to imply a *settled purpose* in the writer, we have only to suppose that, *together with the above-mentioned general design*, there was united a *particular* one, — namely, to encounter those heretical no-

tions, which probably were even then starting up like weeds in the rising corn. And although it cannot be proved that St. John wrote for the *purpose* of supplying the omissions of his predecessors, yet, as he *has*, in some measure, done so, by the insertion of certain particulars, not required by his principal design — we may say that he intended his Gospel to be, in *some* degree, supplementary to, and consequently confirmatory of, theirs.

I. 1. et seqq. On this noble Proeme (which Augustin de Civ. D. x. 29. tells us a Platonic Philosopher said ought to be written in letters of gold, and hung up in all the churches) see an erudite Dissertation of C. Vitringa T. ii. p. 122 — 156.

— ἐν ἀρχῇ] scil. τοῦ κόσμου. The expression answers to the Heb. בְּרֵאשִׁית, in Gen. i. 1. which the Evangelist seems to have had in mind. On account of the ἦν many Commentators explain the phrase to mean *before* the creation of the world; referring for examples of this sense of ἐν ἀρχῇ to John xvii. 5. Eph. i. 4. and Prov. viii. 23, where it is more exactly defined by the preceding πρὸ τοῦ αἰῶνος, and the following πρὸ τοῦ τὴν γῆν ποιῆσαι. But neither in those passages, nor in the one before us, has ἐν *properly* this sense; nor can it ever have it. It is only *implied* from the context. For what was existing *at* the creation of the world must have existed *before* it. By ἀρχῇ is here meant the origin of all things; and ἐν ἀρχῇ is for ἐπ' ἀρχῆς, and the expression is evidently meant to designate *eternity*. Thus it is by Nonnus expressed by ἄχρονος, *unconnected with time*.

— ἦν ὁ Λόγος.] It is impossible, within the limits of a work of this nature, to do any sort of justice to the important, but most intricate subject of the Logos. I must therefore content myself with referring the reader to my Dissertation in Recens. Synop., also to Tittman, p. 27 — 29. and Townsend N. T. Chron. p. 7. seqq. also Dr. Burton's Bampton Lectures, p. 212 — 24. Whatever may be the source from whence St. John borrowed this term, all the best informed inquirers are agreed (contrary to the Unitarians) that it designates a real subsisting *Being*, and not an *attribute*. — as Wisdom or Reason. Indeed, the personality of the Logos is manifest from the whole of the Proeme.

The reader may consult the summary by Vitringa or Townsend on the substance of the sense contained in this Proem, and the Gnostical heresies which each clause has been *supposed* to encounter.

— πρὸς τὸν Θεόν.] The phrase εἶναι πρὸς τὸν Θεόν denotes close union and intimate society, and, in the present context, compared with 17, 5. and 1 John i. 1, cannot be thought to mean less than *communion of the Divine nature*, and participation of the Divine glory and majesty, implying a community also of *actions and counsels*. This assertion is repeated in the next verse; yet, as Tittm. observes, "not by a Hebrew pleonasm, but in order to more fully explain what is meant by this εἶναι πρὸς τὸν Θεόν, and to shew *how* the Lord used and evinced his majesty, and the Divine power which he had with the Father; and thus to declare his Divine dignity by a new argument."

— καὶ Θεὸς ἦν ὁ Λόγος.] The sense is clearly



c Infr. 3. 19.  
& 8. 12.  
& 9. 5.  
& 12. 46.

πάντες πιστεύωσι δι' αὐτοῦ. ὅτι  
τυρήρη περὶ τοῦ φωτός. Ἦν

ὅτι ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρ- 8  
τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα 9

"and the Logos was God." 'Ο Λόγος being the *subject*, and Θεός the *predicate*, as in John iv. 24. Πνεῦμα δ Θεός. and iv. 8. δ Θεός ἀγάπη ἵστιν. The temerity of Crellius, who, to destroy this irrefragable testimony to the Godhead of Jesus Christ, would alter Θεός to Θεοῦ, met with well merited chastisement from Beng. and Wets. Some later Socinians have attempted to compass the same end, by maintaining that as Θεός has not the Article, it should be taken in a lower sense, to denote a God. But that sophism has been completely refuted by Beng., Campb., Middleton, and Kuin.; the last of whom has proved that, in the present construction, the Article *could* not have been used without producing a position as little accordant with the Socinian as with the Trinitarian hypothesis. This criticism is confirmed by the learned Professor Bournoff in his excellent Greek Grammar (in French). His Canon of the Article in question is thus: "En Grec, comme en Français, c'est le nom précédé de l'article qui est le sujet; l'autre est l'attribut. Ex. gr. ἡ ἀρετὴ πλοῦτος ἔστι."

3. πάντα — ἐγένετο.] By πάντα is meant *all things in the world* — the *universe*. Ἐγένετο is for ἐκτί- ζετο, as the usus loquendi permits, and the context requires. See Ps. cxlviii. 33. Many Commentators take διὰ as denoting the *instrumental cause*, as in Hebr. i. 2. But there is no reason to abandon the opinion of almost all the ancient, and the most eminent modern Interpreters, that it denotes the *efficient* and *principal cause*, as in Rom. xi. 36. 1 Cor. i. 9. Gal. i. 1. and often elsewhere. As to the passage of Hebrews, it is of quite a different nature to this of St. John; since in the latter only *one* agent is spoken of, but in the other *two* agents are adverted to. Thus the Logos is described as being "very God" and Creator of the universe; who, on account of his communion with the Divine nature, hath an equal power with the Father; and by his co-operation with the Father, created the world.

The next words, καὶ χωρὶς — γέγονεν, are usually explained as yielding the same sentiment with the foregoing clause; the same thing being expressed both by affirmation and by negation, of which see many examples in Recens. Synop. But *here* we have *not* the *same thing* expressed; but a much stronger sentiment. Even the *dialysis* οὐδὲ ἔν has an intensive force. Indeed Tittm. would understand the words of the *preservation* and *governance* of what had been created.

Here 4 MSS., 3 inferior Versions, and many of the Fathers (chiefly Latin) connect the words ὃ γέγονεν with the sentence following: and this has been adopted by Dr. Burton. But I have not thought proper to follow his example, 1. because *all* the other MSS., all the Versions of any account, and the most judicious of the Fathers (as Chrys., Epiphani., Theophyl., Euthym., Cyprian, Arnob., and Jerome) adhere to the received construction; and, 2. because if, with the ancient Interpreters, we explain, "omne quod creatum est per eum vitam accepit," we have a sense which involves a considerable tautology, and moreover cannot be extracted from the words without violence. And if, with Wets. and Dr. Burton, we suppose the sense to be "*the thing which was made* (i. e. the benefit which was gained for man) *in or through him was life*," we gain, indeed, a good

sense, but one which cannot be proved to exist in the words; and which, indeed, would suppose the words of a passage otherwise plain to be expressed with an almost enigmatical obscurity. By the common construction, the same sentiment is obtained, without resorting to any such violence.

4. Lightf. observes, that "to the *physical* creation by the Logos is here subjoined a new and *moral* one by the same." Strictly speaking, however, there is here (as Chrys. and Tittm. remark) a *reason* given for what has just been affirmed.

— ἐν αὐτῷ ζωὴ ἦν — φῶς.] It has been not a little disputed, what is meant here by ζωὴ and φῶς. And no wonder, since these are terms of very extensive signification, and there are several senses in which it is equally true, that our Saviour was life and light. And Wets. has adduced numerous passages of ancient writers in which Gods and Heroes are called the life and light of men. By ζωὴ most Expositors think is here meant *author of life and salvation*; and by φῶς, *teacher* and promulgator of its doctrine, the Gospel. But though that sense is very agreeable to the usus loquendi, yet it seems to be not permitted by the context; which is elaborately discussed, together with the force of the expressions ζωὴ and φῶς, by Lampe and Tittm.; the latter of whom has shown that, though the senses of ζωὴ and φῶς are often interchangeable, yet that here ζωὴ denotes the *cause*, φῶς the *effect*; the former indicating *vim creatricem et facultatem*, and belonging to *all creatures*; the latter, *salutem ipsam*, and pertaining to *man*. "Thus (he observes) the sense is, 'In eo est vis vivifica,' seu, 'pollet vi, vitam et salutem tribuendi rebus omnibus, cujus vi utitur in primis ad salutem hominum.'" It is well observed by Wets., that the ἐν denotes, that the power was centred in himself, i. e. *self-derived*, not as was the case with the *Prophets*; and that his power was exerted by a *proper* and *natural*, not an *adventitious*, *acquired*, or *delegated* force. Thus he is elsewhere said ζωὴν ἔχειν ἐν ἑαυτῷ.

5. καὶ τὸ φῶς — οὐ κατέλαβεν.] *Exortio* is a perpetual image of ignorance, and also the *misery* consequent upon it. See Is. ix. 2. Matth. iv. 16. Acts xxvii. 18., and also the Classical citations in Recens. Synop. Here the word is put (abstract for concrete) in the place of τοῖς ἐσκοτισμένοις τῇ διαβολῇ (Eph. iv. 18.), namely, persons immersed in ignorance, idolatry, and vice, and consequently far removed from light and virtue, holiness and happiness. Thus the sense is, "And this salvation was offered to wretched, corrupt, and miserable men; but the plan of salvation they did not *comprehend*, much less did they accept and embrace it."

6—8. The scope of these verses (which are in some measure parenthetical) is to prevent misapprehension, and to show the *purpose* of God in *sending John*; and to prove, even on the evidence of John himself, the infinite superiority of Christ to John *q. d.* "To bear witness to this light, and further its reception, was John sent from God; not as being himself that light, namely the Messiah, but to bear witness to the Divine mission of Him who was so. Αὐτῷ is for αὐτῷ, by an idiom not confined to the Hebrew, but extending to the popular dialect of every language.

7. εἰς μαρτυρίαν, ἵνα μαρρ.] Here there is not so much a repetition of the same thing in plainer



- 10 ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. <sup>d</sup> Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσ- <sup>d</sup> Heb. 1. 2.  
 11 σμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια  
 12 ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. <sup>e</sup> Ὅσοι δὲ ἔλαβον αὐτόν, <sup>e</sup> Rom. 8. 15.  
 ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ <sup>Gal. 3. 26.</sup>  
 13 ὄνομα αὐτοῦ. <sup>f</sup> οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ <sup>f</sup> Infra. 3. 5.  
 ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. <sup>James 1. 18.</sup>  
 14 <sup>g</sup> Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν· καὶ ἐθαυά- <sup>g</sup> Matt. 1. 18.  
 μεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός, πλήρης <sup>Luke 1. 31.</sup>  
 χάριτος καὶ ἀληθείας. <sup>& 2. 7.</sup>  
<sup>2</sup> Pet. 1. 17.  
<sup>Col. 1. 19.</sup>  
<sup>& 2. 3, 9.</sup>

terms, as that *ἵνα μαρτ.* &c. is an *epanorthosis* upon *εἰς μαρτυρίαν τοῦ φωτός*. In fact, the *tautologies*, *repetitions*, *pleonasm*s, and positions expressed both negatively and affirmatively, in which this Gospel is said by the Commentators to abound, may almost all of them be accounted for on that principle; which itself arose from anxiety on the part of the Evangelist to impress the important truths he had to communicate as forcibly as possible on the minds of his readers.

8. *ἐκεῖνος*.] The full sense is, "he himself."

9. *ἦν τὸ φῶς τὸ ἀληθινόν*] "*that was the true light*;" i. e. he was the true light. Of this use of *ἀληθ.* with *φῶς*, examples are adduced by Wets. In the sense of *reality* there is implied *excellence*, as in John vi. 32. xvi. 1. and elsewhere. *Φωτίζει* is generally taken as put for the Future *φωτίσει*, or to be taken to mean "who was to enlighten." But it may rather be said to have the sense of the Aorist, by which it denotes what is done at all times; or it may be rendered, "who is to enlighten." By *πάντα ἄνθρωπον* is meant men of all nations," and not the Jews only; which is intended to oppose the Jewish notion, that the Messiah was to come for the salvation of the Jews only.

The next words *ἐρχ. εἰς τὸν κόσμον* are commonly taken (as indeed would seem more natural) with *πάντα ἄνθρωπον*. But the best Commentators are agreed that they should be construed with *τὸ φῶς*: for in the former case, say they, the words would seem unnecessary, and never occur in that sense; whereas in the latter, the phrase is very significant, and applicable to Christ. (*Comp.* xii. 40, and iii. 19.) Besides, *δ' ἐρχόμενος εἰς τὸν κόσμον* was a usual phrase to designate the Messiah. See vi. 14; xviii. 37. And finally *that* sense would require the Article. As to the exact force of the declaration, it seems to repeat, somewhat more emphatically, what was said at v. 4. *ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων*.

10. *ἐν τῷ κόσμῳ ἦν*.] These words designate the appearance and existence of the Logos on earth in a human form. It is well observed by Tittm., that in this and the following verse *ascendit oratio*: q. d. The only and true Saviour came to, and abode in the world, — a world created by him; but which, nevertheless, knew him not, acknowledged him not as such. Nay, though he came to his own people especially, yet even they received him not as the Saviour. Some take *τὰ ἴδια* to mean *the world at large*. But though it be true, that the whole earth is the Lord's, yet Christ could not be said to be rejected by those to whom he did not reveal himself as Saviour, viz. the Gentiles. Indeed, he professes (*Matt.* xv. 24.) that "he was not sent but unto the lost sheep of the house of Israel." The best Commentators are therefore, with reason, agreed that *τὰ ἴδια*, sub.

*οἰκήματα* can only mean his *own country*, or people; a sense of which numerous examples are adduced by Krebs, Wets., and Kypke. The Jews were the peculiar people of God, and consequently of Christ as united in the Godhead. Besides, the Jews might be called Christ's own people, as having been born and having lived among them.

12. *οἱ δὲ ἔλαβον α.*] The reasoning may be completed thus. "His countrymen, as a body, rejected him. Yet his coming was not utterly without effect. Some few did acknowledge him as Messiah. And to such as did, (or hereafter should,) he gave, &c." *Ἐξουσία* here denotes *privilege*; a signification sometimes occurring in the later Classical writers and the LXX. By *τέκνα Θεοῦ* is meant *obedient and true worshippers of God*, and, from the adjunct, those who are acknowledged by God as such, and admitted to the privilege of Sonship: to be as happy in this world and the next, as infinite Goodness, under the guidance of infinite Wisdom, can make them. The phrase often occurs in the discourses of our Lord, and in the Epistles of St. Paul and St. John, and is referred by Tittman, as the *fundus locutionis*, to Deut. xiv. 1, 2.

13. *οὐκ — ἐγεννήθησαν*.] The sense, as laid down by the best Commentators, is: "Who obtained that Sonship, (*υἱοθεσία*), not by virtue of ancestry, nor by any affinity, or connection of human descent, but by a free grant from God." The *plural* is used by adaptation to *ἔδωκεν* before; but, of course, what is here applied to those who received Jesus as Messiah during his abode on earth, is equally applicable to those who *should*, after his ascension, at any future period receive him as Messiah and embrace his religion. The *plural αἱμάτων* has reference to the *several* ancestors from whom the children of Israel boasted their descent; as Abraham, Isaac, and Jacob. See 2 Cor. xi. 22. sq. I have, in Recens. Synop., compared Eurip. Ion, 693. *ἄλλων τραφεῖς ἀφ' αἱμάτων*. The plural also occurs in Lycophr. v. 804 & 1249. The two phrases, *ἐκ θελ. σαρκ.* and *ἐκ θ. ἀνδρ.*, by Hendiadys, designate, *per euphemismum*, the *natural* mode of descent, as opposed to the *spiritual* one proceeding from the adoption of God.

14. *καὶ ὁ Λόγος σὰρξ ἐγ.*] This is closely connected with ver. 10. *ἐν τῷ κόσμῳ ἦν*, and is a resumption of what was there said: q. d. "And [accordingly] the Logos was clothed with a human body, and sojourned among us [men]." *Σάρκινος ὧν* would have been more Classical Greek. So Artemid. ii. 35. *ἐν τε γὰρ σάρκινος οἱ Οἰοὶ φαίνονται*, &c. This addition of the human nature to the Divine, implies that conjunction, by which the same person is both Son of God and Son of man. — *ἐσκήνωσεν*.] There is no necessity to suppose



h Matt. 3. 11.  
 Ma. 1. 7.  
 Luke 3. 16.  
 infra ver. 26,  
 et seqq.  
 & 3. 34.  
 i Col. 1. 19.  
 & 2. 9.  
 k Exod. 20.  
 l, &c.  
 Deut. 5. 6, &c.

ἡ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων· Οὗτος ἦν ὃν 15  
 εἶπον· Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτος  
 μου ἦν. ἰ Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ 16  
 χάριν ἀντὶ χάριτος· ἡ ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ 17

(with Lampe and Schoettg.) any reference to the *Schechinah*. The sense is what Wets. lays down: "He who had dwelt in heaven descended from thence, that he might sojourn with men." For, as I have shown by many examples in Recens. Synop., *σκηνοῦν* signifies, "to take up one's quarters, or sojourn." And it is here used in preference to *ζῆν*, with allusion to the life of man as a sojourn; and because it better designates that *familiariter vivere* which seems here meant; and suggests such an intercommunity of all the functions of human life, as showed that he was really and truly a man.

The next words, καὶ ἐθεασάμεθα, &c. seem meant to intimate, that though he was real man, yet he was also something far more; namely, Son of God; implying a community of the Divine nature. The terms are such as merit attention. Ἐθεασάμεθα, is very significant, and even emphatic; q. d. "We distinctly saw his glory." Now there were many ways in which they saw the glory of Christ; namely, in his miracles, (see ii. 11,) and not only in acts which evinced power, but wisdom and goodness also, in his ineffable love to men, such as to induce him to suffer death, even the death of the cross, for their salvation. The Apostles themselves, too, (at least St. John and two others) had seen his glory in his transfiguration on Mount Tabor. Though these and the other evidences of Christ's glory in his Mediatorial capacity John did not intend to specify, content with affirming it to have been δόξαν ὡς μονογενοῦς παρὰ Πατρὸς, such a glory as might be expected in a Being the only begotten Son of the Father; who accordingly is, as St. Paul says, the ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ. It is to be noted, that the ὡς (as Chrys. and Tittm. remark,) does not express similitude, but identity and truth; i. e. truly such. On the full sense of μονογενὴς see Lampe and Tittm. It is proper to remark the use here of the verbal for the verb, μονογενὴς for μόνος γεννηθεὶς, which will account for the use of the Genitive with παρὰ instead of the simple Genitive. And it is truly observed by Bp. Bull, Judic. Eccl. p. 56, "that μονογενὴς παρὰ seems more significantly to express the Divine generation of the Son from the Father, than the simple genitive; the παρὰ intimating that the Logos ita Dei Patris unicum filium esse, ut solus revera ab atque ex ipso Patre genitus fuerit."

As to the construction of the passage, many regard the words καὶ ἐθεασάμεθα — πατρὸς as parenthetical, referring πλήρης to ἐκλήνωσιν. But though this makes the syntax regular, it does violence to the structure of the sentence, and deteriorates the sense. It is better, with others, to suppose an enallage, (frequent in St. John,) and regard πλήρης ὡς put for πλήρους. This is confirmed by an imitation of the passage in Theophyl. Simoc. p. 115. καὶ ἐθεασάμεθα τὴν δόξαν αὐτῆς πλήρη χάριτος. Χάριτος καὶ ἀλ. is thought to be put, per Hendiadym, for χάριτος ἀληθινῆς; and the sense of πλήρης χάριτος ἀλ. to be "most gracious and benignant."

15. Having appealed, in a general way, to the testimony the Baptist bore to Jesus, John now proceeds to mention what that testimony was;

and by κέκραγε he means it was uttered openly, *ex animo*, and decisively.

— ὁ ὀπίσω — μου ἦν.] The sense of ὁ ὀπίσω μου ἐρχόμενος seems to be, "He who enters (i. e. is to enter) upon his office after me;" in which sense ἐρχισθαι frequently occurs in the N. T., and sometimes in the LXX. The interpretation of ἔμπροσθέν μου γέγ., is doubtful, and may be taken either of time or of dignity. If the former be adopted (as it has been by the later commentators in general, supported by the Latin Versions), the clause ὅτι πρῶτος μ. ἦν. must be considered as expressing the same sense as the preceding. And the words may be thus rendered from Tittm.: Hic est ille, quem indigitavi, cum dicerem, me sequitur, qui ante extitit, meque prior est." If the latter, (which is the mode adopted by the ancient and early modern Expositors, and also Lampe,) the words will express this sense: "This is he of whom I said, He who cometh into the world [or entereth on his office] after me, is become of greater dignity than myself; inasmuch as, by his own Divine nature, he was always before me, more honourable than I." This interpretation seems to deserve the preference, as yielding a sense equally suitable to the context, and more worthy of the Baptist than the other. Of this sense of ἔμπροσθεν, somewhat rare in the Scriptural writers, an example occurs in Gen. xlviii. 20.

16—18.] It has been disputed whether these verses are from the Baptist, or from the Evangelist. The former opinion has been adopted by many Interpreters: but (as Tittm. observes) it lies open to the objection, that what is contained in these verses could hardly have been said by John the Baptist of himself, his own times, and of his disciples. Lampe and Tittm. are agreed that they are the words of the Evangelist; who, in using the term πληρώματος (answering to ἄλγ., which denotes the sum of any thing, and also plenty) seems to have referred to the expression πλὴρης χάριτος καὶ ἀληθείας in ver. 14, and meant by it to express the abundance of benefits and blessings. Thus ἐκ τοῦ πληρ. a. may be rendered, "from his rich store-house of benefits and blessings." How these are in Christ, appears from the context, and is fully shown by Tittm. in Recens. Synop. Χάριν ἀντὶ χάριτος is a periphrasis of the superlative, like the Hebr. חֵן עַל חֵן; an idiom not unknown to the Greek, ex. gr. Theogn. Admon. 344. δόλης ἀντ' ἀνιῶν ἀνιδός. Thus the sense is, "benefits upon benefits," abundance of benefits. So Philo i. 354. (cited by Wets.) says the Deity, after giving τὰς πρῶτας χάριτας, εἰσαύθις, ἐτίρας ἀντὶ ἐκείνων, καὶ τρίτας ἀντὶ τῶν δευτέρων, καὶ δὲ τέτας ἀντὶ παλαιότερων ἐπιδόλωσι. This passage was perhaps in the mind of Proclus. Institut. C. p. 131, where he says, that the supreme Deity imparts to the inferior ones, and to men, what he possesses κατὰ τὸ ὑπερπλήρες ἑαυτοῦ. By πάντες are meant all Christians of all times and places. Christ, as Tittm. observes, being the perennial fountain of felicity to the whole human race, of every age.

17. ὅτι ὁ νόμος—ἐγένετο.] In these words



- 18 ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. <sup>1</sup> Θεὸν οὐδεὶς ἑώρακε πώποτε. <sup>1</sup> Ex. 33. 20.  
 ὁ μονογενὴς Τίος, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς ἐκεῖνος ἐξηγήσατο. <sup>2</sup> Deut. 4. 12.  
 19 <sup>3</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰου- <sup>3</sup> Infra. 6. 46.  
 δαῖτοι ἐξ Ἱερουσαλὺμων ἱερεῖς καὶ Λευῖταις, ἵνα ἐρωτήσωσιν αὐτόν. <sup>4</sup> 1 John 4. 12.  
 Σὺ <sup>5</sup> Matt. 11. 27.  
 τίς εἶ; <sup>6</sup> Luke 10. 22.  
 20 Καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο. καὶ ὡμολόγησεν. <sup>7</sup> n infra 3. 23.  
 "Οτι <sup>8</sup> Acts 13. 25.  
 21 οὐκ εἰμὶ ἐγὼ ὁ Χριστός. <sup>9</sup> Καὶ ἠρώτησαν αὐτόν. Τί οὖν; <sup>10</sup> Deut. 18. 15.  
 Ἰηλίας <sup>11</sup> οἱ  
 εἶ σύ; καὶ λέγει. Οὐκ εἰμὶ. <sup>12</sup> Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη.  
 22 Οὐ. Εἶπον οὖν αὐτῷ. Τίς εἶ; ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν <sup>13</sup> p Isa. 40. 3.  
 23 ἡμᾶς. τί λέγεις περὶ σεαυτοῦ; <sup>14</sup> Εἶφη. <sup>15</sup> Εγὼ φωνὴ βοῶντος <sup>16</sup> Matt. 3. 3.  
 ἐν τῇ ἐρημίᾳ, εὐθύνετε τὴν ὁδὸν Κυρίου! <sup>17</sup> καθὼς εἶπεν <sup>18</sup> Mark 1. 3.  
<sup>19</sup> Luke 3. 4.  
<sup>20</sup> supra ver. 15.

(which were meant for the Jews at large) are exemplified and illustrated the benefits received from Christ by his disciples; and the grace of the Gospel is opposed to the rigour of the Law. The Law was given as a benefit to the Israelites; yet it was harsh and burdensome; its blessings scanty, and those confined to one nation: whereas the Gospel imparts its blessings, through Christ, copiously to the whole human race. (Kuini.) Ἡ χάρις καὶ ἡ ἀλ. denotes, *per hendiadym*, ἡ χάρις ἀληθινή, "the true and most excellent grace." See the contrast in *graciousness* between the Law and the Gospel stated more at large by Wets. Both the above Commentators, however, have omitted to notice what is especially adverted to, — the grace of the *Holy Spirit*, in which the Gospel was so superior to the Law. This χάρις Christians receive from the πλῆρωμα of Christ; since to him (as is said at iii. 34.) οὐκ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. On which subject the reader may profitably consult the 9th, 10th, and 11th chapters of the Dissert. Poster. Harmon. Apost. of Bp. Bull.

18. Θεὸν οὐδεὶς ἑ. π.] This is an illustration of the preceding verse *by example*; and that deduced from the clear knowledge of God communicated by Christ. q. d. [No wonder that the Gospel of Christ should be so superior to the Law of Moses]; for no man hath seen (i. e. perfectly known, learned) God; not even Moses and the Prophets. So Eccles. xliii. 31. τίς ἑώρακεν αὐτόν, καὶ ἐκδηγήσεται; This sense of ὁρᾶν, corresponding to the Hebr. רָאָה is found also in the Classical writers. Thus the passage is by no means in contradiction to Exod. xxxiii. 11, "the Lord spake to Moses face to face." Besides, there is reason to think that it was Christ, the Logos, who appeared as the JEHOVAH ANGEL on that and other occasions. On this important point see Bp. Bull, p. 274. sqq. of his matchless *Defensio Fidei Nicænæ*.

— ὁ ὢν εἰς τὸν κόλπον τ. Π.] Lampe, in a dissertation on these words, has proved that more is denoted, than what the expression means in the Classical writers, namely, participation in any one's counsels, — and he lays down the sense as follows: "He who is most intimately connected with the Father, and the dearest to Him." The expression arose from the custom, common to all the ancient nations, of reclining at meals; according to which he who sat next the host (who was at the top of the table) seemed, as it were, to lie in his bosom or lap.

— Ἰωάννης] Sub. ὁρᾶν has distinctly disclosed his nature, attributes, and will. There may be — Wets. thinks there is — reference to the *Ἰωάννης*,  
 1

or interpreters of the portents, and directors of religious ceremonies among the Greeks.

19. καὶ αὕτη ἡ μαρτ.] q. d. and this testimony which I have just adduced was borne on the occasion following.

— οἱ Ἰουδαῖοι ἐξ Ἱερ.] "the Jews of Jerusalem;" meaning those who are elsewhere called οἱ ἀρχόντες τῶν Ἰουδαίων, had the authority of making inquiry into the pretensions of prophets; namely, the *Sanhedrim*. There is no reason to suppose, with some, that the Evangelist has not given the whole address; for the τίς in the question evidently refers to the *kind* of prophetic character claimed by John; which implied an inquiry, 1. whether he was the Christ; 2. whether he was Elias. The form σὺ τίς εἶ was (it appears from Wetstein's citations) not unusual, as addressed by those who demanded to know any one's authority to act in any business. Though the Sanhedrim knew that John's ancestry did not accord with that which had been predicted of Christ; yet, when they bore in mind what had happened to Zacharias in the temple, and that his mother was of the lineage of David, they might think it possible that he was the Messiah; especially as it was not absolutely determined among the doctors whether Christ was to be born at Bethlehem or not.

— ὡμολόγησε — καὶ ὡμολόγησεν] These words contain the strongest *assertion* possible; since the two methods, assertion by affirmation and by negation of the contrary, together with a repetition of the affirmation, are here united.

21. τί οὖν] A popular form of expression, for τίς οὖν, yet sometimes found in the best writers. Ἰηλίας εἶ σύ; the Jews supposed, from Malachi iv. 5, that Elijah would return from heaven, whither he had been caught up, and would usher in and anoint the Messiah.

— οὐκ εἰμὶ.] i. e. not in the sense in which the question was asked; though in another sense he might be called Elias, as he came in the *spirit* and *power* of Elias. See Matt. xi. 14.

— ὁ προφήτης εἶ σύ;] It is plain that this cannot mean Elijah, since that would involve a vain repetition. The Article shows that it must denote some particular prophet. The best Commentators, ancient and modern, are of opinion that *Jeremiah* is meant, thus the sense will be, "the prophet promised," namely, in Deut. xviii. 15—19. See Acts iii. 22.

22. τίς εἶ;] i. e. what sort of person art thou, whether a prophet or not?

23. ἐγὼ φωνή, &c.] i. e. as the older Commentators interpret, "I am the person there spoken of;" or, as the later ones, "What the Prophet (namely, Isaiah iv. 3) there says, holds good of



Ἰσαΐας ὁ προφήτης. Καὶ οἱ ἀπεισλαμένοι ἦσαν ἐκ τῶν Φαρισαίων· 24  
 η Deut. 18. 15. α καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ 25  
 ρ Matt. 3. 11. εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης; Ἀπεκρίθη αὐτοῖς ὁ 26  
 Mark 1. 7. Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μίσος δὲ ὑμῶν ἔστηκεν, ὃν  
 Luke 3. 16. ἄμα 1. 5. ἡμεῖς οὐκ οἶδατε. Αὐτὸς ἐστὶν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν 27  
 & 11. 16. & 19. 4. μου γέγονεν· οὗ ἔγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ  
 ὑποδήματος. Ταῦτα ἐν \* Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου 28  
 ἦν Ἰωάννης βαπτίζων.  
 \* Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης, τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, 29  
 καὶ λέγει· Ἴδε ὁ ἄμνος τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

me; you will find there, what will be a sufficient description of my person and office."

25. *τί οὖν βαπτίζεις, &c.*] The Pharisees (such as these persons were) thought that the power of baptizing Jews, and thereby forming a new Religion, was confined to the Messiah and his precursors the Prophets; who, they supposed, would return to life for that purpose. The subject of the *nature* and lawfulness of John's baptism is elaborately treated on in a Dissertation of Danzius on the baptism of Proselytes, inserted in Meuschen's Nov. Test. ex Talm. ill. From which the most important passages are translated and introduced in Mr. Townsend's Chron. Arr. N. T., Vol. i. 107. seqq.

26. *ἐγὼ βαπτίζω, &c.*] The sense of the answer is: "I only baptize with *water*, and collect followers *for the Messiah*, from whom a very different and much more powerful baptism may be expected; even a far more effective means of purifying the people. Moreover, He whom you require (i. e. the Messiah), and by whose authority I do this, is *among you*."

28. *Βηθανία*] This reading (instead of the common reading *Βηθαβάρᾳ*) is found in almost all the best MSS., every Version of credit, many Fathers and ancient Commentators, and almost all the early Editions; and was restored to the text by Wets., Matth., Griesb., Kaapp., Vater, Tittm., and Scholz, who are of opinion, that the common reading proceeded from a mere conjecture of Origen; who, because the situation here does not correspond with that of Bethany, where Lazarus and his sisters lived, made the change in question, forgetting that there are in all countries many places of the same name. So in Judæa, Bethsaida, Bethlehem, and Emmaus; and Bethany, from its signification (namely, a ferry-place or passage), was very likely to be one. Besides, *this* seems meant to be distinguished from the other Bethany by the addition *πέραν τοῦ Ἰορδάνου*, which, I apprehend, denotes on the opposite *bank* of the Jordan: for we may be sure it was on the *river-side*. The meaning of the name *Bethabara* is almost exactly the same with that of *Bethany*. Insomuch that many learned men (as Schleusen.) are of opinion that Bethabara and Bethany were only two different names for the same place; which is very probable. We need not, however, suppose, with Schleusen., that the place, in the age of *Christ*, was called *Bethany*, and in a later one, *Bethabara*. It should rather seem that Bethabara is the more *ancient* one. And if, as there is great reason to think, Bethabara here is the same with the Bethabara of Judges vii. 24, what Schl. says could not be the case. The difficulty, however,

may be removed by supposing that Bethabara was the original name of the place; but that in the time of Christ it was usually called *Bethania*, as better designating its situation; the original crossing being by *ford*, having now been changed to that by *ferry*; yet that, notwithstanding this, the old name (of which many examples might be adduced) still continued in use, probably among the common people, who are always averse to such changes of names. Insomuch that in the time of Origen, it seems to have been commonly called Bethabara. For he says: *Δείκνυσθαι δὲ λέγουσι παρὰ τῇ ὁχθῇ τοῦ Ἰορδάνου τὰ Βηθαβαρὰ, ἐνθα ἰστοροῦσι τὸν Ἰωάννην βεβαπτίζειν.* Hence he changed the reading; which others also approved.

29. *τῇ ἐπαύριον*] This was after the baptism of Jesus: but the expression refers not to the baptism, but to the mission of the priests and Levites.

—*Ἴδε ὁ ἄμνος — κόσμου*] In order to rightly understand these words, we must observe, that as often as in Scripture the name *Lamb* is applied to Christ, so often the subject of what is spoken is his *death* and *passion*; inasmuch as he underwent it for men. And in this view John the Baptist considered Jesus, when he called him *lamb*, namely, as suffering and dying *like a victim*. It is clear that he meant to represent our Lord as one *dying*, and that *in the place of others*. For he has subjoined the words *ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου*, by way of explication. Now the phrase *αἴρειν τὴν ἁμαρτίαν* answers to the Hebr. *יָצַח עֲוֹן* or

*יָצַח עֲוֹן*, which never signifies to *remove* sins, i. e. *extirpate iniquity* from the earth (as some recent Interpreters suppose), but to *forgive* sins (as in Gen. i. 17. Exod. xxxiv. 7. Num. xiv. 19. Ps. xxxii. 1, 5. 1 Sam. xv. 25. xxv. 28.), or to *pay the penalties of sin*, either one's own, or others; as in Exod. xxviii. 38. Lev. v. 1. x. 17, where are conjoined, as synonymous, the formulas to *bear the sin* of the people, and *expiate* and to *atone* the people with God. Therefore the formula to *bear sins* signifies to be punished because of sins, to undergo punishment of sins. Furthermore, as to *bear one's own sins* denotes to be *punished* for one's own sins, so to *bear the sins of others*, must mean to be punished for the sins of others, to undergo the punishment which the sins of others have deserved.

Moreover, Christ is said to bear the sin of the *whole world*; and therefore the interpretation above mentioned can have no place. It must be observed, too, that there is in these formulas a manifest allusion to, and comparison with a *pure victim*. For such a victim was solemnly



- 30 'Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπρο- <sup>t Supra ver. 15.</sup>  
 31 σθέν μου γέγονεν, ὅτι προῳτός μου ἦν. καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ'  
 ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.  
 32 <sup>u</sup> Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι τὸ Πνεῦμα κατα- <sup>a Matt. 3. 16.   
 Mark 1. 10.   
 Luke 3. 21.   
 x Matt. 3. 11.   
 Acts 1. 5.</sup>  
 33 βαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. <sup>x</sup> Καὶ γὰρ  
 οὐκ ᾔδειν αὐτόν· ἀλλ' ὃ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι  
 εἶπεν· Ἐφ' ὃν ἂν ἰδῇς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν,  
 34 οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ. Καὶ γὰρ ἑώρακα, καὶ με-  
 μαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.  
 35 Τῇ ἐπαύριον πάλιν εἰστίκει [ὁ Ἰωάννης,] καὶ ἐκ τῶν μαθητῶν αὐ-  
 36 τοῦ δύο. <sup>y</sup> καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἁμνὸς <sup>y Supra ver. 29.</sup>  
 37 τοῦ Θεοῦ. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἤκο-  
 38 λούθησαν τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ Ἰησοῦς, καὶ θασάμενος αὐτοὺς  
 39 ἀκολουθοῦντας, λέγει αὐτοῖς· Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ· Ῥαβ-  
 40 βί, (ὃ λέγεται ἐρμηνευόμενον διδάσκαλε) ποῦ μένεις; λέγει αὐτοῖς·  
 Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ

brought to the altar, and then the Priest put his hands over the head; which was a *symbolical action*, signifying that the sins committed by the persons expiated were *laid upon the victim*; and, when it was slaughtered, it was then said to *bear* the sins of the expiated; by which it was denoted that the victim paid the penalty of the sins committed, was punished with death in their place, and for the purpose of freeing them from the penalty of sin. Therefore when Christ is called *the lamb bearing* the sins of the world, it is manifest that we must understand one who should take upon himself the sins of men, so as to pay the penalties of their sins, and in their stead, for the purpose of freeing them from those penalties. (Tittm.) On this passage see Recens. Synop., the admirable work of Abp. Magee on the Atonement, and the authors by him referred to. Examine also the Marginal References in Scott's Bible. On the deeply important subject here treated of, I cannot express my sentiments better than in the words of Mr. Townsend, Chron. Arr. i. 103. "In support of the doctrine of the Atonement there is more authority than for any other revealed in the Jewish or Christian Scriptures. It was taught in the beginning of the patriarchal dispensation, the first after the fall, in the words of the promise, and in the institution of sacrifices. It is enforced by the uniform concurrent testimony of the types, prophecies, opinions, customs, and traditions of the Jewish Church. It is the peculiar foundation and principal doctrine of the Christian Church in all ages, which has never deviated from the opinion that the death of Christ on the cross was the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

30—34. John now mentions *how* he obtained this knowledge, that Jesus was the Messiah; namely, by an express revelation from God. Up to the period of his baptism our Lord (such was his humility of deportment) had passed for a mere man. He was first made known as *Messiah* by John at his baptism, and through him to the multitude. Whether John had before any knowledge of Jesus by face, is variously disputed. Certain

it is that he did not know him to be *the Messiah*. That knowledge he obtained by a Divine revelation, which had given him the *sign* whereby he should recognise the Messiah; namely, the descent of the Holy Spirit, in symbolic figure, upon him. That sign he saw in Jesus, and was therefore sure he was that personage.

Moreover, when it is said, I knew him not [as Messiah], this is not contradictory to the passage of Matt. iii. 14.; for, as Mr. Holden observes, John might have declined the office of baptizing Jesus in consequence of knowing his superior wisdom and sanctity, and perhaps from his believing him a prophet; and yet might not have known him to be the Messiah. All that is here affirmed being, that John was ignorant of the *true* character of Jesus till the time of his baptism. The words ἀλλ' ἵνα φανερ. &c. should be rendered: "But to the end that he should be made manifest to Israel, am I come baptizing with water." It is not said that this was the *sole*, but only that it was the *chief* end.

34. μεμαρτύρηκα.] This is thought to be Preter. for Pres. but the sense is, "have borne, and do bear witness."

35. τῇ ἐπαύριον.] Namely, two days after the mission of the Priests and Levites. See v. 29.

—εἰστίκει] "was standing," i. e. was there. Ὁ Ἰωάννης is omitted in many MSS., Versions, and Fathers, and is cancelled by Matth., Vat., Tittm., Griesb., and Scholz.

39. τί ζητεῖτε;] A popular form of expression, signifying, "What is your business with me?"

—ποῦ μένεις] "where dwellest thou?" *Μένειν* is used either of a *fixed habitation*, or a *lodging*, as here, and in Luke xix. 5. xxiv. 29. Acts xviii. 3 and 20., and often in the Sept., and sometimes in the Classical writers. So also *manere*, in the Latin. By calling Jesus διδάσκαλε they showed that they sought *instruction*; and by addressing to him the question ποῦ μένεις, they requested *private conversation*; no doubt, on the great doctrine which then occupied the minds of all reflecting Jews.

40. ἔρχεσθε καὶ ἴδετε.] The most correct view of



- <sup>a</sup> Matt. 4. 18. ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα [δὲ] ἦν ὡς δεκάτη. <sup>2</sup> Ἦν Ἀνδρέας, 41 ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. Εὐρίσκει οὗτος πρῶτος τὸν ἀδελ- 42 γόν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσσίαν, (ὃ <sup>a</sup> Matt. 16. 18. ἐστὶ μεθερμηνευόμενον [ὃ] Χριστός) <sup>a</sup> καὶ ἤγαγεν αὐτὸν πρὸς τὸν 43 Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἰ Σίμων ὁ υἱὸς Ἰωάν· σὺ κληθήσῃ Κηφᾶς· (ὃ ἐρμηνεύεται Πέτρος.)
- Τῇ ἐπαύριον ἠθροίσεν [ὁ Ἰησοῦς] ἐξελεῖν εἰς τὴν Γαλιλαίαν· καὶ 44 εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι. <sup>b</sup> ἦν δὲ ὁ Φίλιπ- 45 πος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. <sup>c</sup> Εὐρίσκει 46 Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προσκίτται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. <sup>d</sup> Καὶ εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρέτ δύναται 47 τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἔρχου καὶ ἵδε. <sup>e</sup> Ἰδὲν ὁ 48 Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθὺς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι. Λέγει αὐτῷ Ναθαναὴλ· 49 Πόθεν με γινώσκεις; ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅτι ἐπὶ τὴν συκὴν εἰδὼν σε. Ἀπεκρίθη 50 Ναθαναὴλ καὶ λέγει αὐτῷ· Ῥαββί, σὺ εἶ ὁ Πῶς τοῦ Θεοῦ, σὺ εἶ ὁ
- <sup>c</sup> Infra. 21. 2. Gen. 3. 15. & 22. 18. & 49. 10. Dent. 18. 15. 2 Sam. 7. 12. Isa. 7. 14. & 9. 5. & 40. 10. 11. & 53. 1. &c. Jer. 23. 5. & 23. 14. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Mich. 5. 2. Zach. 6. 12. & 9. 9. <sup>d</sup> Matt. 2. 23. Luke 2. 4. infra 7. 41, 42. <sup>e</sup> Paul. 32. 2.

the scope of this reply, seems to be that taken by Euthym.; who says that our Lord did not tell them where he abode; but bade them follow him, to inspire them with confidence. Of these disciples one, we learn, was Andrew. The other is generally supposed to have been the Evangelist himself, who usually suppresses his own name: (See xiii. 23. xviii. 15. xix. 26.) but Epiphanius says John or James.

—ὥρα δὲ ἦν.] The δὲ is omitted in most of the ancient MSS. and the early Edd., and is cancelled by almost every Editor from Beng. and Wets. to Scholz.

41—43. On the seeming discrepancy here between the Evangelists, see Recens. Syn.

42. ἀδελφὸν τὸν ἴδιον] for ἀδ. αὐτοῦ (like the Heb. י) "his brother." An idiom frequent both in the N. T. and LXX.

—Μεσσίαν, &c.] When a significant name (such as Peter, Thomas, or Tabitha) was given to any one, it was usual to translate it, when the person was spoken of in a different language. The Evangelist here follows this custom, both to explain the import of the names *Messiah* and *Cephas* (which the Gentile converts of Asia Minor were not likely to understand) and to prevent his readers from mistaking the persons spoken of for some other persons.

44. ὁ Ἰησοῦς.] Very many MSS., Versions, and Fathers omit the ὁ here, but insert it after λέγει; and so Griesb., Matth., and Scholz edit, perhaps rightly.

—ἀκολουθεῖ μοι.] A form of speaking equivalent to "become my disciples," and sometimes used by the Grecian Philosophers.

46. Ναθαναὴλ.] This is supposed to have been the same with the *Bartholomew* mentioned by Matthew; that being a *surname*, as is plain by the occurrence of the name *Βαρθολομαῖος* twice in Josephus, namely, Antiq. xiv. 8. 1. and Bell. i. 9. 3. It therefore means *Son of Ool*, or *עֲזַרְיָה*. Various

reasons are there for the above supposition. And 1. that all the rest of John's followers mentioned in the chapter were received into the number of the Apostles; 2. since John nowhere makes mention of Bartholomew, nor the rest of the Evangelists of Nathanael; 3. since Luke vi. 14., in his list of the Apostles, puts Bartholomew after Philip, with whom Nathanael was converted.

47. ἐκ Ναζαρέτ—ἀγαθὸν εἶναι] i. e. *τίνα ἀγαθόν*; it seemed little probable to Nathanael that a *good man*, much less a *prophet*, and least of all the *Messiah*, could come out of *Galilee*, still less from *Nazareth*, which was but a mean country town, whose inhabitants, as indeed all the *Galileans*, were held in contempt by the Jews; the cause for which has been attributed to their being a mixed race, partly of Gentile origin, very corrupt in their morals, and reckoned boorish and stupid, even to a proverb.

—ἔρχου καὶ ἵδε.] A formula equivalent to *Judge for yourself*: *Seeing is believing*.

48. ἀληθὺς] for ἀληθής. A common permutation. The appellation *true Israelite* (denoting one who imitates the virtues of the Patriarch Israel, see Rom. ix. 6.) was given among the Jews to persons remarkable for probity. In the words ἐν ᾧ δόλος οὐκ ἔστι there is thought to be a reference to what is said of Jacob in Gen. xxv. 27. But it seems rather to have been a phrase borrowed from Ps. xxxii. 2. xiv. 3. (compare 1 Pet. ii. 22.) to designate one who is *integer vitae scelerisque purus*, a man of thorough integrity, whose profession of religion is not leavened with hypocrisy, one of undoubted integrity towards men, and unfeigned piety towards God; in short, the character of whom a great poet has said—

"An honest man's the noblest work of God."

50. Nathanael, in his answer, seems to hint that Jesus had been informed of his character by his friends. In order, therefore, to remove this



51 βασιλεὺς τοῦ Ἰσραὴλ. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἰπὼν σοι· Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μεῖζω τούτων ὄψει.

52<sup>1</sup> Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

[Gen. 28. 12.  
Matt. 4. 11.  
Luke 22. 43.  
& 24. 4.  
Acts 1. 10.]

1 II. ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαί-  
2 ας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ  
3 οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. Καὶ ὑστερήσαντος οἴνου, λέγει ἡ  
4 μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. Λέγει αὐτῇ ὁ Ἰη-

supposition, and show Nathanael that he knew him not from the information of Philip, or any other person, but from his own knowledge, our Lord mentions what none could know but Philip and Nathanael: *Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν, εἶδόν σε.* Now this circumstance of *sitting under the fig-tree*, Chrysost. and Theophyl., with the best modern Commentators, well illustrate by supposing that Philip had found Nathanael under a *certain fig-tree*; and had then, as often before, *conversed* with him about Christ; and that *now* our Lord mentions this in order to evince his divine power. And no wonder: for there had been a conversation of only *two*, nor was there any one present who could tell what had passed at it. Thus a conversation was alluded to, held at some time previous, and in a particular place, identifying it, and distinguishing it from any other. A proof this of supernatural knowledge, and consequently of a Divine commission. Hence Nathanael, from this display of superhuman knowledge, even of the secrets of the heart, could not but recognise a divine virtue in Jesus. (Tittm.) That conversation, meditation, and even prayer, was carried on under fig-trees, is proved by the Rabbinical citations of Lightf. and Schoettg.

—*ὁ υἱὸς τοῦ Θεοῦ.*] By this it is plain Nathanael meant the *Messiah*. And from the term just after, “King of Israel,” it is as plain that he thought only of an *earthly* kingdom. Our Lord, however, encourages his faith, imperfect as it was, in the words following, “Dost thou believe,” &c.

51, 52. *πιστεύεις* — *Υἱὸν τοῦ ἀνθρώπου.*] On the scope of this assurance the commentators differ; some recognising *reproof*; others, *praise*; which latter view seems best founded. “Our Lord (says Tittm.) at once *commands* and *exhorts*.” With respect to the words ἀπ’ ἄρτι — *Υἱὸν τοῦ ἀνθρώπου*, the Commentators are not agreed whether they should be taken *literally*, to signify such angelic manifestations as those recorded at Matt. iv. 11. xviii. 2. Lu. ii. 9, 13, 22, and 43. Acts i. 10.; or *figuratively*, in the sense, henceforth “you will see me enjoy the especial providence and signal defence of the Almighty; you will see far *greater* works than this, even mighty *miracles* wrought by me; so as to leave no doubt of my *Messiahship*.” The former view is adopted by the ancient and the earlier modern Commentators — the latter, by those of after times, and especially the recent Interpreters; and it seems, upon the whole, to deserve the preference. Yet the *literal* sense need not be *excluded*; nor is it without reason that most of the older Commentators suppose an allusion to Jacob’s vision, Gen. xxviii. 12. Thus the meaning seems to be, that they should henceforward see such a series of *miracles* wrought by Christ, in the course of his

ministry, that it should seem as if heaven were opened, and the angels of God were continually (as they appeared in vision to Jacob) ascending and descending upon the Son of Man; hinting that in the Gospel dispensation now commenced, should be *fulfilled* the blessings which had been *figuratively* represented by that vision.

II. 1. *τῇ ἡμέρᾳ τῇ τρίτῃ*] i. e. on the third day after Christ’s arrival in Galilee from Bethany. Γάμος here denotes a marriage-feast.

2. *ἐκλήθη.*] On what ground, whether of *relationship*, or of *acquaintance*, Jesus was invited, is variously conjectured. It is most probable that the bride or bridegroom, or both, were related to his mother, Mary, who, it is supposed, had been *προμνηστρία*, or *νυμφαγωγὸς*, and had been already there making arrangements for the feast, since it is plain that she had the chief direction therein. The house is conjectured to have been that of Alpheus or Clopas, who married the sister of Jesus’ mother.

3. *οἶνον οὐκ ἔχουσι*] equivalent to *ὑστερεῖ οἶνος*; the wine is “falling short.” Comp. Gen. xliii. 2. This might very well happen without supposing any excess on the part of the guests; since these festivities lasted a considerable, though not any certain number of days. Besides, Jesus and his disciples were probably not calculated on when the wine was provided; and more than were expected might be attracted to the company by the fame of our Lord. With what intent Mary addressed our Lord, the commentators are not agreed. Some suppose she meant to hint that it was time to depart: and our Lord’s answer, they think, imports that it was not yet time to go. That, however, yields a very frigid sense, and supposes something enigmatical in the words; which were no doubt meant to intimate the inability of the host to provide a further supply of wine. And, from the *poverty* of our Lord, it is not probable (as some imagine) that this could be a *hint* to *him* to provide a supply. It seems best to suppose, (with Chrysost., and almost all the earlier modern Commentators,) that Mary had a view to the removal of the want by *miracle*. Indeed, considering the wonderful circumstances of her son’s birth and childhood, and the recent testimony to his Divine mission by John the Baptist, she was *warranted* in that expectation. Thus the words may be considered as a hint that it would be proper to commence his Ministry, and prove his Divine mission by a miracle, which should unite a benefit to her friend, together with a manifestation of his own Divine power. Her directions to the servants plainly evince the above expectation. Though that our Lord had been *accustomed* to work miracles in private, for the



σοῦς· Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἤκει ἡ ὥρα μου. Λέγει ἡ μή- 5  
 g Mark 7. 3. τηρ αὐτοῦ τοῖς διακόνοις· Ὁ τι ἂν λέγῃ ἐμῖν, ποιήσατε. Ἦσαν δὲ 6  
 ἐκεῖ ὑδρίαὶ λίθιναι ἑξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων,  
 χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμί- 7  
 σατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει 8  
 αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· καὶ ἤνεγκαν.  
 Ὡς δὲ ἐγένεσθαι ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, (καὶ οὐκ 9  
 ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡγνηκότες τὸ ὕδωρ)  
 φωνεῖ τὸν κυμνίον ὁ ἀρχιτρικλίνος, καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος 10  
 πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω·

support or comfort of his mother (as some imagine), is inconsistent with ver. 11., unless the words there be taken somewhat violently, of public miracles.

4. τί ἐμοὶ καὶ σοὶ, γύναι;] These words cannot import (as some Commentators suppose) *strong reprehension*. For that would seem unmerited by the address preceding. As far as the opinion rests on the γύναι, it is utterly unfounded; since this was a form of address used even to the most dignified persons; and employed by Jesus to his mother on the most affecting of all occasions. As to the other words, τί ἐμοὶ καὶ σοὶ, they are a formula taken from the language of common life; and must be interpreted according to the occasion and the circumstances of the case. It usually denotes impatience of interference, signifying, "What hast thou to do with me?" as appears from numerous passages, both of the Scriptural and Classical writers, adduced by Wets. and others. This would seem to be the sense here; though it was probably modified by the tone of voice, and softened into a mild rebuke for interfering with him in a matter where her parental claim to respect could have no authority over him.

The words following οὐπω — μου evidently mean, "The right time for my doing what you suggest, is not yet come;" which implied that he alone was the proper judge of that season, and would seize it when it arrived; thus mixing comfort with mild reproof. The time seems to have been when the wine was quite exhausted, and thus the reality of the miracle would be undoubted.

6. ὑδρία] i. e. water vats, or butts for domestic purposes, and the various washings prescribed by the Jewish Law. See Luke xi. 39.

—κατὰ τὸν καθ.] Κατὰ here signifies *propter, for the purpose of*; a very rare sense, for which the Classical writers use πρὸς. Thus, in a kindred passage of Plutarch, which I have adduced in Recens. Synop. Κατὰ τύχην πολλοὶ παρῆσαν ἀγ- γεῖα, πρὸς τὸ λουτρὸν ὕδατος, διὰ χειρῶν ἔχοντες.

—ἀνὰ μετρ.] On the exact quantity designated by the μετρητῆς Commentators and Antiquaries are not agreed. For the term may designate the Heb. מֶדֶה, to which it answers in the LXX., i. e. a measure containing 7½ gallons; or the Attic measure *Metretes*, consisting of 9 gallons. See Eisenschmid de pond. et mens. iv. 2. The latter is the more probable; though, even according to the former, the quantity of liquor has been cavilled at by sceptics. But the largeness of the quantity would be requisite in order to place the miracle beyond dispute. Nor can the quantity be thought enormous for many days' consumption

of such a number of guests as had assembled; to which *more* would now be added by the fame of the miracle, and from curiosity to see the worker of it. Not to say that we need not suppose *all* the wine to be consumed. The surplus, if any, would be acceptable to the newly married couple.

7. γεμίσατε — ἕως ἄνω.] These circumstances are *not*, as some fancy, too minute to be worthy of introduction. They are mentioned to evince the *truth* and *magnitude* of the miracle; as in that worked by Elijah, 1 Kings xviii. 33—35., the Prophet in like manner exclaims, "Fill four barrels with water, and pour it," &c. "Do it the second time—Do it the third time." The words were, no doubt, pronounced, and the thing done, *publicly*. The order to fill them, which was fully obeyed, rendered all collusion, by procuring and introducing of the wine, impossible. That what the guests saw as water was become wine, was likewise evinced in the plainest manner.

8. ἀρχιτρικλίνῳ] "the director of the feast," i. e. a person (not one of the guests) who was appointed to superintend the preparations for, and management of, a feast; examining the provisions and liquor brought forward, and passing among the guests to see that they were in want of nothing, and giving the necessary orders to the servants. (See Ecclus. xxii. 1.) This ἀρχιτρικλίνος is to be distinguished from the συμποσιάρχης, βασιλεὺς, or στρατηγός, of the Greeks, and the moderator, arbiter, rex convivii, of the Romans. This latter was one of the *guests*, chosen sometimes by lot, who presided at the table, and prescribed rules in regard to drinking, &c. (Wahl.) Walch, Lampe, and Kuin., say, that the Architriclinus was a *domestic*. Indeed, if he was the same with the Triclinarches of the Romans, he was such. A decisive proof, however, is that Juvenecus, in his Hist. Evang., terms the Architriclinus a *summus minister*. The wine was, as usual, handed to the Architriclinus, in order that he might taste, and see if it were worthy of being set before the company.

10. πᾶς ἄνθρωπος — τίθῃσι.] This denotes what *it was customary* to do: which is illustrated by the Classical citations in Wets. *Mellior* is from μέλι, (probably derived from the Northern word Med or Meth) and signifies to moisten, or be moistened with liquor, and in a figurative sense (like the Latin *madere vino*) to be saturated with drink. In *Classical* use it generally, but not always implies intoxication. One exception I have myself adduced in Recens. Synop. from Aristot. ap. Stob. Phys. ii. 312. where the wise man is permitted μέλιθιενθαι κατὰ συμπεριφοράς. So also Plutarch Alex. 69. (a passage very similar to Gen



- 11 οὐ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησε τὴν ἀρχὴν  
 τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανερώσῃ τὴν  
 δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
- 12 Μετὰ τοῦτο κατέβη εἰς Καπερναοῦμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ  
 οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς  
 13 ἡμέρας. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσό-  
 14 λυμα ὁ Ἰησοῦς. <sup>h</sup> Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ <sup>h</sup> Matt. 21. 12.  
 15 πρόβατα καὶ περιστεράς, καὶ τοὺς κερματιστὰς καθημένους. Καὶ ποιή-  
 σας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρό-

xlili. 34.) and Menander ap. Athen. p. 364. In the Hellenistic writers, however, as Joseph., Philo, and the LXX., it (like the Heb. שָׂכַר) very often only denotes drinking freely, and the hilarity consequent. So in Gen. xliii. 34. it is used of Joseph's brethren. Of the Commentators some adopt the former, some the latter sense. It should seem not very necessary to confine ourselves to either; since the Architrachelus is not speaking of the guests present, but only makes a general observation as to what was usual. Τὸν ἐλάσσω, literally, minus nobile, less [good.]

— οὐ τετήρηκας τὸν καλὸν ο. ἔ. ἄ.] To preclude the suspicion that their taste was vitiated, through excessive drinking, so as not to know water from wine, Jesus orders it first to be carried to the governor of the feast, who must have been sober; for those who were entrusted with this office were obliged to observe the strictest sobriety, that they might be able properly to direct the whole business of the entertainment.

11. τῶν σημείων.] Σημεῖον properly denotes 1. a mark, seal, or token, by which any thing is known to be what it is, and distinguished from something else; 2. a pledge or assurance, taken in evidence; 3. a miraculous sign, A MIRACLE, either 1. in confirmation of the Divine power or legation of the worker of it; or 2. a miracle simply; in which case it is either joined with τέρας, or stands by itself. A miracle may be defined, with Farmer and Dr. Maltby, "Every sensible deviation from, and every seeming contradiction to, the laws of nature, so far as they are known to us. By thus expressing myself (says Dr. Maltby), I would guard against an objection which has been made to the language employed by some advocates, as well as enemies, of Christianity, when they represent miracles as violations of the laws of nature." Dr. Brown, a profound metaphysician, and the successor of the celebrated Dugald Stewart, contends that miracles *à priori* are possible; that they are not violations of the laws of nature, and are capable, under certain circumstances, of being made credible by testimony. "The possibility (says Dr. Brown), of the occasional direct operation of the power which formed the world, in varying the usual course of its events, it would be in the highest degree unphilosophical to deny; nor can we presume to estimate the degree of its probability. The laws of nature, surely, are not violated when a new antecedent is followed by a new consequent, they are violated only when the antecedent, being exactly the same, a different consequent is the result. A miracle is not a violation of any law of nature. It involves, therefore, primarily, no contradiction, nor physical absurdity. It has nothing in it which is inconsistent

with our belief of the most undeviating uniformity of nature; for it is not the sequence of a different event, when the preceding circumstances have been the same: it is an effect that is new to our observation, because it is the result of new and peculiar circumstances. The antecedent has been by supposition different; and it is not wonderful, therefore, that the consequent also should be different. While every miracle is to be considered as the result of an extraordinary antecedent; since it flows directly from a higher power than is accustomed to operate in the common train of events which come beneath our view, the sequence which it displays may be regarded, indeed, as out of the common course of nature, but not as contrary to that course." On this whole subject see Horne's Introduction, vol. i. 205—271.

— καὶ ἐπίστευσαν.] The καὶ may be rendered and so, as in Matt. xii. 45. xiii. 22. Luke ix. 39. John x. 11. Acts vii. 10. and sometimes in the Sept.

13. τὸ πάσχα.] The best Commentators, ancient and modern, are generally agreed that St. John mentions four Passovers as occurring during Christ's ministry, of which they reckon this as the 1st; that mentioned at v. 1. the 2d; that at vi. 4. the 3d; and that at which Christ suffered as the 4th. Thus his ministry will extend to three years and a half.

14. εὗρεν — πωλοῦντας.] The best Commentators, ancient and modern, are generally agreed that this circumstance was prior to, and consequently different from the similar one recorded at Matt. xxi. 12. sq. There seems a great propriety in this symbolical action (which denoted the purification of the Jewish Religion) being used both at the beginning and the close of Christ's ministry.

— βόας.] The number of victims of all sorts, (as we learn from Josephus,) sometimes amounted to 2,500,000; and it is certain from the Rabbinical writers, that immense traffic was carried on in cattle, &c. for victims, and much extortion practised; a great part of the profits of which accrued to the Priests. Even at the best, very great indecorum was involved. The κερμ. here are the same with the κολλυβισται at Matt. xxi. 12, changers of small coin.

15. φραγέλλιον ἐκ σχ.]" "a scourge of ropes," or bands made of rushes, &c., such as were used for tying up the cattle. We need not, however, suppose much, if any, use made of the φραγέλλιον, except to serve for a symbolical action. Besides, there was no need of stripes. The traffickers, conscious of the unlawfulness of their proceedings and struck by the Divine energy of our Lord, would not hesitate to obey his injunctions,



δατα καὶ τοὺς βόας. Καὶ τῶν κολλυβιστιῶν ἐξέχεε τὸ κέρμα, καὶ τὰς  
 τραπέζας ἀνέστρεψε· καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε 16  
 ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπο-  
 ρίου. <sup>1</sup> Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· 17  
 Ὁ ζῆλος τοῦ οἴκου σου † κατέφαγέ με. <sup>2</sup> Ἀπεκρίθησαν οὖν 18  
 οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα  
 ποιεῖς; <sup>1</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν 19  
 τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπον οὖν οἱ Ἰουδαῖοι· 20  
 Τεσσαράκοντα καὶ ἑξέτιςιν ᾠκοδομήθη ὁ ναὸς οὗτος· καὶ σὺ ἐν τρι-  
 σὶν ἡμέραις ἐγερεῖς αὐτόν; Ἐκείνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος 21  
 αὐτοῦ. <sup>m</sup> Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ 22  
 ὅτι τοῦτο ἔλεγεν [αὐτοῖς]· καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ  
 εἶπεν ὁ Ἰησοῦς. Ὡς δὲ ἦν ἐν Ἱερουσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, 23  
 πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ᾧ  
 ἐποίει. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν 24  
 γινώσκειν πάντας· <sup>n</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ 25  
 τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

Paul. 69. 9.

k Matt. 12. 38.  
 & 16. 1.

Mark 8. 11.  
 Luke 11. 29.

infra. 6. 30.  
 1 Matt. 26. 61.

& 27. 40.  
 Mark 14. 58.

& 15. 29.

m Luke 24. 8.

n Infra 6. 64.  
 Acts 1. 24.  
 Rev. 2. 23.

especially as the crowd of approving and admiring bystanders would be ready to enforce that obedience.

— κέρμα.] This signifies *small coin*, from κείρω. For the most ancient coins (especially the Oriental) being (like Spanish rials) of a square form, admitted of being *cut*, so as to form the lesser kind of money. Ἐξέχεε is especially suitable to *minute coin*.

— ἀνέστρεψε.] Some would read ἀνέστρεψε, from certain MSS. But though that is more accordant with *Classical* usage, it is, probably, *ex interpretatione*. Ἀναστρέφειν was, it should seem, used in the common dialect for ἀνατρέπειν.

17. ὁ ζῆλος — με.] This brought to our Lord's mind the words of Ps. lxi. 9. Κατέφαγς involves an Oriental and emphatical metaphor, appropriate not only to grief or indignation, (as here,) but to other of the more violent passions, which (in the words of Gray) "inly gnaw the heart." See Job xix. 22, and the *Classical* passages adduced by Lampe and myself in *Recens. Synop.* Ζῆλος τοῦ οἴκου signifies, not *zeal of*, but *zeal for*; and the Aorist κατέφαγε signifies *exedere solet*.

For κατέφαγε, καταφάγεται is found in very many ancient MSS. and early Edd., and is adopted by almost all the recent Editors.

19. λύσατε τὸν ναὸν τ.] An *acutè dictum*, so uttered to draw the attention of the by-standers; the understanding of which, however, might be aided by *action*; our Lord pointing to his own body, the temple of the Logos. Thus the Hebrews used to call the body *הֵיכָל, σκηνος*. See *Note* on 2 Cor. v. 1. Nay, Philo calls it *ναὸς*, or *ἱερόν*, with reference to the dignity of the soul which tenants it. Indeed, *δῆμας* and *δομή* (found in the sense of *body* in Lycophr. Cass. 783.) both denote a *building*; and St. Paul often speaks of the body of a Christian as being a *temple* of the Holy Spirit. The Imper. has here, as often, a *permissive* sense; q. d. you may destroy; which differs little from the *hypothetical* sense, "Be it that you destroy." Our Lord means to say, that

his resurrection from the dead will be the especial sign by which his Divine mission shall be declared.

20. τεσσαράκοντα — οὗτος.] The sense is: "For ty and six years hath this Temple been a building." The use of the Aorist will *permit*, and facts *require* this rendering. For it was then the 46th year since the time when Herod commenced the building. He formed it on a dilapidated one originally erected by *Zorobabel*; using the old materials, and sometimes the old foundations. In consequence of which, and especially as it was raised by parts, the old buildings being gradually pulled down, and new ones erected in their place, so the edifice was still called *Zorobabel's*, and the *second* Temple, nay even Josephus so terms it.

22. ἐπίστευσαν τῇ γραφῇ] i. e. by a comparison of those parts of the O. T., which predict the Messiah's rising from the dead, both with Jesus' words, and with the *fact* of his resurrection, they thoroughly believed in the inspiration of the Scriptures and the divine mission of Jesus.

23. σημεῖα.] What these were we know not. But from this passage and from iv. 45. and vi. 2. it is certain that Christ worked many miracles not recorded by the sacred writers.

— ἐπίστευσαν εἰς τὸ ὄνομα α.] Their faith, however, it appears from what follows, was only an external and historical, not an internal and vital one. The understanding was convinced, but the will was not subdued to obedience.

24. οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς.] Some Commentators take this to mean, "he did not trust his person (i. e. his life and safety) to them." But this is frigid; and it is better, with the most eminent Commentators, ancient and modern, to interpret the phrase *figuratively*: "he did not place any implicit confidence in, by imparting his true character as Messiah, — carried himself cautiously and circumspectly towards them." The *complete knowledge* of the hearts of men which is thus ascribed to Christ, is among the other *irrefragable proofs* of his Divinity; for omniscience is the attribute of God alone.



- 1 III. ὁ ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα <sup>o Infr. 7. 50, & 19. 39.</sup>  
 2 αὐτῷ, ἄρχων τῶν Ἰουδαίων. <sup>p</sup> οὗτος ἦλθε πρὸς \* αὐτὸν νυκτὸς, καὶ <sup>p infr. 9. 16, 33, Acts 10. 39.</sup>  
 εἶπεν αὐτῷ· Ῥαββὶ, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος·  
 οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ᾧ ὁ  
 3 Θεὸς μετ' αὐτοῦ. <sup>q</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν <sup>q Tit. 3. 5.</sup>

III. We are now advanced to a most important narrative, — in which, as it has a bearing on one of the most important doctrines of the Gospel, more than usual care should be taken to trace the true scope and intent of the Evangelist in recording this conversation, and to ascertain the real import of the phraseology there employed. Now the *intent* of the sacred historian was here, as in all other parts of his Gospel, to set forth the glory of the Lord; and in the present instance particularly it should seem meant to illustrate his *omniscience*. This is a key to the general import of what is narrated. Another important point is the *true character* and *real motives* of Nicodemus, in seeking this interview. That, however, is a subject involved in much obscurity; since we have there no *direct* information from the Evangelist, but are left to collect both one and the other from the narrative itself; which, while it doubtless contains the *substance*, of what was said *by our Lord*, yet probably records but a *part* of what was said, at least, by *Nicodemus*. Hence no little diversity of opinion exists as to the character and motives of this ruler. Some ascribe to him *integrity*, *candour*, and *diffidence*; united, however, with *timidity*; and they suppose his motives in seeking this interview to have been of the most honourable kind. Others paint his character in very different colours; ascribing his coming to *pride* cloaked under pretended humility, *craftiness*, and *dissimulation*, subservient to a purpose of treachery. Between these opposite views a middle course will probably conduct us nearest to the truth. We may suppose him to have been a proud, timid, and, in a great degree, worldly-minded man: though, at the same time, it should seem that in his character the good preponderated above the evil; and his motives appear, upon the whole, to have been good. If this *Nicodemus* was, (as is generally thought,) the *Nicodemus* of whom so much is said in the Rabbinical writers, we may gather some information that will prove important towards ascertaining his real character and views. He is there described as a man of unbounded wealth, even to a proverb, — of magnificent liberality — of piety the most ardent, — inasmuch that they ascribe to him the working of miracles. His splendid fortune was, however, they say, attended by a reverse almost as great as that of *Job*. If to this we add what we learn from the Evangelist, — his official character, as a Ruler, and his high renown for learning, as the teacher of Israel, — we have the picture complete. Now it is obvious, that a person so circumstanced, — with so much to lose, and nothing, in a worldly point of view, to gain by any change of religion in the Jewish nation, would be naturally disposed to favour the *present state of things*; and to be tardy in embracing a new religion, and especially one so persecuted and evil spoken of as the Christian. None of his rank in life had hitherto embraced it; and, accordingly, he might think that great caution was necessary on his part. Uncertainty had probably long weighed on his mind. His reason was,

on due inquiry, convinced that the evidence for the Messiahship of Jesus was of the strongest kind: and he could not but consider with alarm, what would be his punishment if he neglected so great salvation! But to *yield* to these convictions, and *openly* embrace the Gospel, involved sacrifices of the severest kind, — all that was considered valuable in life, nay, probably life itself. Now Nicodemus was not one of those who are ready to give up *all* for religion's sake. In short, with many prejudices of the mind, was doubtless united a latent unsoundness of heart. His convictions of the reality of our Lord's pretensions had probably been gradual, but were now *decided*. Yet he was not prepared to make those unsparing sacrifices which the circumstances of his case demanded. Not venturing openly to avow, what he secretly believed, he resolves, like most timid and selfish men, to steer a *middle* course; and, with the usual expedient of cowardice, seeks to do that *privately* which he was afraid to do *publicly*; and, accordingly, seeks an interview *by night*, in order to be *privately* admitted to his discipleship. From the manner in which that interview was conducted, it is plain that our Lord fully penetrated into his real character. And if we bear in mind the various prejudices and infirmities of the man, in conjunction with his recent and sincere, but not deeply rooted faith in Christ, we shall be enabled to ascertain the real scope of what our Lord addressed to him. It seems to have been the especial intent of our Lord *first* to *humble* his pride of rank, wealth, and talents. That pride had, it seems, induced Nicodemus to think that Jesus would receive *him* as his convert on easier and less humiliating terms than those which he required from *the people* at large; namely, that of submitting to public baptism, and thus owning his need of repentance, and a total change of character. We cannot, of course, ascertain precisely the nature of the *information* for which Nicodemus meant to have applied, had he been allowed to propound all his inquiries. But they were probably on the *nature* and *properties* of *true religion*; and the *way* in which those *imperfections* which he could not fail to discern in the Jewish, might be remedied. He commences the conversation with a sort of half proud, half flattering compliment, expressive of the conviction of himself and all who weighed the evidence of miracles to prove a divine mission, that Jesus was at least a *teacher sent from God*. Whether Jesus were the MESSIAH or not, Nicodemus was probably *uncertain*; and perhaps one chief purpose of his visit was to ascertain that point, in a close and confidential interview. Fluctuating between hope and fear, doubt and conviction, he was resolved to know how far the doctrines of Jesus, when stated in private and confidential communication, did or did not coincide with the notion which he had formed of the Messiah. See a Discourse of Bp. Heber on the character of Nicodemus.

2. αὐτόν.] So many MSS. and some Versions and Fathers, which is adopted by almost all the recent Editors.



λέγω σοι· ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασι-  
 λείαν τοῦ Θεοῦ. Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄν- 4  
 θρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς  
 μητρός αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη ὁ 5  
 Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι· ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ  
 πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Τὸ 6  
 γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ· καὶ τὸ γεγεννημένον ἐκ τοῦ  
 πνεύματος πνεῦμά ἐστι. Μὴ θαυμάσης ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεν- 7  
 νηθῆναι ἄνωθεν. Ὁ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ 8  
 ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ

† Eccl. 11. 5.  
 † Cor. 2. 11.

3. ἀπεκρίθη—ἐὰν μὴ, &c.] It is with great probability supposed by Beza, Calvin, Lampe, Tittm., and Kuin., that this reply of our Lord interrupted Nicodemus in his address; and that, in order to increase his faith, by evincing his perfect knowledge of what was passing in the mind of the Jewish teacher, our Lord, without waiting till he should have propounded his inquiries, *anticipated* him by replying to them *in thought*. What those inquiries were, however, has been much disputed. The earlier Commentators suppose them to have been on the *mode of attaining eternal salvation*: most recent Commentators, on the *person of the Messiah*, and the *nature of the salvation* to be expected. But there is no reason why both these views may not be united. The question, however, hinges on the force of the expression *γεννηθῇ ἄνωθεν*. Many recent Expositors (as Rosenm. and Kuin.) maintain that it here denotes a total change of *sentiment and opinion* as to the Messiah, the nature of his kingdom, and the benefits thereof. But no *proof* has been made out that the expression in question was ever used *merely* of a change of *sentiments and views*. Besides, it is plain, from a comparison of these words with those at vv. 5 & 7, that such cannot be the sense here intended. It should seem that our Lord did not intend to advert to any *particular* heads of inquiry meant to be propounded by Nicodemus, but cuts off all such discussions at once, by laying the axe at the root of the prejudices and errors which struggled with his faith, and made him only *half* a believer; declaring that there must be an entire change of heart, disposition, &c., as implied in the sincere embracing of a new and spiritual religion, before he could hope for salvation through the Messiah. The expression *ἄνωθεν γενν.* is plainly equivalent to *ἀναγεννηθῆναι* or *παλιγγενεσία*, which denote properly a *new birth*, but figuratively a *complete alteration and reformation*. Our Lord, however, evidently intended *more* than even *that*; as appears v. 5. (where see Note.) That Nicodemus understood his words in the manner above explained, there can be no doubt: for the expression was a common one among the Jews, to signify an *entire change of heart and life*, though it was almost always connected with *baptism* as the *symbol* or pledge of it. The expressions, therefore, of Nicodemus, in his answer v. 4, *γεννηθῆναι* and *δεύτερον γεννηθῆναι*, must not be taken, with many Expositors, in a *physical*, but in a moral and *metaphorical* sense, q. d.; “As it involves not only a physical impossibility, but a moral unfitness, for an aged man to be born again; so it involves as great a moral unfitness for such a person to be

figuratively born again, by a total change of mind and heart. He meant, doubtless, to hint that there would be a far greater moral unfitness in *his* case, a man of his great consequence in all respects, such as ought to *exempt him* from ordinary probations and empty ceremonies. To this our Lord replies by simply *repeating* his former assertion; and though he retains the same figure, he varies its form, to set forth the *full extent* of what was required of him. Now the expression *ἀνέλεον γεννηθῆναι* was one commonly used by the Jews to denote the total change of religion, from heathenism to the worship of the one true God; but it was *also* applied to the entire change of heart and purification of mind *typified* by the ceremony of *baptism*. That the term *ἀνέλεος* must be understood of *baptism*, is quite plain from Titus iii. 5, and other passages.

The purpose of the next verse (6.) seems to be, to set forth the indispensable *necessity* of this regeneration by water and the Spirit, in order to the attainment of everlasting salvation; for that, as the mere natural or animal life depends on flesh and blood, so does the *spiritual* life depend on the baptism by water and by the Spirit.

8. The argument here is, that however *strange* this two-fold regeneration may seem, it is not to be thought *impossible*,—any more than many wonderful phenomena in the *natural* world; which are obvious to the *senses*, though their *causes* defy all explanation. And in order to illustrate a spiritual truth by something familiar to the senses, our Lord subjoins an example from the *wind*, on the *causes* of which see an interesting extract from Vogler in Recens. Synop. The expressions, however, are not to be interpreted with philosophical subtilty, but according to *popular* ideas; for the investigations of Wolf, Wets., and others, have proved, that both the Hebrews and the ancients in general were accustomed (by a sort of proverb) to signify any thing unknown or obscure by comparing it with *the wind*. The *application* of the figure is, that a man knows that his heart is more interested in religion, that he has a deeper insight and greater relish for spiritual truths; and though he does not perceive the immediate *influence* from which this change proceeded, yet the *effects* he knows by communing with his own heart. And they are of a kind which he must ascribe to the Author of all good, though he cannot trace the *exact process* by which that heavenly agency was employed for that effect; yet he does not the less believe its reality. Here, too, there may be an allusion to the *freedom* of that Divine grace, which, not



- 9 πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ὁ ἀπεκρίθη Νικόδημος καὶ <sup>s</sup>Infr. 6. 52, 60.  
 10 εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ  
 εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;  
 11 Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἐωράκαμεν μαρ- <sup>t</sup>Infr. ver. 32.  
 12 τυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια & 7. 16.  
 εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πι- & 8. 28.  
 13 στεύσετε; <sup>u</sup>Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ <sup>u</sup>Infr. 6. 62.  
 & 14. 24.  
 Eph. 4. 9.

confining the blessings of salvation to the *Jews*, extended them to the *whole human race*.

9. On hearing this, Nicodemus, partly perplexed with what seemed obscure, and partly confounded with what, though he *understood*, he was not prepared to *receive*, exclaims, with unfeigned surprise, *πῶς δύναται ταῦτα γενέσθαι*?—a mode of expression which involves a modest request for further information. Our Lord, however, before he communicated this, was pleased to humble his pride, by adverting to his ignorance of what, as “a teacher of Israel,” he might have known, because the Prophets of the O. T. had, though obscurely, intimated these truths. See Isaiah xlix. 21. lxvi. 8. Ezek. xxxvi. 26, 27. xxxvii. 9, 10. His humiliation must have been great indeed if the expression ὁ διδάσκαλος mean, as Bp. Middl., with some reason, supposes it to do, “the teacher of Israel;” a title which he aptly compares with those given, in the middle ages, to the great schoolmen; one of whom was called the *Angelic Doctor*; another, the *Admirable*; and a third, the *Irrefragable*.

11. ὁ οἶδαμεν—μαρτυροῦμεν.] The best Commentators are agreed that the plural is here used agreeably to the usage of persons in authority. (See Mark iv. 30.) The next clause ὁ ἐωρ. μαρτ. is still more significant than that which preceded. Both are expressive of that *complete knowledge* which our Lord, as united with God the Father, could not but possess. There is also implied knowledge by a *virtue of his own*, and not by revelation.

12. Having at v. 11. asserted the *authority* with which he was invested, as a teacher come from God; and made his claim to complete truth in every statement, and unerring wisdom in every doctrine; our Lord here points out the improbability of producing conviction in *greater matters*, when his endeavours to convince upon the less had been thus unsuccessful. “If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” as much as to say: The same absence of impartial inquiry and fixed attention—the same disposition to measure every tenet offered to your consideration, by your own confined views, or crooked prepossessions—the same unwillingness to examine the *grounds* upon which, as Teacher of Israel, you have erected your pretensions to superior sagacity and sanctity—these very same causes which prevent you from believing what is more familiar to your memory, and more obvious to your understanding will have betrayed you into more criminal incredulity, when your Teacher expatiates upon a subject of far *greater difficulty* and moment. By τὰ ἐπίγεια are denoted earthly doctrines, such as that of regeneration by water and the Spirit, so called because they are things *done upon earth*, and therefore to be comprehended. By ἐπουράνια is meant the purposes

of God for the salvation of man, involving the doctrines mentioned in the subsequent part of this discourse; and also other doctrines, which, though not adverted to in this conversation, were afterwards revealed by the Holy Spirit; namely, the mysterious union of Christ with God, and His being subject unto death not only for the Jews, but for the *Gentiles*; such as are by St. Paul termed *μυστήρια*. The sense of the whole passage is most learnedly discussed, and the full force of ἐπουράνια ably pointed out, by B. L. Raphelius, in the erudite Preface to his father's Notes on the N. T. He confirms the above explanation of ἐπίγεια by two apposite quotations from Origen and Ammonius, and also the explanation of οὐδεὶς ἀναβέβηκεν, &c. in the next verse.

13. καὶ οὐδεὶς ἀναβέβηκεν—οὐρανῷ.] Literally to ascend to heaven could not apply to our Saviour; for his *ascension* had not yet taken place: *figuratively*, it means the investigation of hidden things; and for such investigation Christ, who came down from heaven, was peculiarly qualified. The phrase ἀναβ. εἰς τὸν οὐρανόν (as Schoettgen and others notice) is used agreeably to the language commonly employed of one who *announced any revelation*,—that he had ascended to heaven and fetched his knowledge from thence. The ὦν is, I conceive, of the Present Indefinite; and ὁ ὦν ἐν οὐρ. means, “whose proper dwelling-place is in heaven.” The sense, then, is: “And no one has ever ascended to heaven, to bring down this information from heaven, nor can any one except the *Son of man*, (i. e. the Messiah) reveal the counsels of God for the salvation of man, i. e. “No one knoweth the counsels of God but I who came down from God.” Now in Deut. xxx. 11. we read: “This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in *heaven*, that thou shouldst cry, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?” Alluding to which passage St. Paul, at Rom. x. 6. says: “The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.” Meaning, that the Gospel Dispensation is not so hidden, that we must draw it from heaven, or raise it from the abyss; for this were literally the same as if a man were to endeavour to bring down Christ from heaven; it would imply, that having come down from heaven before, he had not in his Gospel sufficiently explained to us the principle of justification and other heavenly things necessary to our salvation. See also Prov. xxx. 4. A similar form of expression occurs in Job xii. 32. and Luke v. 10. (where see Note.) Christ, then, who literally had been in heaven, is metaphorically said to have ascended thither,



z Num. 21. 9.  
2 Kings 18. 4.  
Infra 8. 28.  
& 12. 32.

y Infra ver. 36.  
Luke 19. 10.  
1 John 5. 10.  
z Rom. 5. 8.  
& 8. 32.  
1 John 4. 9.  
a Infra 9. 39.  
& 12. 47.  
Luke 9. 56.  
1 John 4. 14.

b Infra 5. 24.  
& 6. 40, 47.  
& 20. 31.

οὐρανοῦ καταβὰς, ὃς Τίς τοῦ ἀνθρώπου ὃς ὦν ἐν τῷ οὐρανῷ. <sup>z</sup> Καὶ 14  
καθὼς Μωϋσῆς ὑψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν  
Τίον τοῦ ἀνθρώπου. <sup>y</sup> ἵνα πᾶς ὃ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, 15  
ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>a</sup> Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, 16  
ὥστε τὸν Τίον αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὃ πιστεύων εἰς  
αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. <sup>a</sup> οὐ γὰρ ἀπέστειλεν ὁ 17  
Θεὸς τὸν Τίον αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα  
σωθῇ ὁ κόσμος δι' αὐτοῦ. <sup>b</sup> Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ 18  
δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ

because, being in the bosom of his Father, he had the fulness of knowledge in heavenly things.

14. Let us now trace the *connection* between what is said on heavenly things, and the ascension of Christ into heaven, and the lifting up of the Son of man. Our Lord does not content himself with stating that Nicodemus would not believe, if he told him of heavenly things: he points out his *own peculiar* knowledge of these things, showing that no *mere man* hath so understood these heavenly things as the Son of Man, who came down from heaven to reveal them. Thus there is evidently, though it has been denied, a connection between the declaration about heavenly things, v. 12. and the assertion at v. 13. that they were known to Christ. Indeed, v. 14., which Schmid calls independent even of v. 13., is, in reality, connected with both that and the preceding one. Having asserted that the Jews would not believe him, when he spoke of heavenly things; and declared, that He who was in heaven had therefore contemplated and known them, he selects a particular and most striking *instance* of that which the Jews would not admit, and which he himself knew and came to reveal. He simply lays before Nicodemus two of the purposes of Divine wisdom for the salvation of men, which unassisted reason never could have pointed out — purposes which, till revealed, might well be called *mysteries* — purposes which *having been* revealed, instead of being any longer mysterious to the human mind, became at once level to our apprehensions, credible to our reason, and such as powerfully to interest our affections. They were as follows:—Nicodemus had, in common with other Pharisees, looked for the temporal advantages of the Messiah's kingdom; and his imagination arrayed him in all the pomp of earthly majesty. But what says Christ? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Was not, then, the doctrine of a crucified Redeemer one of those "heavenly things" which Nicodemus and his countrymen were most unlikely to receive. Was it not a doctrine, the knowledge and communication of which was reserved for that exalted Being who came down from heaven. See more in a Sermon of Dr. Samuel Parr, on the Conversation of Christ with Nicodemus.

The doctrine, however, of a *suffering and dying Messiah*, our Lord as yet, from caution, revealed, even to Nicodemus, veiled under figure and enigma; and though meant to stimulate his attention, it probably was very imperfectly comprehended by him *then*, though he would afterwards bring it to mind, and both see the full truth and recognise a solemn prediction fulfilled. The figurative way of expressing it was this: The

Messiah must (it is destined that he should) be suspended on high, as was the brazen serpent in the wilderness. Comp. viii. 28. xii. 22. 32. This is plain from v. 16. It is not, however, agreed on among the Commentators whether this brazen serpent was meant to be a *type* of Christ crucified. Almost all the ancient, and nearly all the modern Commentators up to the middle of the last Century, maintained the affirmative. But the negative has (after Greg. Naz.) been supported by nearly all Commentators since the time of Vitranga, especially by Kuin., A. Clarke, and Tittm., whom see in Recens. Synop. There is, they show, only a *comparison*, namely, as to the *kind* of death, and its *cause*; which consists 1. in Christ's being suspended on the cross as the brazen serpent was suspended aloft by Moses; 2. that as all who looked with faith upon the serpent were cured of the bite of the fiery serpents, so will all who have faith in a crucified Saviour not perish, but have everlasting life.

15. *ἵνα πᾶς — αἰώνιον.*] Our Lord here adverts to the *causes* and the *effects* of this being lifted up. The *causes* were, 1. to save the human race from that utter perdition, which would have overwhelmed them, from sin, original and actual; 2. to acquire for them eternal salvation. The *effects* were, 1. deliverance from perdition; and 2. restoration to that favour of God, which is "better than life."

16—21. Most of the recent Commentators (as did Erasm. formerly) regard these verses as the words not of Jesus, but of the Evangelist. This they argue from certain *repetitions*, the *style*, and other matters of doubtful disputation. But there is no reason to abandon the common opinion, that they are a continuation of our Lord's discourse. Τὸν κόσμον is, as Grot., Lightf., and Tittm. remark, meant to show that the salvation to be obtained by the Saviour was to be extended to all the nations of the earth, and held out to every individual of the human race, in contradiction to the notion of the Jews, that he would come to bless and save them alone. Comp. 1 John ii. 2. Ἐδωκεν is here equivalent to παρέδωκεν, and signifies "hath delivered him to death;" which implies that he was a *ransom* for a sinful world. Comp. Luke xxii. 19. Rom. viii. 32 Gal. i. 4.

17. Tittm. observes, that what is said from v. 17. to 21. is levelled against the Jewish notion, that the Messiah would come for the benefit of the Jews only, nay, would rather destroy the Gentiles. Κρίνῃ is said to be for κατακρίνῃ, and to have the sense *punish* and *destroy*. We may render: "God sent his Son into the world not to exercise severe *judgment* and inflict *punishment* on any nation of the world, but that every one of



- 19 μονογενοῦς Ἰσοῦ τοῦ Θεοῦ. Ἡ αὕτη δὲ ἐστὶν ἡ κρίσις· ὅτι τὸ φῶς <sup>c Supra 1. 5, 10, 11.</sup>  
 ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος,  
 20 ἢ τὸ φῶς· ἣν γὰρ πονηρὰ ἀντὶ τῶν τὰ ἔργα. Ἡ Πᾶς γὰρ ὁ φαῦλα <sup>d Job 24. 13, et seqq.</sup>  
 πρᾶσσαν μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ  
 21 τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα <sup>e Eph. 5. 8.</sup>  
 φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν ἐργασμένα.  
 22 Ἡ Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰου- <sup>f Infra 4. 1.</sup>  
 23 δαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. Ἡ Ἦν δὲ καὶ <sup>g Matt. 3. 6, 16. Mark. 1. 5. Luke 3. 7. 1 Sam. 9. 4.</sup>  
 Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλεῖμ, ὅτι ὕδατα πολλὰ ἦν  
 24 ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. Ἡ οὐπω γὰρ ἦν βεβλημένος <sup>h Matt. 14. 3.</sup>  
 25 εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἡ Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν

them, through his atonement, might be put into the way of salvation." This truth is repeated at v. 18., but so as to show, that there will be no distinction between Jew and Gentile, since *every one*, of whatever nation, will have part in this salvation. Our Lord, however, engrafts upon it *another* sentiment in ἡδὴ κέκριται; i. e. he is not only doomed to perdition for refusing the offers of salvation, but he is already *as good as punished*, so certain is his condemnation; or, he is already miserable by the slavery of sin, nay, he is self-condemned and past all hope of salvation.

19. αὕτη δὲ ἐστὶν ἡ κρίσις, &c.] The best Commentators are agreed that by *κρίσις* is meant not the *punishment itself*, but the ground of the condemnation, as the cause of the punishment. The meaning is, that Christ is not the cause of any evil such men suffer by not listening to his doctrine, but the blame rests solely with *themselves*, who, blinded by passion and prejudice, were indisposed to receive the truth, though coming with the fullest evidence, and spurned the gracious offer of salvation; ἐν οἷς, to use the words of St. Paul, 2 Cor. iv. 4. ὁ θεὸς τοῦ αἰῶνος τοῖτον ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ ἀναγῶσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ.

20, 21. The sentiment at the last clause of v. 19. is here illustrated; and the discourse concludes with a *gnome generalis*, showing the pernicious effect of immorality on all inquiries after truth.

— φαῦλα] The word properly signifies *little, paltry*; and, 2. *worthless and vicious*. Ὁ ποιῶν τὴν ἀλήθειαν. The idea of truth here and in some other passages of the N. T. is that of *rectitude and goodness*, as opposed to what is base and vicious. So in 1 Cor. xiii. 6. ἀλήθεια is opposed to ἀδικία. The expression to *do the truth*, is often found in the Rabbinical writings. In ἐν Θεῷ the ἐν corresponds to the Heb. בְּ, and signifies *agreeably to*; and Θεῷ, "God's will." On ἐλεγχθῇ just before, see Note on Ephes. v. 13. and my Note on Thucyd. vi. 38. No. 15.

22. εἰς τὴν Ἰουδαίαν γῆν.] Not "into Judæa," since any one in *Jerusalem* must necessarily be in *Judæa*; but, as Wolf, Lampe, and Kuin. interpret, "the territory of Judæa," as distinguished from its metropolis. So Luke v. 17. vi. 17. and not unfrequently in the Sept., as Josh. viii. 1. I have given into thy power the King of Ai, καὶ τὴν πόλιν αὐτοῦ καὶ τὴν γῆν αὐτοῦ. So Jerusalem and its χώρα (which is the more usual term) are distinguished infra xi. 55. And we say "go into the country," as distinguished from the metropolis, without reference to any particular part of the

country. It is not said to what *place* our Lord went to hold his baptism. We may, I think, not improbably conjecture it to have been Bethany or Bethabara, where *John* had been baptizing; on which see Note supra i. 28. The true situation of the place seems to be on the Jordan, about 5 miles from its embouchure into the Dead Sea. This might very well be called the *Ford* or *Ferry town*, since (being situated at the nearest point of the Jordan from Jerusalem), it formed the regular passage from Jerusalem to Peræa and Arabia. It should seem that John had removed from Bethabara to Ænon, in order that the *Samaritans* also might the more conveniently come to his Baptism.

— ἐβάπτιζεν] i. e. through the medium of his disciples; for Christ did not himself baptize. See iv. 2. Thus what a King's servants do is ascribed to himself. Our Lord declined himself baptizing, probably from a dignified modesty; because baptism bound the persons to religious obedience to *himself*, and might therefore with less ostentation be administered by another. Why St. Paul baptized few or none, was because of his being always engaged in more important avocations; and that solemn initiatory rite could as well be performed by any other person.

23. ὕδατα πολλὰ] "many streams," i. e. from the adjunct, much water. A sense (perhaps proceeding from Hebraism) often occurring in the Apocalypse. At παρεγίνοντο and ἐβαπτ. sub. ἄνθρωποι.

25. ζήτησις] for συζήτησις, disputation, as in Acts xv. 2. At ἐκ τῶν μαθ. Beza, Grot., Middlet., and Kuin. supply τισί; an ellip. not unfrequent after a Genitive; but here not necessary to be resorted to, since ἐκ, like the Heb. מִן, may mean "on the part of," and thus the same sense will arise as if τισί had been written; with the additional intimation that the dispute originated with John's disciples. For the common reading Ἰουδαίων, very many Versions and Fathers have Ἰουδαίον, which is preferred by most of the Commentators, and adopted by almost all the Editors from Wets. to Scholz; and with reason; for the ellip. of τινός is frequent, whereas that of τινῶν would be anomalous. Besides, the change of Ἰουδαίον into Ἰουδαίον was likely to take place from the plural just before. This Jew may be supposed to have been one of those who had been baptized by Christ's disciples.

— περὶ καθάρισμον.] The meaning is not quite clear. Some take it of the comparative merit or efficacy of John's baptism and that of Jesus. But that is a sense which cannot well be elicited from



i Supra 1. 7, 15, 26, 31.  
Matt. 3. 11.  
Mark 1. 7.  
Luke 8. 16. Ἰωάννου μετὰ \* Ἰουδαίου περὶ καθαρισμοῦ. <sup>1</sup> καὶ ἦλθον πρὸς τὸν 26  
ε 1 Cor. 4. 7.  
James 1. 17.  
1 Supra 1. 20, 30.  
Mark 3. 1.  
Matt. 11. 10.  
Mark 1. 2.  
Luke 1. 17.  
4. 27. Ἰωάννην καὶ εἶπον αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου,  
m Infra 8. 23.  
1 Cor. 15. 47. ὃ σὺ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς  
n Infra 5. 20.  
4. 26.  
4. 12, 49.  
4. 14, 10. αὐτόν. <sup>k</sup> Απεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμ- 27  
m Infra 8. 23.  
1 Cor. 15. 47. βάνειν οὐδέν, ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. <sup>1</sup> Αὐτοὶ ὑμεῖς 28  
n Infra 5. 20.  
4. 26.  
4. 12, 49.  
4. 14, 10. μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπε-  
m Infra 8. 23.  
1 Cor. 15. 47. σταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· 29  
n Infra 5. 20.  
4. 26.  
4. 12, 49.  
4. 14, 10. ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ  
m Infra 8. 23.  
1 Cor. 15. 47. τὴν φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. Ἐκεί- 30  
n Infra 5. 20.  
4. 26.  
4. 12, 49.  
4. 14, 10. νον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. <sup>m</sup> Ὁ ἄνωθεν ἐρχόμενος ἐπάνω 31  
m Infra 8. 23.  
1 Cor. 15. 47. πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς γῆς λαλεῖ·  
n Infra 5. 20.  
4. 26.  
4. 12, 49.  
4. 14, 10. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστὶ, <sup>n</sup> καὶ ὁ εἴωρακε καὶ 32  
m Infra 8. 23.  
1 Cor. 15. 47. ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

the words. It should seem that the discussion was on the nature and efficacy of *baptismal purification* (as *καθαρ.* signifies in 2 Pet. i. 9.) ; which, however, was closely connected with another on the comparative efficacy of the baptism of John and that of Jesus. If the nature of *Christ's* baptism were considered, it might well be thought that that of John was unnecessary. On this, therefore, John's disciples went to consult him.

26. *ἦν μετὰ σοῦ.*] This expression only denotes Jesus' attendance on John to be baptized. The words *ὃ σὺ μεμαρτ.* perhaps have reference, not so much to the testimony borne by John to Jesus, as to the increase of Jesus's celebrity, and credit consequent on it. They thought that John, through excess of modesty, had exaggerated the dignity of Jesus; whom, it is plain, they did not consider as the *Messiah*. However, the *οὗτος* does not (as Wets. imagines) imply *contempt*, but rather *ill-will*. Πάντες, for οἱ πολλοὶ, *very many*, by an hyperbole usual to those who speak under the influence of passion and prejudice.

27—30. Here the Baptist checks their excessive attachment to himself, and envy at Jesus; first by showing the real nature of Jesus' person, and that couched in a *gnome generalis*, "A man can receive nothing except it be given him from above." By this he means, that he himself can take nothing to himself that God has not given him; nor can Jesus do so: therefore whatever is done by him happens by the providence of God. Then he proceeds to disavow that superior dignity which his disciples ascribed to him; reminding them of his public and private avowal, that he was *not* the MESSIAH, but only his herald, to prepare for his coming. (Tittm.)

29. *ὁ ἔχων τὴν νύμφην, &c.*] The subject is here illustrated by a similitude derived from common life, in tracing the nature of which some Commentators obscure rather than illustrate the subject by references to Jewish Antiquities. Lampe, Kuin., and Tittm. are rightly agreed that there is merely an illustration by similitude (as in Matt. ix. 15. and Mark ii. 19.), in which John compares Christ to the *bridegroom* at a marriage feast, and himself to the *παράνυμφος*, or *bride-man*; who was a friend that had been employed to negotiate the marriage, and had acted as his agent throughout the whole affair. There were, indeed, *two* paranympths; one on the part of the bridegroom, the other on that of the bride; who after-

wards acted as mediators, to preserve peace and harmony between the new-married pair. The allusion at *ἐστηκὼς* — *χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου* is variously explained. The words are most probably supposed to allude to the ceremony of the formal interview, previous to marriage, of the betrothed pair, who were brought together by the paranympths to a private apartment; at the door of which they were themselves stationed, so as to be able to distinguish any elevation of voice on the part of the sponsus addressing the sponsa; from which, and from the *tone* of it, they would easily infer his satisfaction at the choice made for him by them, and feel corresponding joy. The sense, then, may be thus expressed. "As, in the ceremonies pertaining to marriage, the sponsus is the principal person, and his parnympthus willingly cedes to him the preference, and, rejoicing in his acceptance, is content to play an under part; so do I willingly sustain the part of a humble forerunner to Christ." *Πεπλήρωται*, is complete, consummate.

31. To cut off all future occasion for comparison, John shows that there will be less and less room for it; since the celebrity of the one must increase, that of the other decrease; and so resplendent will be the glory of the former, as to cast that of the latter into the shade, and cause it to fade away like the morning star, or the waning moon at sun-rise. (Tittm. and Euthym.)

31—36. The Commentators are not agreed whether these are to be considered as the words of the *Evangelist*, or of *John the Baptist*. The former is the opinion of most recent Commentators, and is grounded on the style and manner being that of the Evangelist. That, however, is a very precarious argument. It is better to adopt (with almost all ancient and most modern Commentators) the latter view. For, as Tittm. remarks, "there is a complete connection of these words with the preceding; without the interpolation of any expression, from which it could be inferred that what follows is from the Evangelist. Nor is there any reason *why* he should have added these words, and chosen to confirm by his own judgment the testimony of John the Baptist, which must have been to his readers alike remarkable and deserving of credit. On the other hand, there are obvious reasons why this passage should be from John the *Baptist*, for in it he seems to have intended to advert to the reasons confirming



- 33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. o 1 John 5. 10. Rom. 3. 4.
- 34 Ὁν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ p Supr. 1. 16. Eph. 4. 7.
- 35 μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. Ὁ Πατὴρ ἀγαπᾷ τὸν Υἱόν, καὶ q Matt. 11. 27. & 23. 13.
- 36 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει Luke 10. 22. infra 5. 22. & 17. 2.
- ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ Υἱῷ οὐκ ὀψεται ζωὴν, ἀλλ' ἡ ὀργὴ Heb. 2. 3. r Supra 3. 15, 16, & 6. 47. 1 John 5. 11.
- τοῦ Θεοῦ μένει ἐπ' αὐτόν. s Supra 3. 22, 26.
- 1 IV. Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς
- 2 πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· (καίτοιγε Ἰησοῦς
- 3 αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ) ἀφῆκε τὴν Ἰουδαίαν, καὶ

what he had said, namely, that the precedence is due, not to *him*, but to *Jesus*. It is, he means to say, only *just* that *his* fame should be spread, and the number of *his* disciples be increased, inasmuch as he was *sent from heaven*, endowed with gifts immeasurably great; nay, was the beloved Son of God, the Lord and promised Saviour of the human race." Indeed the words *cannot* be the *Evangelist's*; for allowing all that can be claimed for the force of the not unfrequent hyperbole in οὐδὲν (as meaning so few as to be next to none), it would be by no means a correct representation of the state of Christian converts upwards of 60 years after the death of Christ. The first two verses of this portion are very similar in sentiment to supra vv. 11, 12, & 13; and the antithesis between ὁ ἐκ τῆς γῆς and ὁ ἐκ τοῦ οὐρανοῦ necessarily involves the divinity of our Lord Jesus Christ.

We must supply καὶ ἐκ τοῦ οὐρανοῦ λαλεῖ, to correspond to ἐκ τῆς γῆς λαλεῖ. The sense is: "A mere man is not endued with knowledge of divine things, has not that intimate acquaintance with the secret counsels of God, which He possesses who is of celestial origin (to whom God giveth not the Spirit by measure, v. 34.); he, therefore, teacheth, and can teach, only what is earthly, incomplete, and imperfect. But he who is endued by God with a complete knowledge of heavenly things, being thoroughly conversant with the counsels of God, speaketh the words of God: and he is, from his origin, superior to all men in dignity, and far exceeds even the *Prophets* in spiritual knowledge."

With ὁ ὢν—λαλεῖ I would compare Æschyl. ap. Stobæi Sermon. Eth. p. 98. τὸ γὰρ βρότειον σπέρμ' ἐφημέρια φρονεῖ. At δ' ἰώρακε καὶ ἤκουσε we may supply ἐξ αὐτοῦ, i. e. ἐν τῷ οὐρανῷ. The καὶ signifies "and [yet]."

33. The Baptist here corrects the grievous error of undervaluing Jesus, by showing (of course, with an admission of Jesus' Messiahship) that he who believeth or hath faith in Christ, hath it in God. (Tittm.) Ἐσφράγισεν is (as Chrys. says) for ἔβεβηκεν, and signifies *attests, confirms, professes* his belief; a metaphor taken from deeds *signed and sealed*. For as testimonies of contracts, or other engagements, were confirmed by the addition of a seal, any confirmation of truth was called σφραγίς; and as by the imposition of a seal, any thing is rendered *unsuspected of fraud*, sure and certain, therefore, σφραγίζωιν came to mean to *confirm*, as here and in Eph. i. 13. 2 Cor. i. 22. Sup. ii. 5.

34. οὐ γὰρ ἐκ μέτρου—Πνεῦμα.] The phrase ἐκ μέτρου with verbs of giving, denotes, by implication, *unrestrainedly, extensively*, like provisions in a besieged city. And so the Latin *ad demensum*,

tribuere. Οὐκ ἐκ μέτρου, denotes completely. The best Commentators are agreed that there is an allusion to the *Prophets*, the very greatest of them being allowed by the Jewish Rabbis to have only had the gifts of the Holy Spirit ἐκ μέτρου, and that the law itself is only given *ad mensuram*. On the *particulars* of this unbounded power, see Tittm. in Recens. Synop. Δίδωσιν is for δέδωκεν, which occurs just after.

35. πάντα] i. e. whatever is necessary to procure the salvation of man.

36. Here are declared the *consequences* of faith, and also want of faith, in Christ. In the former clause ἔχει is not (as most Commentators imagine) simply for ἔξει, but the Present is used, to show the *certainty* of the thing; "it is laid up for him." By ὁ ἀπειθῶν is meant he who refuseth this faith; though there *may* be, as Doddr. thinks, an allusion to that principle of unreserved obedience to Christ, which can alone make faith available. Οὐκ ὀψεται ζωὴν is a Hebrew phrase denoting, "he shall never possess eternal life." The words following suggest the *reason*: and the descending series (as observes Bp. Jebb) "is magnificently awful: he who, with his heart, *believeth in the Son*, is *already* in possession of eternal life: he, whatever may be his outward profession, whatever his theoretic or historical belief, who *obeyeth not the Son*, not only does not possess *eternal* life, he does not possess any thing worthy to be called life at all; but this is not the whole, for as eternal life is the present possession of the faithful, so the wrath of God is the *present* and *permanent* lot of the disobedient; it *abideth on him*, not being removed by the atoning merits of the Redeemer."

IV. In this Chapter is recorded an important discourse of Christ with a Samaritan woman; for illustrating the *purpose* and *scope* of which, the Evangelist prefaces the narration with some particulars respecting the *occasion* which led to that discourse. Dr. A. Clarke has well pointed out the numerous *internal evidences of truth*, which strike the mind of the attentive reader, in this narrative, which concentrates so much information, that a *Volume* might be filled with its illustrations of the history of the Jews, and the geography of their country. Our Lord, it should seem, left Judæa (perhaps suddenly) in order to avoid every thing that could needlessly excite the indignation of the Ecclesiastical Rulers, and probably for *other* reasons, adverted to by Doddr.

1. μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰ.] "is making more disciples than John, and is [even] baptizing them." So Grot. or is making more disciples by baptism.

4. Ἰδοὺ δὲ αὐτὸν δ.] It was so far necessary, as being a much shorter route than through Peræa.



1 Gen. 33. 19.  
2 48. 24.  
3 Isa. 94. 32.

u Luke 9. 52,  
53.  
infra 8. 48.  
Acts 10. 28.  
2 Kings 17. 24.  
x Isa. 12. 3.  
infra. 6. 35.  
& 7. 23, 39.

7 Jer. 2. 13.

ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς 4  
Σαμαρείας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην \* Συχάρ, 5  
πλησίον τοῦ χωρίου, ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. Ἦν δὲ 6  
ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας,  
ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσεί ἐκτη. Ἐρχεται γυνὴ ἐκ 7  
τῆς Σαμαρείας ἀντλήσαι ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν  
(οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς 8  
ἀγοράσωσι.) Ἄγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰου- 9  
δαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗσης γυναικὸς Σαμαρεῖτιδος; (οὐ  
γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.) Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν 10  
αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι·  
Δός μοι πιεῖν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν.  
Ἄγει αὐτῷ ἡ γυνή· Κύριε, οὗτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ 11  
βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μείζων εἶ τοῦ 12

So Joseph. Vit. 52. says πάντως ἔδει τοὺς ταχὺ βου-  
λομένους ἀπελθεῖν (namely, from Jerusalem to Gal-  
ilee) δι' ἐκείνης (Samarita) πορεύεσθαι. He calls it  
a three days' journey.

5. ἔρχεται εἰς] "comes, came unto, as far as;"  
for from v. 6. it appears that he took up his quar-  
ters *outside* of the city; though his disciples en-  
tered it, to procure provisions, and on returning  
from thence found Jesus talking with a Samaritan  
woman. Συχάρ. So very many MSS. It is for  
Vulg. Συχημ and received by all the best Editors.  
Originally called Συχεμ, from the name of the  
person of whose family Jacob bought the land,  
and built an altar. See Gen. xxxiii. 18. The  
name is supposed to have been altered by the  
Jews to Συχάρ, to denote the drunkenness or the  
idolatry of the inhabitants. But probably it was  
merely a dialectical change.

6. κεκοπιακῶς.] Neut. in a passive sense. On  
the force of οὕτως the Commentators differ. Some  
render it *therefore*, others *afterwards*; for neither  
of which significations is there any authority.  
The true interpretation seems to be that of the  
ancients, and several eminent moderns, who take  
οὕτως for οὕτως ὥς ἦν. or ὥς ἔτυχεν, "just as he was,  
just where it happened, without any pitching of a  
tent." So Acts xxvii. 17. οὕτως ἐφύοντο, just as it  
happened, at the mercy of the winds. See also  
Hor. Od. ii. 11, 13. If this be not approved by  
the reader, he may (as I suggested in Recens.  
Synop.) take ἐκαθ. οὕτως as if οὕτως ἐκαθ. had been  
written; and thus understand οὕτως in the sense  
*accordingly*, which is better than regarding it,  
with most recent Commentators, as pleonastic.  
Lampe thinks, that Jesus stopped there, not only  
for the sake of rest, but as being a very conven-  
ient dining place. So Philostr. V. Ap. ἀριστο-  
ποιουμένων δὲ αὐτῶν πρὸς πηγὴν ὕδατος.

7. γυνὴ ἐκ τῆς Σαμ.] This means not a woman  
from, but *of*, Samaria; and is, by an ellip. of ὅσα,  
equivalent to γυνὴ Σαμαρεῖτις in the next verse.  
She had, no doubt, come from Sychar. Δός μοι  
πιεῖν. The verb is employed as a noun; of which  
the Greek Classics abound in examples.

9. πῶς σὺ, &c.] She expresses wonder at any  
favour, however small, being asked by a Jew from  
a Samaritan. So Raschi, in his Gloss. on the  
Gemara, says, "it is an abomination to eat the  
bread or drink the wine of a Samaritan." On the  
origin and causes of this reciprocal hatred, I have

treated at large in Rec. Syn. The *reason* for this  
the Evangelist subjoins, for the information of  
his Greek readers, in the words οὐ γὰρ, &c.,  
where συγχ. must be understood of *familiar in-  
tercourse and society*; (So Euthym. explains by  
οὐ κοινωνοῦσαι.) for the intercourse of *buying and  
selling* was still kept up. Συγχρᾶσθαι signifies,  
properly, "to use any one's co-operation in any  
thing." The word, however, in this sense occurs  
only in the later writers, as Polyb. and Arrian;  
the earlier ones using ἐναλλάσσειν. So Thucyd.  
i. 120. ἡμῶν δὲ δοσι Ἀθηναῖοις ἥδε ἐνῆλλάγησαν.

10. τὴν δωρεὰν τ. Θε.] i. e. the favour which God  
graciously vouchsafes to thee, in this opportunity  
of knowing the Messiah, and receiving the offer  
of free salvation from himself. Ὑδωρ ζῶν prop-  
erly means *running water* (as that of fountains  
and rivers) in opposition to the dead, i. e. stag-  
nant, water of pools or cisterns. It occurs in  
Gen. xxvi. 19. and Levit. xiv. 5. The Classical  
writers for ζῶν used the epithets ἀεὶρρουν, ἀνι-  
μωον; nay Plato has ἐμψυχον ὕδωρ. In this  
*physical* sense the woman understood the term.  
But our Lord employed it *figuratively*, for ζωο-  
ποιεῖν. "It being his custom (observes Kun.)  
from things corporeal to excite the minds of his  
hearers to the study and knowledge of things  
spiritual." It is common in the Scriptures and  
the Rabbinical writers to liken unto water that  
which refreshes and blesses the souls of men.  
See vii. 38. Prov. x. 11. Ecclus. xv. 3. xxiv. 21.  
And no wonder; since in the hot countries of  
the East, pure water is the most refreshing of  
beverages, and is even reckoned among the *bles-  
sings* of life.

11. ἀντλημα] "a bucket," such as travellers in  
the East are accustomed to take with them, and  
which, by the aid of the rope and wheel provided  
as *fixtures* at public wells, is sufficient to procure  
water from the deepest wells.

12. μετῴν] "a person of more consequence."  
This has reference to what Jesus had before said,  
"If thou hadst known *who it is* that speaketh to  
thee." The words following are meant to say:  
It was good enough for our ancestor Jacob, who  
himself drank of it, &c.; which he would not  
have done, if he had known a better. If thou  
canst show us a better, thou wilt, in that respect,  
be greater than Jacob. Οἱ οἶκοι, i. e. the family  
in general, including the servants, as in Gen. xlv.



πατὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ  
 13 ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; Ἐπεκρίθη [ὁ] <sup>z</sup> *Infra* 6. 53.  
 Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει  
 14 πάλιν· ὁ δ' ἂν πῇ ἐκ τοῦ ὕδατος, οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ <sup>a</sup> *Infr.* 6. 27, 35.  
<sup>& 7. 38, 39.</sup>  
 διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν  
 15 αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. Λέγει πρὸς αὐτὸν ἡ  
 γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχομαι  
 16 ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε φώνησον τὸν ἄνδρα  
 17 σου, καὶ ἐλθ' ἐνθάδε. Ἀπεκρίθη ἡ γυνή καὶ εἶπεν· Οὐκ ἔχω ἄνδρα.  
 18 Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω· πέντε  
 γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἄνθρωπος· τοῦτο ἀλη- <sup>b</sup> *Infr.* 6. 14.  
 19 θές εἶρηκας. <sup>c</sup> Λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ <sup>Luke</sup> 7. 16.  
<sup>& 24. 19.</sup>  
 20 σύ. <sup>d</sup> Οἱ πατέρες ἡμῶν <sup>e</sup> ἐν τούτῳ τῷ ὅρει προσεκύνησαν· καὶ ὑμεῖς <sup>c</sup> *Deut.* 12. 5,  
<sup>11.</sup>  
<sup>1</sup> *Kings* 9. 3.  
<sup>2</sup> *Chron.* 7. 12.

11. This, and the mention of the cattle *enjoined*, is agreeable to the simplicity of early times, and which has, more or less, always prevailed in the East.

13, 14. Our Lord here shows that he does not depreciate Jacob or his well; but intimates that however great was the benefit bestowed by the Patriarch, he can bestow a far greater, and thus is superior to Jacob.

— οὐ μὴ ἐψήσῃ εἰς τὸν αἰῶνα. i. e. shall have nothing more ever to desire. See Rev. vii. 16. The general meaning of the words, when divested of the figure, is, that such shall be the vivifying effect of the Gospel, as to satisfy the most ardent desires of the soul; which, placing its happiness in God and his worship, no other desire will be thought of. Also, that such is the nature of that doctrine, that it purifies a man from vicious inclinations, and is, as it were, an ever-springing fountain of holy affections, producing comfort here, and everlasting happiness hereafter; "like that good spoken of by an ancient Philosopher, "quod non fiat in dies deterius, quo non melius possit optari." (Seneca Ep.) To drink, Lampe observes, signifies to *fully* imbibe Christ's doctrine; and πηγὴ and ἀλλεσθαι involve the idea of perennial abundance.

15. ὁς μοι, &c.] The Commentators are not agreed whether this was spoken in *simplicity*, or *ironically*. Both may, in some measure, be admitted. Comp. vi. 34. Κύριε, πάντοτε ὁς ἡμῖν τὸν ἄρτον τ.

16. Perceiving that the woman did not yet comprehend him, or perhaps began to trifle with him, our Lord was pleased at once to check her rising freedom, by reminding her of her immorality; taking care withal so to effect this as to prove himself a *Divinely commissioned* Monitor and Teacher.

— φώνησον τὸν ἄνδρα σου.] Our Lord, indeed, knew already, that she had no husband: but he bid her do this, knowing that the answer that would thus be returned, would afford him occasion of showing her his omniscience, and admonish her of her immorality.

17. καὶ οὕτως] is not put ironically, but is simply for *allegation*, as is plain from the words following τοῦτο ἀληθὲς εἶρηκας.

18. οὐκ ἔστι σοι ἄνδρ.] "is not [really] thy husband." It appears that the woman had been five times married; but whether those marriages had been

dissolved by death or by divorce, does not appear. Both might be the case; and as divorce was then shamefully prevalent, this implies no certainty of infidelity on the part of the woman; to represent whom as a *harlot* (as some Commentators do) is unjustifiable, though this is better than the other extreme into which some run (even Tittm.) of representing the woman as free from all blame, by supposing that, though not actually married to this person, she was *espoused* to him. That would require the *ὅτι* to be taken for *ὅτι*; which is a straining of the sense, and is refuted by the words οὐκ ἔχω ἄνδρα; and as *ὃν ἔχεις* implies *cohabitation*, she cannot be acquitted of living in *concubinage*; which, however common in the East, and though neither there, nor in the West, then accounted very disgraceful by the multitude, yet was held by persons of any pretensions to virtue as sinful and impure, because transgressing the primeval and sacred institution of matrimony.

19. θεωρῶ ὅτι προφήτης εἶ σύ.] The woman is justly amazed that a *stranger* and a *Jew* should be acquainted with the whole tenour of her life; for πάντα may be taken *populariter*, to denote the leading events of her life. Such knowledge she knew could not be acquired but by Divine revelation; and therefore she justly inferred that Jesus must be at least a *prophet*; and, as such, be a proper authority to appeal to for the solution of the controverted question as to the comparative holiness of the Jewish and the Samaritan places of common national worship. To this question our Lord so answers as to give her to understand, that it is not necessary to discuss it at all; since there was at hand such a total change of religious institutions as to render it nugatory.

20. ἐν τούτῳ τῷ ὄρει <sup>1</sup> i. e. Mount Gerizim, on which the Samaritans maintained that Abraham and Jacob had erected an altar, and offered sacrifices to Jehovah; and, therefore, that the Deity had willed blessing to be pronounced from thence, and an altar to be erected, alleging in proof Deut. xvii. 2. 12; and, in order to "make surety doubly sure," interpolating the text at v. 4. and changing *ἔβη* into *ἔβη*, *Gerizim*. Hence they called it "the blessed mount," "the holy place." For ἐν τούτῳ τῷ ὄρει very many MSS. and most of the early Editions, have ἐν τῷ ὄρει τούτῳ, which is received by almost every Editor from Wets. to Scholz. I cannot, however, ven-



λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. Λέγει 21  
 αὐτῇ ὁ Ἰησοῦς· Γύναι, πιστεύσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν  
 τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ Πατρὶ. 22  
 προσκυνεῖτε, ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν, ὃ οἶδαμεν· ὅτι ἡ  
 σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε 23  
 οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ Πατρὶ ἐν πνεύματι καὶ  
 ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.  
 24  
 \* Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ 24  
 ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρ- 25  
 χεται· (ὁ λεγόμενος Χριστός·) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν

4 2 Kings 17.  
 29.  
 Isa. 2. 3.  
 Locke 24. 47.  
 Rom. 3. 2.  
 & 9. 4.

\* 2 Cor. 3. 17.

ture to admit it, the old reading being superior in external, authority; and I think in internal, for the new reading seems to be (as the character of several of the MSS. which support it would lead us to suppose) *ex emendatione*; though ungrounded; for ἐν τούτῳ τῷ ὄρει conveys, I conceive, a stronger sense (namely, "in this very mountain") than ἐν τῷ ὄρει τούτῳ, which latter is very suitable at v. 21., since there we have no emphasis. Grot. and Lampe notice and illustrate the custom (probably ante-diluvial) of worshipping the deity on mountains, perhaps as being thought nearer to heaven: or rather, I conceive, from high mountains being more suited to devotion, by their being removed from the din of men. So Milton's Paradise Lost, i. "Sing, heavenly Muse, that on the secret top of Horeb or of Sinai," &c.

21. πιστεύσόν μοι.] Our Lord here claims, at least, the belief due to a Prophet, such as the woman acknowledged him to be. Ἐρχεται, "is coming;" namely, at the destruction of Jerusalem. Προσκυνήσετε is not for προσκυνήσουσι by Hebraism, as some Commentators imagine; but is a more pointed expression, meaning ye and others. Wets. has shown the exact fulfilment of the prediction, in the overthrow both of the Jewish and Samaritan holy places, by numerous citations from Josephus and the early Fathers.

22. ἡμεῖς — οἴδατε.] There is here somewhat of obscurity; which has occasioned diversity of interpretation. Most Commentators (especially the ancient ones) refer the δ to the Deity, by the ellipsis of Θεῶν; meaning that the Samaritans knew not God properly, by confining him to place. But this charge, as well as that of idolatry, (which others suppose here alluded to) has been disproved by the researches of Reland, Lampe, and Gesenius; of whom Lampe rightly supposes our Lord to charge them not with corruption, but with ignorance. See Recens. Synop. But he unjustifiably confines it to ignorance of the manner of worship. The more recent Commentators from Beng. and Markl. to Kuin. and Tittm. are of opinion that δ denotes not the object of the worship, but the form of it; and they take δ for καθ' δ, with reference chiefly to the manner and form of worship, but also, by implication, including place, q. d. Ye worship according to your ignorance, *we* according to our knowledge; and consequently in the manner and place appointed by Divine command.

In ὅτι ἡ σωτηρία — Ἰουδαίων there is a reason suggested why the Jews should best know the mode and the place of the National worship; namely, since from them the Messiah (σωτηρία being for σωτήρ) was confessedly to spring.

23. ἐν πνεύματι καὶ ἀληθείᾳ.] I can neither agree with those Commentators who take πν. to denote the Holy Spirit; nor with those who take it of the human mind. It should seem that these are adverbial phrases, for πνευματικῶς καὶ ἀληθῶς; of which the former involves a tacit contrast of the letter of the Law, with the Spirit of the Gospel. See 2 Cor. iii. 6. Rom. ii. 29. Phil. iii. 3., where γράμματι and πνεύματι are opposed, as the λατρεία λογικὴ in Rom. xiii. 1. is opposed to the σαρκική. The ἐν ἀληθείᾳ has reference to the Law, as being only (what St. Paul says, Col. ii. 17. and Heb. viii. 5. x. 1.) a shadow of good things to come, not the σῶμα.

—καὶ γὰρ ὁ Πατὴρ, &c.] Our Lord now shows by two reasons why God is to be so worshipped. 1. From the sovereign will of the Deity, to whom spiritual and internal worship is alone acceptable. 2. From the nature of the Deity, who is of a spiritual nature, far removed from any thing corporeal; and therefore must be worshipped in a spiritual manner, and also in truth, since such he requires; and indeed aught else would be a solemn mockery of the GOD OF TRUTH.

24. Πνεῦμα ὁ Θεός.] By πνεῦμα is meant (as the best Expositors, ancient and modern, are agreed) an immaterial, unconfined, and invisible nature, without parts or passions, and not circumscribed by space or limits, as every thing corporeal must be. The expression, however, also involves the attributes and perfections of the Deity, His omniscience, omnipotence, infinite benevolence, &c. That the wiser Jews had tolerably correct ideas of the spirituality of God, is evinced by Schoettg. from various passages of Rabbinical writers.

—καὶ τοὺς προσκυνοῦντας αὐτόν.] In the compass of 3 verses we have 3 variations in the government of the verb προσκύνειν. In the N. T. it is used with the Dative, except here and at Matt. iv. 10. Luke iv. 8. The Dative is also used by most of the later Greek writers. The earlier ones invariably have the Accusative. This being, as Matthiae observes, (Gr. Gr. § 407.) one of those many verbs that have an Accusative which does not mark the passive object of the action, but that to which an action has only generally an immediate reference. It should, however, seem that the Dative is used with reference to the πρὸς, since verbs which govern an Accus. out of composition, when in composition, only direct the Subst. to the Dative.

25. The woman here refers the decision of the question to the times of the Messiah, of whose speedy appearance she had probably heard. (Tittm.) The Jews of that age were accustomed to refer the decision of controverted questions to



26 πάντα. Ἐγὼ εἰμι, ὁ λαλῶν σοι. Καὶ ἐπὶ <sup>f</sup> infra. 9. 37.  
 27 τοῦτω ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναῖκός  
 ἐλάλει· οὐδεὶς μέντοι εἶπε· Τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς;  
 28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν,  
 29 καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα  
 30 ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; Ἐξῆλθον οὖν ἐκ τῆς πό-  
 λεως, καὶ ἤρχοντο πρὸς αὐτόν.  
 31 Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ, λέγοντες· Ῥαββί,  
 32 φάγε. ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρωσὶν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ  
 33 οἴδατε. Ἐλεγον [οὖν] οἱ μαθηταὶ πρὸς ἀλλήλους· Μὴ τις ἤνεγκεν  
 34 αὐτῷ φαγεῖν; λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρωμὰ ἐστίν, ἵνα ποιῶ  
 35 τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. <sup>g</sup> Οὐχ <sup>g</sup> Matt. 9. 37.  
<sup>h</sup> Luke 10. 2.

the coming of future prophets, and especially of the Messiah. And from what has been discovered of the opinions of the Samaritans of that age, (see Gesenius' Comment. de Samaritanis), it should seem that they expected in the Messiah chiefly a great *spiritual* Ruler, and teacher of religion.

The most eminent Critics are agreed that the clause ὁ λεγόμενος Χριστὸς came from the *Evangelist*, not the woman. Ἀναγγ. denoting properly the delivering of a message from one person to another, here involves the idea of what we mean by a *Revelation* from God. See Note infra xvi. 14.

26. ἐγὼ εἰμι, ὁ λαλῶν σοι.] The reasons why our Lord revealed himself so much more unreservedly to this woman and the Samaritans than to the Jews, were probably, 1. because the Samaritans were better affected, more sincere, and of greater integrity and moral virtue, and therefore more worthy of unreserved confidence. 2. Because of the reason which induced our Lord to use caution in that respect with the Jews; namely, to avoid giving needless offence to the Rulers, and thereby *anticipating* what he should eventually suffer from them. 3. Because the Samaritans seem to have had more correct ideas of the nature of the Messiah's kingdom, founding their views on Deut. xviii. 15., and therefore would not be likely to abuse what he said to purposes of sedition; besides that they were orderly and quiet in their habits.

27. ἐπὶ τούτῳ.] Sub. ῥήματι. Or it may simply mean "*hereupon*." Ὅτι μετὰ γυν., "with the woman," as being a Samaritan, and in so public a place. See Bp. Middl. and Rec. Syn.

—τί ζητεῖς;] A popular expression, meaning, "what is your purpose or business?"

29. πόλιν] i. e. (by an hyperbole natural to her situation, insomuch that she had forgotten to take back her bucket) the *main* events of her life, on which the rest hinged.

—μήτι οὗτός ἐστιν ὁ Χρῆς.] The Commentators are not agreed whether this means, "is this the Christ?" or, "is not this the Christ?" I have in Recens. Synop. shown at large that the latter version cannot be admitted, 1. because there is little or no authority for μήτι in the sense *annon*; 2. because it is less suitable to the case in question. For the woman appears (as Theophyl. notices) to have meant courteously to propose this rather as a question for their *consideration* than to *affirm* it at least by implication. So also at Matt. xii. 23. μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ,

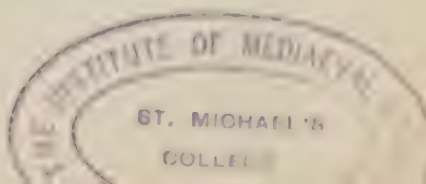
should be rendered, "is this the son of David?" a sense supported by the authority of the best ancient Versions, and adopted by the most eminent Expositors. Prof. Scholefield observes, that the μὴ thus joined to the Indicative implies a mixture of *belief, doubt, and wonder*. Comp. vii. 41. and Acts x. 47.

32. βρωσὶν ἔχω, &c.] Here we trace our Lord's usual endeavour from things corporeal to excite the attention of his disciples to things spiritual. In the Scriptural and Rabbinical phraseology, *that* is said to be any one's *meat* and *drink*, by which one is supported, refreshed, or delighted. Of this Schoettgen subjoins several examples from the Rabbinical writers, and others are adduced by Lampe and Wets. from the Classical writers. The most apposite of which may be seen in Rec. Syn., where I have shown that ἐγὼ is here, as often, emphatic, q. d. Whatever may be the case with *you*, I have spiritual enjoyments which ye know not. See two able Discourses of Dr. Parr on this text; in which is well pointed out the force of this figurative language.

33. οὐκ.] This is omitted in very many of the best MSS. and some Versions, and is cancelled by almost all the recent Editors.

34. βρωμὰ] scil. πνευματικόν. By τὸ ἔργον is meant, not merely that doctrine, but every other part of the work of salvation enjoined by the Father. Comp. xviii. 4.

35. As to the exact force of our Lord's address, Expositors are not agreed whether it is to be taken *figuratively*, or *literally*. The most eminent ones (as Grot., De Dieu, Wolf, Whitby, Rosenm., Tittm., and Kuin.) take λέγετε for λέγουσι, "it is commonly said," and explain the next words to mean: "Is it not a saying among you, that when your seed is sowing, you expect a harvest in four months hence; and thus the husbandman is supported by the distant hope, though yet in the *bud*, of reaping a harvest. Therefore heed not labour, when reward is at hand." This view of the sense *may* be admitted; but it is open to the objections stated by Doddr. and others, that no example of such a proverb has been adduced, and that the period in question is not *four*, but *six* months. Yet the former objection is by no means fatal; and the latter is of no great weight; for it has been proved, that in the East, scarcely more than four months intervene between the *end* of seed-time and the *beginning* of harvest. Not to mention that it is of the nature of hope to *lessen* what lies





ὑμεῖς λέγετε, ὅτι ἐτι \* τετράμηνός ἐστι, καὶ ὁ θερισμός ἔρχεται; ἰδοὺ, λέγω ὑμῖν· ἐπάρατε τοῖς ὀφθαλμοῖς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. Καὶ ὁ θερίζων μισθὸν λαμβάνει, 36 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος 37 ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν, 38 ὁ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς 39 αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης· Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σα- 40 μαριταί, ἠρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶν πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, <sup>h</sup> τῇ τε 41 γυναικὶ ἔλεγον· Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ 42 γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

<sup>a</sup> Infra 17. 8.

<sup>i</sup> Matt. 13. 57.  
<sup>Mark</sup> 6. 4.  
<sup>Luke</sup> 4. 24.

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν 43 Γαλιλαίαν. <sup>i</sup> Αὐτὸς γὰρ [ὁ] Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ 44

in the way to the attainment of its object. However, the *literal* sense may be the true one; and thus the meaning will be, "Ye are now [perhaps] saying, or may say, it is four months to harvest time; but the *spiritual* harvest of *souls* is already come (though the natural one may not be ready these four months), and therefore ought to commence immediately. See [pointing to the Samaritans coming up] what an Evangelical harvest is approaching!"

—*ὑμεῖς λέγετε.*] A popular idiom, for λέγετε or λέγουσι scil. ἄνθρωποι, as Matth. xvi. 2. In this address (meant to prepare his disciples for what was about to take place, and to induce them to imitate his example in performing the work of his Father) our Lord uses three arguments to excite their diligence. 1. That the harvest is near. 2. That the fruits to be collected are abundant. 3. That the accomplishment of the whole has been facilitated by others. On the force of τετράμηνος the Commentators are not agreed. Wets. supposes the metaphor to be derived from corn in the blade, of which nothing certain can be pronounced; and this is meant to express hope as yet in the bud. As to the particular time mentioned, though there may sometimes be *six* months between seed time and harvest, yet a Jewish proverb mentions but *four*; and as seed-time and harvest occupy a considerable period, so from the *end* of seed time to the *beginning* of harvest, there may be four months. Others, as Grot., Rosenm., and Tittm., think it is unnecessary to press on the import of τετράμηνος, which is used with popular inexactness; and the general sense, they conceive, is: Never heed labour, when the reward is at hand; q. d. As hope calls forth the harvest-man to his work, so be ye also prompt in the accomplishment of the work I commit to you, for the promotion of your own spiritual good and that of others, nay, of the whole human race.

Instead of the common reading τετράμηνος almost all the best MSS. several Fathers, and all the early Editions, except the Erasmian, have τετράμηνος; which is adopted by every ancient

Editor from Wets. to Scholz, to whose authority and that of MSS., I have deferred; though, after all, the common reading may be the true one. for τρέμηνον is found in Hebrews xi. 25., and other forms in —ον from derivations of μῆν occur in the later writers.

By λευκαὶ is meant a white approaching to yellow, such as accompanies maturity. By χώρας are denoted *cultivated fields*; a signification somewhat rare, but occurring in Luke, and occasionally in the Classical writers.

36. καὶ ὁ θερίζων.] Θερίζειν here denotes all sorts of *harvest work*. Here we have (as Rosenm. observes) a blending of the apodosis with the comparison. The sense is: "As the agricultural labourer receives his wages, whether for ploughing and sowing, or for reaping and gathering the corn; so shall ye receive your reward for gathering men unto the kingdom of God; and whether your labour be only preparatory, or such as consummates the spiritual harvest, ye shall alike be blessed with an ample reward."

37. ἐν τούτῳ.] Sub. πράγματι, in this case or instance. Ὁ λόγος, "saying, proverb." The application is, that as Moses and the Prophets, and finally John the Baptist, prepared the minds of men for receiving the Gospel from Christ; so will the Apostles reap the harvest of converts, for which He had prepared.

38. κεκοπιάκατε] "laboured for, worked out." Κοπιᾶν is used of severe toil, such as is required in all the agricultural occupations which precede harvest. Κῆπον, i. e. the *fruit* of labour.

41. ἠπίστευσαν] i. e. professed faith in his Messiahship.

42. σωτὴρ τοῦ κόσμου] i. e. not of the Jews only. So much more enlightened, because better disposed, were the Samaritans than the Jews.

44. εἰδὲς γὰρ ὅτι.] This cannot be meant to offer a *reason* why our Lord went to Galilee. Some have attempted to remove the difficulty by supposing an omission of certain words to which the γὰρ might be suitable, as "Passing by Nazareth," or "but not to Nazareth;" thus distin-



45 ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. "Οτι οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέ-  
 ξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες, ἃ ἐποίησεν ἐν Ἱεροσολύ-  
 46 μοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. <sup>k</sup> Ἦλθεν οὖν <sup>k</sup> <sup>Supra 2. 1,</sup>  
 [ὁ Ἰησοῦς] πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ  
 οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθάνει ἐν Καπερναούμ.  
 47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν,  
 ἀπηλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ  
 48 τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν. <sup>l</sup> Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· <sup>l</sup> <sup>11 Cor. 1. 22</sup>  
 49 "Εάν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. Λέγει πρὸς  
 αὐτὸν ὁ βασιλικὸς· Κύριε, κατέβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.  
 50 Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ  
 51 ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. Ἰδὼν δὲ  
 αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν  
 52 λέγοντες, "Οτι ὁ παῖς σου ζῇ. Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν,  
 ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· "Οτι χθὲς ὥραν ἐβδόμην  
 53 ἀφῆκεν αὐτὸν ὁ πυρετός. Ἐγὼ οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ,  
 ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· "Οτι ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτός  
 54 καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰη-  
 σοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

1 V. <sup>m</sup> META ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς <sup>m</sup> <sup>Lev. 23, 2.</sup>  
 2 εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κο- <sup>Deut. 16. 1.</sup>

guishing Nazareth from the rest of Galilee. This method, however, is too arbitrary; and may rather be called *cutting* than *untying* the knot. It is far better (with Altling, Schleusn., Tittm., and Kuin.) to take the γὰρ in the somewhat unusual sense *although*, as in Rom. ix. 15 & 17. Thus the meaning will be, that he returned to Galilee, *though* he had himself borne testimony to the truth of the saying, that a prophet, &c.

45. Ἰδέξαντο] gave him a favorable reception.

46. βασιλικός.] On the exact sense of this term Commentators are not agreed. It must denote a *courtier*; but whether holding any office or not, or whether a Jew or a foreigner, is uncertain.

48. ἴδῃν μὴ — πιστεύσητε.] This reproof is supposed by Euthym., Doddr., Kuin., and Tittm. to have been meant for the bystanders rather than the nobleman, or rather was directed against the Jews in general. But I am inclined to think that by *ye* is meant *ye Nazarenes*; for we have reason to think the people would not believe without seeing a sign, and consequently our Lord did not vouchsafe a sign, because of their obstinate unbelief. See Matt. xiii. 58. As, however, miracles form the proper evidence of a divine mission, some Commentators think our Lord could not mean the words as a *reproof*. The sense, they say, is: "Except ye see miracles, it cannot be expected that ye will believe; therefore I will heal the courtier's son." But that is surely *straining* the sense, and very unnecessarily; for why may we not suppose ἴδῃτε to be put *emphatically*, and the words be meant as a reproof of those who, like the Nazarenes, refused belief in the authority of numerous miracles established on the most credible evidence; but demanded to see them with their own eyes. That surely was unreasonable. The proof by miracles could not

fairly be demanded to be brought to *every city*, or *individual*.

50. To show that he could do even *more* than the father hoped for, and could heal the sick absent as well as present (and in order thereby to effectually remove any want of faith in the bystanders) Jesus says πορεύου, i. e. "Go in peace: thy business is done." Ζῇ is by the best Commentators interpreted, "is convalescent." So the Heb. קָיָה in Josh. v. 8. and often in the Rabbinical writers. Comp. the well-known "*non vivere, sed valere vita!*"

52. κομψότερον ἔσχε.] A popular idiom for *βελτιώτερον*, or *ῥαδότερον*, &c. So the Latin *bellè habere*. Ἀφῆκεν implies the *suddenness* of the cure. See Hippocrates, cited by Triller, ἀφῆκεν αὐτὸν ὁ πυρετός.

54. ἐλθὼν] "after he had returned," &c., πάλιν being construed with ἐλθὼν.

V. 1. ἑορτῇ] Which of the Feasts this was the Commentators are not agreed. Some think it was that of *Purim*, in our March, about a month before the Passover. Others suppose it the *Encaenia*, or feast of eight days, about the middle of December. Others, again, the *Feast of Tabernacles*. The most eminent Expositors, however, are of opinion that the *Passover* is meant; which, indeed, seems the most probable. And Bp. Middleton has shewn that, notwithstanding the absence of the Article, the Passover *may* be, and, on other accounts, probably *is* meant. As an example of a similar omission, he adduces xix. 14. ἥν δὲ παρασκευὴ τοῦ Πάσχα, than which, notwithstanding the omission of the *article*, nothing can be more definite.

2. ἐπὶ τῇ προβ.] There is here an ellipsis, which is supplied by ἀγορᾶ, or χώρα, or (which is adopt-



λυμβήθρα, ἡ ἐπιλεγομένη Ἐβραϊστὶ Βηθεσδα, πέντε στοάς ἔχουσα.  
 Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ὑποκειμένων, τυφλῶν, χωλῶν,

ed by the most eminent Commentators, as Wolf, Lampe, Camph., Kuin., and Tittm.) πύλρ. This last is preferable, as being a very frequent ellip. in the best writers from Homer downwards, and is placed beyond doubt by Nehem. iii. 32. xii. 39, who mentions τὴν πύλιν τὴν προβατικὴν; whereas there is no evidence of there being any such place as the Sheep-market. This is confirmed by the testimony of Sandys, who tells us that "the gate in question (no doubt the gate of St. Stephen) was called in times past the Gate of the Valley, and of the Flock; for that the cattle came in at this gate which were to be sacrificed in the Temple."

Κολυμβήθρα signifies properly a *bathing-pool*; but here it is supposed by the best Commentators to denote not the pool only, but the buildings which had been erected around it, for the accommodation of the bathers. By Ἐβρ. is meant the Syro-Chaldee, then the vernacular tongue in Judaea.

— Βηθεσδά.] The MSS. vary; but there is not the least reason to doubt the accuracy of the common reading, especially as it is confirmed by the derivation from the Hebr. בֵּית חֶסֶד and מִבְּרַת חֶסֶד, "house of mercy," or "charity-hospital." That the bath had medicinal properties, is plain; but whence it derived them, is not so certain. The older Commentators refer them to *supernatural agency*; the more recent ones in general to *natural causes*, for which there may be thought some confirmation in the fact, ascertained from Theophyl., that such was the common notion. But as to the causes to which he says the people ascribed it, namely, the effect produced by the washing at this pool of the entrails of the sheep sacrificed at the Temple, or from the blood and washings from the victims being conveyed hither by pipes (which several learned Physiologists think might impart a medicinal property to the water); there is decided evidence *against the former notion*; and the latter rests on no proof. Hence the most eminent of the later Commentators prefer to account for the effects by supposing that the water was of itself a medicinal one, deriving its sanative properties from some mineral with which it was impregnated. "This would (says Mead), from the water being perturbed from the bottom by some natural cause (perhaps subterranean heat, or storms) rise upwards and be mingled with it, and so impart a sanative property to those who bathed in it *before the metallic particles had subsided to the bottom*. That it should have done so, κατὰ καιρὸν, is not strange; since Bartholin has, by many examples, shown that it is usual with many medical baths to exert a singular force and sanative power at *stated times*, and at periodical, but *uncertain intervals*." The learned Physician does not deign to notice the difficulty presented by the words ἀγγελος κατέβαινεν ἐν κοιλ. καὶ ἐπόρευσε τὸ ὕδωρ; though he doubtless, with most recent Commentators, referred to the *opinion entertained by the Jews*, who, ignorant of natural philosophy, referred such phenomena to a peculiar Divine operation, to whose agency they, as usual, called in the intervention of angels. The Commentators in question, however, distrusting their own solution, with reference to *natural causes*, propose to cancel part of this narration. But all, or the greater part of the words ἐκδεχόμενων—τὸ ὕδωρ must be cancelled.

And for *that* there is only the authority of 2 MSS., 2 very inferior Versions, and Nonnus. But Nonnus can *have* be no authority, since he frequently passes over clauses, and such Versions *very slight*. Besides the MSS. are such as abound with all sorts of liberties taken with the text. Insomuch that Rinck, (Lucub. Crit. in loco) though a rash Critic, and too apt to innovate on the authority of a few MSS., frankly admits, "Sed suspectæ fidei in ejusmodi omissionibus censores Alexandrini, qui, veterum exemplorum auctoritate neglectâ, judicio suo nimium indulgentes, quidquid in profanis et Sacris Scriptoribus minus aptè vel sapienter dictum videbatur, obelis notare cœperunt." And even the innovating Lachmann removes the brackets, in which Griesb. had included the passage. As to the other varr. lect., they all plainly originated in a desire to *get rid of the difficulty*. In short, the words seem to have been cancelled by them for the *same reason* that some Critics of the present day (who bear a strong resemblance to the Alexandrian *Censores*), wish to *get rid of them*. But that is impracticable; since they are plainly *alluded to* at ver. 7. in the words θῶν δὲ ραπαχθῆ τὸ ὕδωρ, which cannot be explained without them. The words must therefore be retained, and interpreted in the best manner we are able. Kuinoel's mode of explanation creates more difficulty than it solves. The plain and obvious meaning (and that recognised by the ancient and all earlier modern Commentators) is, that God had endued the Pool with a preternatural healing quality, and in the communication of it employed one of his ministering spirits; not, however, as we have any reason to think, *visibly*. Certainly the *circumstances* of the narration (as that only the *first* who entered after the commotion of the water was healed; and that *all* disorders—not those only which medicinal waters heal—were cured, and that *instantaneously* and *invariably*) utterly exclude the notion of any thing short of miraculous agency. And if the circumstance of the angel's going down be thought (as it is by Doddridge) to "involve the greatest of all difficulties in the Evangelists" (which, however, is far from being the case), we may (with that Commentator and Bps. Pearce and Mann) suppose, that the sanative property was supernatural, and communicated, during a short period, as typical of the "fountain opened for the purifying of sin, by the atonement of the Messiah (the prophecy of Zechariah being thus realized into a *type*), and that the Evangelist, in thus mentioning the descent of the angel, speaks according to the opinion of the Jews: who ascribed all the operations of God's Providence to the ministry of angels." Yet even Doddr. admits that they and St. John "had reason so to do, since it was the *Scripture scheme* that these benevolent spirits had been, and frequently are, the invisible instruments of good to men." Surely, then, what was right in *them* cannot but be right in *us*; and the common view is the more to be adhered to, as giving no countenance to a most unsound and dangerous principle, on which I have treated in my Annotation on the *Dæmoniacks*.

— *στέγαι*.] The best Commentators take these to have been *porticoes* fronting the bath; roofed, but open on the sides, and supported with pillars placed at regular intervals, from which ran side-



- 4 ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ † ἐτάρασσε τὸ ὕδωρ \* ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγίης ἐγίνετο, ᾧ δὴποτε κατειχετο νοσήματι. Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἡδὴ χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγίης γενέσθαι; Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅτιαν ταραχθῇ τὸ ὕδωρ, \* βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ 8 ἐμοῦ καταβαίνει. ἂ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείραι, ἄρον τὸν κράβ- n Matt. 9. 6. Mark 2. 11. Luke 5. 24. o infra 9. 14.
- 9 βατόν σου, καὶ περιπάτει. ° Καὶ εὐθέως ἐγένετο ὑγίης ὁ ἄνθρωπος \* καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν 10 ἐκείνῃ τῇ ἡμέρᾳ. ὁ ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάβ- p Exod. 20. 10. Deut. 5. 13. Neh. 13. 19. Jer. 17. 21, &c. Matt. 12. 2. Mark 2. 24. Luke 6. 2.
- 11 βατόν ἐστιν· οὐκ ἔξεστί σοι ἄραι τὸν κράββατον. Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῇ, ἐκείνός μοι εἶπεν· Ἄρον τὸν κράββατόν σου, καὶ 12 περιπάτει. Ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν 13 σοι· Ἄρον τὸν κράββατόν σου, καὶ περιπάτει; Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ. 14 ὁ Μετὰ ταῦτα εὗρίσκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ q Matt. 12. 45. infra 8. 11.

walls, separating them from each other; the whole forming a pentagon. This, in so genial a climate as that of Judæa, would be a sufficient shelter by day; and at night the patients were probably removed.

3. Ἀσθεῖν is applicable to any *formed* disease; and κατακτεῖσθαι, to such *chronical* ones as confine any one to his bed or room. Ξηρὼν seems to denote those labouring under "pining sickness," such as atrophy or consumption.

4. κατὰ καιρὸν.] This only means "at certain unknown intervals of time;" and therefore those who refer it to any stated times, are wrong. Κατειχετο is a stronger term than εἶχετο, and is applied to thoroughly formed, and usually *chronical* disorders. Instead of ἐτάρασσε τὸ ὕδωρ, very many MSS. and several Versions and early Edd. have ἐταράσσεται τὸ ὕδωρ, which was adopted by Bengel and Matthæi, the latter of whom remarks, "facile excidit τὸ ob proximum τὸ." But it was almost as easy for the τὸ to have been inadvertently *joined* with ἐτάρασσε, especially in MSS. written in Uncials, and without any space between the words. Besides, the common reading is more appropriate, and suitable to the context.

5. ἔχων.] This must be construed with ἦν, not (as is done by many) with τριάκ.; as appears from v. 6. Comp. Luke xiii. 11. viii. 43. John xi. 39. Ἐχων ἐν τῇ ἀσθ. is for ἀσθενὴς ἦν or ἡσθάνει. Render, "There was a man there who had been 38 years labouring under sickness." With respect to the disorder, it was probably *paralysis*; for not only was such the constant tradition of the primitive ages; but no less than *six* medical reasons for it are given by Bartholin.

6. ἔχει.] Sub. *obtus* ἐν ἀσθενείᾳ from the preceding.

— θέλεις by. γ.] "Is it your purpose? are you here with the view of being healed?"

7. βάλλῃ.] This, for βάλλῃ, is found in the greater part of the best MSS., and has been received by Weiss, Griesbach, Matth. Vater, and Scholz.

8. κράββατον.] This was a small mean seat,

something like those *portable seats* used by us on ship-board, or elsewhere; and had, it appears, only a skin, rug, or the like, for a covering. See Mark ii. 4, 11. Περιπάτει has reference to the man's former inability to walk, being bedridden; and the order was no doubt given, to evince the completeness of the cure.

9. εὐθέως ἐγένετο ὑγίης.] Thus from an obstinate and incurable disorder he was *immediately* restored to *health*, without that languor which is always observable in those cured by human art.

10. οἱ Ἰουδαῖοι.] Not the *bystanders*, but (as Lampe has shown) some who met the healed person on his way home carrying his bed.

— οὐκ ἔξεστι, &c.] This was supposed to be forbidden in Jer. xvii. 21; which passage, however, has reference only to what involves *great labour*; though the lawyers interpreted it as forbidding to carry even the lightest weight. Yet the Rabbinical writers recognize *some* cases, when it was permitted to carry burdens on the Sabbath. If, then, it was lawful for the *Lawyers*, in certain cases, to dispense with the observance of the Sabbath; how much more for *Christ*, the LORD OF THE SABBATH!

11. ὁ ποιήσας, &c.] As the Jews admitted that, by the command of a *prophet*, the Sabbath might be broken, so the man seems to have alluded thereto; accounting (as he justly might) the work of such a miracle to be a *Prophet*.

13. οὐκ ᾔδει τίς ἐστιν.] In ᾔδει there seems to be a *significatio prægna*, for "he knew not [and had not ascertained] who it was, *for* Jesus ἐξένευσεν," "had glided away." Ἐκέντω signifies properly to *swim away*; and then, like the Latin *enatare*, and *emergere*, signifies *evadere*, to slip away unobserved. He had probably done this, partly to avoid the admiration of the well-disposed, and partly to cut off the envy of the malicious.

14. ἐν τῷ ἱερῷ.] A frequent place of resort to the Jews, and whither the healed man had probably gone, to return God thanks for his recovery.



Ἴδε, ὕγις γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνέγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, 16 [καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι,] ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. Ὁ δὲ 17 Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ Πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀπο- 18 κτεῖναι, ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν Θεόν, ἵσον ἑαυτὸν ποιῶν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ 19 εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν· οὐ δύναται ὁ Τίς ποιεῖν ἅφ' ἑαυτοῦ οὐδὲν, ἐὰν μὴ τι βλέπῃ τὸν Πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεί-

—μηκέτι ἀμάρτανε, &c.] It is not necessary to refer this, with many Commentators, to the Jewish notion, that all violent disorders were the punishment of sin; but we may (with Brug., Grot., and Dodd.) suppose, that the man's disorder had really been brought on by intemperance and vice; and that our Lord meant to give him a proof of his omniscience, by showing his knowledge of that fact.

15. ἀπῆλθεν, &c.] There is no reason to suppose (with some Commentators) that his intention in going was a bad one: it was rather from a wish to justify himself for breaking the Sabbath by the command of an undoubted prophet; as also from gratitude to his benefactor, and benevolence to others, by making known the fountain of health. By τοῖς Ἰουδαίοις may be meant the influential persons among the Jews, i. e. the Sanhedrim and leading Doctors and Jurists, or (as Tittm. supposes) those Jews whom he met with, as ver. 10.

17. ἀπεκρίνατο.] As an answer implies a question, Grot., Lampe, and others regard the following as a justification of his conduct, pronounced by Jesus before the Rulers, either at public or private examination. No previous questions, however, are necessary to be supposed; but we may simply take ἀπεκρίνατο, either in the sense addressed, or for ἀπελογήσατο; on which see Steph. Thes. Our Lord, it seems, intended to refute their calumny by thus addressing them, while standing by at the Temple. The words of his apology are obscure from brevity; and from this, and their abruptness, the best Commentators infer that the Evangelist has not recorded the whole of what was then said. But there is something so precarious in that principle, that it ought never to be resorted to, unless in a case of necessity; which does not exist here. It should seem that our Lord comprehended all that was necessary in one brief, but pithy, dictum, in order to make the more impression on those whom he addressed; especially as it was customary with the Jews to express things, as much as possible, with apophthegmatical brevity. Besides, it was not so obscure, but that the Jews readily comprehended the most material part, i. e. his claiming to be Son of God, and consequently equal with God; from which his right to dispense with the Sabbath would, on the authority even of the Jewish traditions, be undoubted. By ἐργάζεσθαι is meant the operation of God, as displayed in the preservation and governance of all created beings, which are therefore the works of his omnipotence; and by ἕως ἄρτι is expressed the perpetuity of that preservation and governance, unremittently ex-

erted for the safety and welfare of his creatures. Something similar occurs in Philo. i. 44. 29. cited by Wets. παύεται γὰρ οὐδέποτε ποιῶν ὁ Θεός· ἀλλ' ὥσπερ ἴδιον τὸ καίειν πυρὸς, καὶ χύονος τὸ ψέχειν. οὕτω καὶ Θεοῦ τὸ ποιεῖν. and i. 46. 49. ποιῶν ὁ Θεὸς οὐ παύεται· ἀλλ' ἐτέρων γενέσεως ἄρχεται. By this example of God, our Lord intends to rebut their crimination, and to teach them that he imitates God, who hath no Sabbath, but doth His work perpetually. "As my Father doth not cease to benefit men on the Sabbath, neither am I impeded by any such observance." In short, the argument is, that as his Father governed and preserved the world as well on the Sabbath as on other days, so he, as Son, had an equal right so to do. But this involved equality with his Father, and consequently essential Divinity. But what is more, our Lord professes to do the same works which the Father doth; and these not only of benevolence, but of omnipotence. He therefore equals himself with the Father. And when the Jews, as was natural, understood his words of claiming equality with God, Jesus did not attempt to remove that notion, but confirmed and more expressly asserted it. See Tittman.

18. πατέρα ἴδιον &c.] By this is meant calling God peculiarly his Father: thus making himself equal to God. See Campb. For they interpreted his words to mean, that being the Son of God and the Messiah, he could, by his own proper authority, dispense with the observance of the Sabbath. Now this was contrary to their opinion of the power of the Messiah, which they maintained to be only delegated, and in all things subservient, and inferior to that of the Father. Hence they understood him as not claiming to be Messiah in the common sense, but in a peculiar and sublime one, by which he arrogated an authority independent of God; and therefore, in a certain sense, was equal to Him.

19. οὐ δύναται, &c.] To this charge of the Jews, that he claimed equality with God, by professing to have power, by his own authority, to dispense with the observance of the Sabbath, Jesus replies by a fuller explanation of what he had before said. The justification which follows was (as appears from v. 18.) pronounced some little time after the preceding. Here our Lord professes, that he doth nothing of his own will only, but in conformity and conjunction with that of the Father, and that therefore his works are contemporaneous to those of the Father; nay, that there is the same will both of Father and Son, with also the same power. That he doth all things after the example of the Father, and therefore can do nothing contrary to His will; in

Infra 7. 19.  
 & 8. 38.  
 & 9. 4.  
 & 10. 33.  
 Phil. 2. 6.  
 t Infra ver. 30.  
 & 8. 38.



- 20 ρος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ. "Ὁ γὰρ Πατὴρ φιλεῖ τὸν <sup>u Supra 3. 35.</sup> Υἱόν, καὶ πάντα δείκνυσιν αὐτῷ, ἃ αὐτὸς ποιεῖ· καὶ μέζονα τούτῳ  
 21 δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Ὡςπερ γὰρ ὁ Πατὴρ ἐγείρει  
 τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ.  
 22 "Οὐδὲ γὰρ ὁ Πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε <sup>x Matt. 11. 27.</sup>  
 τῷ Υἱῷ· ἵνα πάντες τιμῶσι τὸν Υἱόν, καθὼς τιμῶσι τὸν Πατέρα. <sup>& 28. 18.</sup>  
 Ὁ μὴ τιμῶν τὸν Υἱόν, οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν. <sup>supra 3. 35.</sup>  
 23 "Ἀμὴν ἀμὴν λέγω ὑμῖν· ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων <sup>infra 17. 2.</sup>  
 τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ <sup>Acts 17. 31.</sup>  
 25 μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. "Ἀμὴν ἀμὴν λέγω ὑμῖν· ὅτι <sup>y 1 John 2. 23.</sup>  
 ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ Υἱοῦ  
 26 τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται. Ὡςπερ γὰρ ὁ Πατὴρ ἔχει ζωὴν  
 27 ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. Καὶ ἐξουσίαν

short, that he cannot depart from the example of the Father, either in doing, or not doing, any thing. Thus there is a comparison of the works of the Father with those of the Son, in universality, identity, and conjunction of will and plan. Hence we are taught the *economical* subordination of the Son to the Father, and yet the co-equality of both: on which see Bp. Bull's *Defensio Fidei Nicænæ*, Sect. iv. *ὁ δὲναται*, as in John iii. 9. 12 & 39, imports not a *physical*, but a moral impossibility, q. d. *alienissimum fuerit ab illo*. 'Εάν μὴ is for ἀλλὰ or ἀλλ' ἦν, as in Gal. ii. 16. on which I have before treated.

20. In this verse is expressed in a *popular* and general way (but *οικονομικῶς*) that the Father, out of love to the Son, communicates to him the power of doing *whatever he doth*; nay, will enable him to achieve greater works. "Ἰνα is put for *scire*, denoting simply the *event*. Δείκν. literally signifies to show any one how to do a thing; and, by implication, to enable him to do it. It here, as Doddr. observes, "has reference to the complete knowledge the Son hath of the whole of the Father's counsels, in every part of their mutual relations; and expresses the communication of the power to work such wonderful works as God worketh, and even greater, namely, miracles of the most illustrious kind."

21. The portion from ver. 21 to 31. has been variously explained. The question in dispute is, what our Lord meant to be understood by the *resurrection of the dead*, and *judgment*, here mentioned; whether, in a figurative sense, the awakening the men of that generation to a spiritual life; or, in a natural one, the resurrection of *all* men to eternal life: and whether, by *judgment*, he meant the *retribution* to succeed this. The best Expositors are in general agreed in adopting the *second* interpretation, which is, indeed, more agreeable to what *precedes*, and is probably what was *principally* intended. But may it not be here (as in the prophetic declarations of our Lord at Matt. xxiv.), that a two-fold sense was intended, so that under the natural is couched also a mystical one. Such a sense, even Tittm. admits, is allowed by the context and the *usus loquendi*; nay, sometimes seems to be the prominent one, exactly as in the above passage of Matt.

24. εἰς κρῖν οὐκ ἔρχεται.] "Ἐρχεται is for ἵλε-

σεται, to shew the certainty of the event; and κρ. is for κατάκρισιν or κόλασιν.

—μεταβέβηκεν—ζωὴν.] These words yield a good sense on either of the above mentioned interpretations, according to the latter of which they will signify, "he hath as it were passed, or he is to pass (on both of which see Win. Gr.) from death to a state of everlasting life and happiness," the *Preterite* being used to express the *certainty* of the thing; or, according to the former, "he hath passed from a state of death and condemnation unto a state which will terminate in life eternal." The two senses, however, merge into each other.

25, 26. These verses admit of a good sense on either of the foregoing interpretations: and Expositors adopt some one, some the other; not considering that *both* were probably intended. However, the *tropical* and *mystical* should seem to be more prominent than the *literal*. Thus by *νεκροὶ* will be meant those who are dead in trespasses and sins (Eph. v. 14.), and by *ζήσονται*, that "they shall be put into the way of obtaining eternal life," namely, by hearkening to the preaching of Christ's Gospel. The full sense of ver. 26. may be thus expressed in paraphrase: "For as the Father hath in himself, as the Fountain of life, the power of giving [the] life or salvation [which had been forfeited by the fall of man in Adam], so hath he communicated to the Son, in like manner, the power to give this eternal life." At ver. 27. there is a transition to the *literal* sense; *κρῖν ποιεῖν* meaning to hold judgment. "Ὁ υἱὸς τοῦ ἀνθρώπου has already occurred 70 times, and now for the first time without either of the Articles, from which Beza and others contend that the sense is 'son of a man.' They attempt to defend this on a *Synonymism*, which is rather *against* their conclusion. The omission of the Articles must be explained from *Greek* usage. Now the Articles in the phrase *ὁ υἱὸς τοῦ ἀνθρώπου* were employed because Christ assumed to himself this appellation, and the very *assumption* forbade him to use the phrase otherwise than as *ὁ υἱὸς τοῦ ἀνθρώπου*. And the first Article requires the second, for *ὁ υἱὸς ἀνθρώπου* would offend against *regimen*. Hence the Article is not *materially* and *essentially* necessary, but only *accidentally*; and consequently it will not be admitted but when *regimen* requires it, i. e. when *ὁ υἱὸς* pre-



b Dan. 12. 2. ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστὶ. <sup>b</sup> Μὴ θαυμά- 28  
 1 Cor. 15. 32. ζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-  
 c Matt. 25. 46. σονται τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύονται· οἱ τὰ ἀγαθὰ ποιή- 29  
 σαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν  
 d Supra ver. 19. κρίσεως. <sup>d</sup> Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν. καθὼς ἀκούω, 30  
 infra 6. 38. κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θήλημα τὸ  
 e Infra 8. 14. ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με [Πατρὸς]. <sup>e</sup> Ἐὰν ἐγὼ μαρ- 31  
 f Isa. 42. 1. τυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. <sup>f</sup> Ἄλλος ἐστίν 32  
 Matt. 3. 17. & 17. 5. ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία, ἣν  
 g Supra 1. 19. μαρτυρεῖ περὶ ἐμοῦ. <sup>g</sup> Ὑμεῖς ἀπειστάλκατε πρὸς Ἰωάννην· καὶ μεμαρ- 33  
 τύρηκε τῇ ἀληθείᾳ. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμ- 34  
 βάνω· ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. Ἐκεῖνος ἦν ὁ λόγος ὁ 35

cedes. Now here not *ὁ υἱὸς*, but *υἱὸς* follows *ἐστὶ*, and the phrase could not be otherwise than *υἱὸς ἀνθρώπου*. Moreover, the sense for which these Commentators contend is equally deducible from the common interpretation; for the title Son of man has everywhere reference to the *incarnation* of Christ, and therefore implies His acquaintance with human infirmity." (Bp. Middl.) In this view of the sense all the ancient Expositors agree, and some of the most eminent modern ones, as Grot., Lampe, Morus, Rosenm., Kuin., and Tittm., who compare a similar use of *υἱὸς ἀνθρώπου* at Matt. xiv. 33. and elsewhere. Thus the meaning is, that Christ hath committed to him likewise authority to *hold judgment* at the last day; for his Mediatorial office will not be complete till he hath *judged* the world. There is here a reference to the *incarnation* of Christ, which implies his acquaintance with human infirmity, and consequently his fitness to be our Judge. This is strongly confirmed by Hebr. iv. 15. where the Apostle exhorts his converts κρατεῖν τῆς ὁμολογίας, inasmuch as they have a great High-priest in the heavens, who is at once *ὁ υἱὸς τοῦ Θεοῦ* and *υἱὸς τοῦ ἀνθρώπου*; the words *πεπειρασμένον τῶν ἀσθενειῶν*, &c., being only a fuller expression of the idea Son of man. Lampe has here an able note, in which he goes far to prove that there is here an especial reference to Christ's Mediatorial office and acquirement of the gift of salvation by his perfect obedience; and that exercise of judgment pertains to the reward of this obedience. See Is. liii. 12.

28, 29. We have here a *transition* from the *moral* to the *physical* resurrection, and the judgment connected with it. *Μὴ θαυμάζετε* has reference to what was said at vv. 21. & 25; yet not in the *literal* acceptance of those words, as Kuin. and Tittm. imagine, (for that would yield a very frigid sense, as if it were greater to raise the *buried* than the *dead*) but the *allegorical* and *mystical*; q. d. "Wonder not at what I have said of this moral revivification; for," &c. This physical resurrection, though not a work greater in itself, yet was, by the consequences it drew with it, more august and worthy of admiration.

30. *οὐ δύναμαι* — *οὐδέν*.] *Δύναμαι* and *ἀπ' ἑμαυτοῦ* are to be taken as at v. 19.; only what is there said of *any* action, is here applicable to *judging*. (Enthym.) Our Lord here, as Scott observes, repeats his declaration of the entire coincidence of design and operation between the Father and the Son. It was impossible he should do any

thing in his work as Mediator, or as Judge, from any motive, to any end, or by any power, different from those of the Father. Thus what is done by Christ is understood to be done with the full concurrence of the Father, and therefore cannot but be just.

— The words *ὅτι οὐ ζητῶ*, &c., suggests another reason why his judgment is just; — because he is not biassed by any private interest or passion, as human judges sometimes are, but regards alone his Father's will.

31. *Ἐὰν ἐγὼ μαρτυρῶ*, &c.] Jesus proceeds to show that, from his actions, miracles, and the character of his doctrines, he is proved to be the Messiah; and first anticipates the objection (couched in a proverbial saying) that no one is a fit witness in his own case. Render: "If I were to bear witness of myself. [only], my witness would not be valid;" ἀληθῆς being for *πιστός*. Thus there will be no discrepancy between what is said here and at viii. 14. Compare viii. 17. There is an ellip. of *μόνος*; and ἀληθῆς is for *πιστός*.

32. Ἄλλος.] Who is here meant, the Commentators are not agreed. The ancient and early modern ones suppose *John the Baptist*; but some more recent ones, as Kuin. and Lampe, the *Father*. But although they make out a tolerable case, yet the former interpretation is so strongly confirmed by what follows, that I can scarcely doubt but that it is the true one.

33. *Ὑμεῖς* — ἀληθείᾳ] i. e. You yourselves have heard the witness appealed to by a public mission, and he bore testimony concerning us. You have therefore *human* testimony. See i. 8. 15. & 26. 3 John 3. 6.

34. *ἐγὼ δὲ οὐ*, &c.] The sense is: "I say not this through a desire for the honour which human fame can bestow. I want — I *accept* not the testimony of any man. I only appeal to the testimony of John, in order that, believing in me through that testimony, ye may be saved."

35. ὁ λόγος ὁ καίμηνος.] Render the "*burning and shining light*." "John's ministry (says Camph.) was of a peculiar character; he was the single prophet in whom the old Dispensation had its completion, and by whom the new was introduced; therefore, until our Lord's ministry took place, John may justly be said to have been the *light* of that generation." Bp. Middlet. thinks there is an allusion to some phrase then current to signify an enlightened teacher; which is confirmed not only by what Lightf. says, that "a per-



- καίόμενος καὶ φαίνων· ὑμεῖς δὲ ἡθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν  
 36 ἐν τῷ φωτὶ αὐτοῦ. <sup>h</sup> Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μελίζω τοῦ Ἰωάννου. <sup>h</sup> Matt. 3. 17.  
 τὰ γὰρ ἔργα ἃ ἔδωκε μοι ὁ Πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα <sup>h</sup> 17. 5.  
 37 ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ Πατὴρ με ἀπέσταλκε. <sup>i</sup> καὶ ὁ <sup>Mark</sup> 1. 11.  
 πέμψας με Πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὕτε φωνὴν αὐτοῦ <sup>h</sup> 9. 7.  
 38 ἀκηκόατε πώποτε, οὕτε εἶδος αὐτοῦ ἑώρακατε. καὶ τὸν λόγον αὐτοῦ <sup>Luke</sup> 3. 22.  
 οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ <sup>h</sup> 9. 35.  
 39 πιστεύετε. <sup>k</sup> Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν <sup>supra</sup> 1. 33.  
 40 αἰώνιον ἔχειν. (καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·) καὶ οὐ <sup>infra</sup> 6. 27.  
 41 θέλετε ἐλθεῖν πρὸς με, ἵνα ζῶν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ <sup>h</sup> 8. 18.  
 42 λαμβάνω· ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν <sup>h</sup> 10. 25.  
<sup>2</sup> Pet. 1. 17.  
<sup>i</sup> Exod. 33. 20.  
<sup>Deut.</sup> 4. 12.  
<sup>1</sup> Tim. 6. 16.  
<sup>1</sup> John 4. 12.  
<sup>k</sup> Isa. 8. 20.  
<sup>h</sup> 34. 16.  
<sup>Luke</sup> 16. 29.  
<sup>h</sup> 24. 27.  
<sup>Acts</sup> 17. 11.  
<sup>Deut.</sup> 18. 15.  
<sup>supra</sup> 1. 46.

son famous for light or knowledge was called a *candle*, the *candle of the Law*, the *lamp of light*;" but by a passage of Salomon Jarchi cited by Lampe; and, what is more, by Ecclus. xlviii. 1. Nor is the metaphor unknown in the Classical writers.

—ἡθέλ. ἀγαλλ.] The sense is, "Ye were disposed to rejoice greatly in his light, but only temporarily, until he reproved their vices, when they said *he had a Devil*." Luke vii. 30. 33.

36. Our Lord now suggests the *reason* why he needs not the testimony of *John*; and that by adducing the infinitely weightier one of the FATHER; appealing to the *works* the Father hath commissioned him to accomplish, and adverting to the testimony of the Prophets of the O. T. By *ἔργα* are meant especially *miracles*, but not to the exclusion of *other* works suitable to the Messiah. (See xiv. 11, 12.) On the force of the Article (τὴν) here see Middlet. G. A. i. 8. 1.

36, 37. The sense is here somewhat obscure, and consequently controverted. See Rec. Syn. If, however, the declaration and testimony here spoken of may be (as the context requires) limited to bearing witness of Christ; and if the words be supposed closely connected with the preceding, a sense will arise very suitable; as follows: "Nay, the Father himself, who hath sent me, hath borne testimony of me; although ye have not heard him audibly, nor seen him in visible form declaring this testimony of me." Such Lampe, Kuin., and Tittm., agree is the sense of the passage. The question, however, is, how the word *although* can be proved to have any place here. The only way to remove this difficulty is to suppose an ellipsis of *καίπερ*, as in Heb. iv. 1. *οὐδὲν διωφέρει δούλου, κύριος πάντων ὢν*. It is true we have here not a participle, but a *verb*. Yet this may be regarded as one among the many anomalies to be met with in St. John's writings. The *testimony* of God here meant, is that of the Scriptures of the O. T., spoken of in the next verse, (namely, in its declarations, promises, and prophecies of a Messiah, all fulfilled in Jesus); and that adverted to in the preceding verse, the *power of working miracles* communicated to Christ. Compare vi. 27. Thus it is meant (as Calvin suggests) that "though the *witness* is invisible, the *testimony* is evident."

The next words (verse 37.) may be rendered, "Yea, ye have not his Word [i. e. the Scriptures] abiding in you," i. e. ye suffer them not to sink into your minds, so as to understand their true

import; or perceive their fulfilment in me; as is declared plainly in the next verse.

39. *ἐρευνᾶτε τὰς γραφάς*.] It has been debated whether *ἐρευνᾶτε*, ought to be taken as an *Imperative*, or as an *Indicative*. The former method is adopted by almost all the ancient, and a great majority of the modern Commentators; the latter, by the most eminent modern ones (besides whom, see Vitringa de Synag. Jud. p. 671., who illustrates what is meant by *ἐρευνᾶτε*, and Bp. Bull's Harm. Apost. x. 17.): and with reason; for the Indic. is, as we have seen, far more agreeable to the context, and (as Lampe and Campb. show) is required by the scope of the passage and the course of argument. Nor are the objections which have been advanced against it of any weight: while, on the other hand, the *Imperative* involves a great harshness in reference to the *δοκεῖτε* just after. That the Jews did use a diligent investigation and study of the Scriptures, is certain from the ancient Rabbinical writings. So Pirke Aboth: "Versa eam [Scripturam] et versa eam." Our Lord *grants* this, and by implication *commends* them for it; but complains that this has not its due effect in bringing them to acknowledge him as their Saviour, and thus to obtain salvation by Him. Thus the very admission that they search the Scriptures involves also a tacit reproof, no less than that (as the Prophet says) "seeing, they see not," being gross-minded, and "slow of heart to believe all that the Prophets foretold of him." The sense may be thus expressed, "Ye indeed search diligently the Scriptures, supposing that in them ye have [revealed] the way of attaining eternal life [but, *atqui*, those are they which bear testimony of me]; and [yet] ye will not come unto me [and become my disciples] that ye may attain this life." The general sense is admirably expressed by Bp. Bull. ubi supra, and Lampe.

40. Here is intimated the *cause* of this failure, namely, the want of a disposition to impartially weigh the evidence.

—*ἔλθεῖν πρὸς* X. is a phrase occurring also at vi. 35. 37. 44. 45. vii. 37. x. 41. xiv. 6., which signifies to resort to Jesus and accept him as a Teacher and Saviour.

41, 42. Our Lord means to say, that he does not so speak as if he needed their testimony or sanction, but solely to warn them of the awful error in which they were. On this He (at v. 42.) engrafs another sentence, containing the *reason* why they would not receive him as the Messiah; namely, because they had not the love of God (the first and great principle of religion) in their hearts.



ἐαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, καὶ οὐ λαμ- 43  
βάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τοῦ ἰδίου, ἐκεῖνον λήψεσθε.

1 Infra 12. 43.  
Rom. 2. 29.

Ἦως δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ 44  
τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; Μὴ δοκεῖτε ὅτι ἐγὼ 45  
κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωϋ-  
σῆς, εἰς ὃν ὑμεῖς ἠλπικατε. <sup>m</sup> Ἐὰν γὰρ ἐπιστεύετε Μωϋσῃ, ἐπιστεύετε 46  
ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. Ἐὰν δὲ τοῖς ἐκείνου γράμ- 47  
μασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

m Gen. 3. 15.  
& 22. 18.  
& 49. 10.  
Deut. 18. 15.

VI. *META* ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς 1  
Γαλιλαίας τῆς Τιβεριάδος· καὶ ἠκολούθει αὐτῷ ὄχλος πολλὸς, ὅτι ἐώρων 2  
αὐτοῦ τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. Ἀπῆλθε δὲ εἰς τὸ 3  
ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. <sup>n</sup> Ἦν δὲ 4  
ἐγγὺς τὸ πιάσμα ἡ ἐορτὴ τῶν Ἰουδαίων. <sup>o</sup> Ἐλάμβανον οὖν ὁ Ἰησοῦς τοὺς 5  
ὀφθαλμοὺς, καὶ θεωρῶν ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει  
πρὸς τὸν Φίλιππον· Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;  
(Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιῆν.) 6  
Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούσιν 7  
αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. Λέγει αὐτῷ εἰς ἐκ τῶν 8  
μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου· <sup>p</sup> Ἔστι παιδά- 9  
ριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ  
ταῦτα τί ἐστὶν εἰς τοσούτους; Ἐπε δὲ ὁ Ἰησοῦς· Ποιήσατε τοὺς 10  
ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χρότος πολλὸς ἐν τῷ τόπῳ. ἀνέπεσον οὖν  
οἱ ἄνδρες τὸν ἀριθμὸν ὥσπερ πεντακισχίλιοι. <sup>q</sup> Ἐλαβὲ δὲ τοὺς ἄρτους 11  
ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς  
ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἦθελον. Ὡς δὲ ἐτε- 12  
πλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα  
κλάσματα, ἵνα μὴ τι ἀπόλῃται. Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα 13  
κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσειον

n Exod. 12. 18.  
Lev. 23. 5.  
Num. 28. 16.  
Deut. 16. 1.  
o Matt. 14. 15.  
Mark 6. 35.  
Luke 9. 12.

p 2 Kings 4. 43.

q 1 Sam. 9. 13.

43. This verse is, I conceive, a further unfolding of the sentiment at verse 41. and the sense is: "I need not human glory, because I came unto you with Divine authority. Yet, so perverse are ye, that if another should come with only his *own* (i. e. human) authority, him ye will admit."

44. Here is suggested the *reason* for this preference, namely, the influence of ambition, vain-glory, and worldly-mindedness. The *πῶς δύνασθε*, (which is to be understood comparatē, q. d. How can it be expected but that), as Lampe remarks, implies that the origin of this inability was perversity of will, and such hardness of heart that they *would* not come to Christ.

45. *μὴ δοκεῖτε*, &c.] i. e. Think not that I will accuse you to the Father. This I *need* not do, since Moses and his writings will be sufficient accusers; i. e. ye will be condemned for not believing his writings which testify of me, both by express predictions, and by typical representations. See Vitringa de Synag. J. p. 999.

46. Their pretences for not believing in Christ were these two, their love to God and their reverence for the law of Moses: Christ shows at v. 42. they could have no true *love to God*; and in this verse, that they had no real *faith in Moses*;

for if they had, they would have believed on Him. (Drs. Whitby and Hammond.)

— *περὶ ἐμοῦ ἔγραψεν*] i. e. not only showed by what marks a Divine legate might be distinguished from a false prophet, (see Deut. xviii. 15. seqq.) but predicted the coming of the author of a better religion.

47. *πῶς* — *πιστ.*] how can ye be expected to give credence? See Winer's Gr. § 38. 8. and *Comp* John xiv. 17.

VI. On v. 1—14. see Matt. xiv. 13—21, and Notes. At v. 6. *πειράζων* is for *δοκιμάζων*.

9. *παιδάριον*] a youth, *ἡρ.* between boyhood and manhood. This was probably a baker's servant, who had been sent to dispose of bread in a place where, from the multitude collected, it was likely to obtain a ready sale.

10. *ἦν δὲ χρότος* — *τόπω*.] And thus it would be very suitable for the purpose. On these incidental and parenthetical circumstances, which, as Dr. Paley observes, mark an eye-witness; with which I would compare Joseph. Ant. iv. 8. 1. *φεινικόφυρον δὲ ἐστὶ τὸ χώριον*. Xenoph. Anab. i. 4. 9. *ἐξελάνει ἐπὶ τὸν Χάλον ποταμὸν, πλήρη ἐλπίων καὶ πρᾶτων*. Æschyl. Pers. 510. Thucyd. iv. 13.



- 14 τοῖς βεβρωκόσιν. Ὁ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον <sup>r Deut. 18. 15.</sup>  
 Ἰησοῦς, ἔλεγον· Ὅτι οὗτός ἐστιν ἀλλήθως ὁ προφήτης ὁ ἐρχόμενος εἰς <sup>Luke 7. 16.</sup>  
 15 τὸν κόσμον. Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἄρπάξαι <sup>& 24. 19.</sup>  
 αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς <sup>supra 1. 21.</sup>  
 16 μόνος. Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν <sup>& 4. 19.</sup>  
 17 θάλασσαν· καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης <sup>infra 7. 40.</sup>  
 εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς  
 18 αὐτοὺς ὁ Ἰησοῦς· ἥ τε θάλασσα, ἀνέμου μεγάλου πνέοντος, διηγείρετο.  
 19 Ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν  
 Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμε-  
 20 νον· καὶ ἐφοβήθησαν. Ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμι· μὴ φοβεῖσθε.  
 21 Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο  
 ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.  
 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐσθικῶς πέραν τῆς θαλάσσης, ἰδὼν ὅτι  
 πλοῖον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἔν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ  
 αὐτοῦ, καὶ ὅτι οὐ συνεισήλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ  
 23 πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· (ἄλλα δὲ ἦλθε  
 πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐ-  
 24 χαριστήσαντος τοῦ Κυρίου·) ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ  
 ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν [καὶ] αὐτοὶ εἰς τὰ πλοῖα,  
 25 καὶ ἦλθον εἰς Καπερναοῦμ ζητοῦντες τὸν Ἰησοῦν. Καὶ εὐρόντες αὐτὸν  
 26 πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, πότε ὧδε γέγονας; Ἀπε-  
 κριθῆναι αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν· ζητεῖτέ  
 με οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχο-  
 27 τίσθητε. Ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν

s Matt. 14. 22.  
Mark 6. 47.

t Supra 1.  
32. & 4. 14.  
& 5. 37.  
infra ver. 40,  
54. & 18. 8.  
Matt. 3. 17.  
& 17. 5.  
Mark 1. 11.  
& 9. 7.  
Luke 3. 22.  
& 9. 35.  
2 Pet. 1. 17.

14. On the difference between this miracle and those of Moses see Grot., Lampe, and Rosenm., in Recens. Synop.

16—19.] See Notes on Matt. xiv. 22, sq. and Mark vi. 46, seqq.

18. διηγείρετο.] Lampe adduces Pollux i. 9. κῆμα ἐγειρόμενον, ὑποκινούμενον.

21. ἤθελον λαβεῖν αὐτόν.] To remove a trifling discrepancy with the other Evangelists, the best modern Commentators take the sense to be, "they willingly received," which I have in Recens. Syn. confirmed from several passages of the Classical writers.

22. ὁ ἐσθικῶς] i. e. who had remained there for the purpose, it seems, of deliberating, whether they should proclaim Jesus as Messiah.

26. Our Lord, observing that the multitude which flocked to him were influenced not by a desire for spiritual improvement, but for worldly advantage, takes occasion from the natural and earthly bread with which he had supplied them, to advert to spiritual and celestial nutriment; showing how much more anxious they ought to be for the acquisition of spiritual than of corporeal nourishment. This portion, from v. 26. to 65 has been the subject of much discussion among Commentators, some of whom (as Kuin.) suppose the obscurity which pervades it to have been occasioned by the Evangelist's omitting part of what was then said. This view, however, lies open to serious objection, being hypothetical and

unauthorized, and proceeding upon an unsound principle. Much of the difficulty, I apprehend, is to be attributed to the highly figurative cast of the expressions, and the brevity of the phraseology; but most of all by the persons addressed being different in different parts of the discourse. Our Lord sometimes addresses the *higher classes*, who were, more or less, ill-affected to him; at other times, the *lower classes*, who were upon the whole *well-disposed*, but exceedingly dull of comprehension, and quite ignorant of His true character as *Son of God*. Thus we find at vii. 12. these *two classes* at Jerusalem, of which one said of Jesus, "he is a good man;" others, "nay, but he deceiveth the people." Now this will satisfactorily account for the frequent repetitions of the same sentiment, which might otherwise be thought unnecessary. In such cases, either our Lord replies to the objections, or removes the scruples of, the two classes in *separate addresses*: or, in compassion to the ignorance and dulness of the multitude, condescends to repeat the same thing more than once, in order to impress it more strongly on their minds.

27. ἰργάζεσθε μὴ, &c.] Ἐργάζεσθαι here, as often in the Classical writers, denotes, together with labour, its *effect* in gain or acquirement. The full sense, then, is: "labour to acquire." Ἀπολλ. denotes what terminates merely in animal life. The metaphor in βρωσιν μίνουσιν is such as is common in all languages. The ἀλλὰ is



βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ Πῶς τοῦ ἀνθρώπου ὑμῖν  
 δώσει· τοῦτον γὰρ ὁ Πατὴρ ἐσφράγισεν ὁ Θεός. Εἶπον οὖν πρὸς 28  
 αὐτόν· Τί ποιοῦμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; ὁ Ἰησοῦς 29  
 καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πι-  
 στεύσῃτε εἰς ὃν ἀπέστειλεν ἐκείνος. ὁ Εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς 30  
 σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ; ὁ Οἱ πατέ- 31  
 ρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμμένον·  
 Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. Εἶπεν οὖν 32  
 αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· Οὐ Μωϋσῆς δέδωκεν ὑμῖν  
 τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ Πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον  
 ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ κατα- 33  
 βαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδὼς τῷ κόσμῳ. Εἶπον οὖν πρὸς 34  
 αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. ὁ εἶπε δὲ αὐτοῖς 35  
 ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ  
 πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμέ οὐ μὴ διψήσῃ πώποτε. Ἄλλ' εἶπον 36

by most recent Commentators rendered *non tam* — *quātm*. But that principle in *οὐκ* — *ἀλλὰ* and *μὴ* — *ἀλλὰ* has been recently disputed by De Wette, Schulthess, and Winer, Gr. p. 159; and indeed with some reason, especially as concerns *αὐ* — *ἀλλὰ*.

— *ἐσφράγισεν*] “confirmed, authorized, commissioned, as it were with a seal, with which contracts and orders were sealed.”

28. Here they ask *how* they may obtain these benefits, or gain the approbation of God. By τὰ ἔργα τοῦ Θεοῦ are meant the actions which are enjoined by God, as Ps. li. 19. the sacrifices of God.

29. On the full import of the expression *πιστεύειν εἰς Ἰησοῦν* see the elaborate discussion of Tittm., who well explains it *Jesum agnoscere ac suscipere tanquam salutis humanæ auctorem verissimum et perfectissimum. Servatorem mundi unicum, adeoque ab eo salutem omnem hujus et futuræ vitæ expetere et expectare*. The learned Commentator justly remarks, “how important is this passage to evince the necessity of this faith to Christians; also, that it is a thing not *human* but *divine*, as being what God requires from every one, and by which alone he can be acceptable to God.” The persons here addressing Jesus were probably of the *higher classes*. Some of them probably had not themselves witnessed the late miracle our Lord had worked, and may have wished to see one worked. However, by advertising to Moses’ calling down manna from heaven, they seem to have desired, what was by the Jews of that time regarded as the only unequivocal proof of Divine mission, a sign from heaven (such as the calling down manna), something not private, simple, and unostentatious, but public, conspicuous, and striking the senses.

31. τὰ μάννα.] Render *the manna*. On the derivation of the word the Commentators are not agreed; whether from the Heb. מָן, *what is this?* or from מָנָה, *to measure, or prepare*. The recent Commentators enlarge much in describing the common manna which, in the East, still bedews the ground by night, and is collected in the morning, and made into a kind of cake. The identity, however, of this with the manna of the Israelites, is rather taken for granted than proved. There are indeed so many important diversities

between the two (pointed out by Deyling in his Obs. S. iii. 7.) as completely to establish the miraculous nature of the transaction, with those who admit the credibility of Moses. It was called “bread from heaven,” *bread* — because made up into cakes like the natural manna; and *from heaven*, as being the gift of God.

32. οὐ Μωϋσῆς — οὐρανοῦ, &c.] Τὸν ἄρτον scil. ἀληθινόν. “Our Lord’s declaration imports that it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a type of that which hath descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is therefore, in the most sublime sense, the *bread of heaven*.” (Campb.) “Our Lord means that there is as much difference between the food supplied by Moses, and that which his Father would bestow, as between the body and the soul, between temporal and eternal life, earth and heaven.” (Tittm.)

33. ὁ γὰρ ἄρτος, &c.] Here our Lord, in explanation, shows *what sort* of bread he means, even HIMSELF, as the author of that Gospel which nourishes the soul, and leads unto salvation; adverted to in the words *ζωὴν διδὼς τῷ κόσμῳ*, which allude to the great doctrine of the Atonement, by which salvation was given to a world dead in trespasses and sins.

34. εἶπον.] The persons who now speak seem to be not the same who had demanded a sign, but the *common* people; who ignorantly supposed that he was speaking of corporeal bread, such as Moses had procured from heaven for their forefathers. In like manner the Samaritan woman, at iv. 15. says, *κύριε, δός μοι τοῦτο τὸ ὕδωρ*.

35. ἐγὼ εἰμι, &c.] Our Lord now proceeds to the second point to be explained in this discourse. q. d. “It is I who am that bread of life, as being the procurer and bestower of salvation; for whosoever becomes my disciple and embraces my doctrine, shall have no desire for any thing further, having all that is necessary to happiness and salvation.” See iv. 14. and Note, and here Dr. A. Clarke. Ὁ ἐρχόμενος πρὸς με is equivalent to ὁ πιστεύων εἰς ἐμέ which follows.

36. ἀλλ' εἶπον — πιστεύετε.] There is here some



37 ὑμῖν· ὅτι καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. Πᾶν ὃ δίδωσί μοι ὁ Πατήρ,  
 38 πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω· <sup>a</sup> ὅτι κατα-  
 βέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα <sup>a</sup> Matt. 26. 39.  
 39 τοῦ πέμψαντός με. <sup>b</sup> Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με Πατρὸς, <sup>b</sup> Luke 14. 36.  
 ἵνα πᾶν ὃ δέδωκέ μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν <sup>c</sup> supra 4. 34.  
 40 τῇ ἐσχάτῃ ἡμέρᾳ. <sup>c</sup> Τοῦτο † δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, <sup>b</sup> & 5. 30.  
 ἵνα πᾶς ὃ θεωρῶν τὸν Υἱὸν καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, <sup>b</sup> Infra 10. 28.  
<sup>c</sup> & 17. 12.  
<sup>c</sup> & 18. 9.  
<sup>c</sup> 3. 15, 16.

obscurity, occasioned by brevity. The best Commentators assign this sense: "But, as I have told you before, ye see and know me, yet ye believe not on me." The full meaning, may, however, be better expressed as follows: "But, as I have already told you [and now tell you again], ye have seen me [and my works (including miracles) and known my doctrines] and yet ye believe not on me."

37. πᾶν ὃ δίδωσι — ἔξω.] The connection seems to be: [Yet I shall not labour in vain, there will not be wanting those who shall receive my doctrine.] The neuter is here usually considered as put for the masculine. πᾶν ὃ for πᾶς ὅν. Yet perhaps that is, strictly speaking, not the case. It should seem that our Lord first speaks of the number of those given to him collectively, and then individually. And when taken in conjunction with πᾶν, there is probably (as some eminent Commentators suppose) an obscure allusion to the calling of the Gentiles; for they, according to the ancient promise, Ps. ii., were to be given to Christ. This is confirmed by what is added at the parallel passage, ver. 45, 46, where it is said that the prophecy is καὶ ἔσονται πάντες διδασκὰὶ τοῦ Θεοῦ, synonymous with the πᾶν here is the πάσης σαρκὸς; at xviii. 2.; πᾶν ὃ may be meant of the Gentiles as a body. And so Tittm. explains it to mean omnes homines, sine discrimine gentium.

But to consider the most important term of this sentence, δίδωσι, as to the sense in which the Father is said to give men to Christ, Expositors differ in opinion. The Calvinistic ones, as may be imagined, understand it of being chosen of the Father to eternal salvation by an absolute decree. But to this view see the unanswerable objections of Grot., Hammond, and Whitby, as also of Chrys., who ascribes the dogma to the Manicheans. The term therefore (here and at ver. 39 and 65) must signify something compatible with the free agency of man. And there is no difficulty in ascertaining its sense here, because our Lord has himself determined its meaning by the expression which is substituted for it in the parallel passage at ver. 44, which is explanatory of the present. To give men to Christ is evidently equivalent to draw them to Christ; and how irreconcilable that is with the compulsion implied in the Calvinistic interpretation of giving, is obvious. For *δίδωμι* (as has been proved by Tittm.) like the Heb. *יָצַח*, denotes a power not compulsory, but strongly *suasory*, meaning to draw (not drag) any one; i. e. to sway the understanding, or incline the will by all moral means and fit motives, as propounded in the Revelation of his will in the Holy Scriptures. See John xii. 32. and Phil. ii. 13. & 14. and the note; as also a Sermon by Dr. Balguy on that text, and one by Dr. Clarke on the present. However, the above is by no means the whole of what is meant in these words (though

the German Commentators almost universally stop there) but both terms undoubtedly point to a most important doctrine — that of the preventing grace of God by his Holy Spirit, indispensably necessary to any one's being given to Christ by God; also the necessity for the co-operating grace of that Spirit, after we have been brought to Christ by his preventing grace — proving the truth of what is said in our Article, that "we have no power to do works pleasant and acceptable to God, without the grace of God preventing us, that we may have a good-will, and working with us when we have that good-will." So Phil. ii. 12, 13. μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν. (where see Note). Thus δίδωσι adverts to the thing itself; and *ἐκ* suggests the means by which it is accomplished. At the same time, we know from other parts of Scripture, that these means are not irresistible: man may receive this grace of God in vain. The truth is that (in the words of Mr. Holden) though God wills all men to be saved, he does not force them; and though he wills all men to be saved, those only will be saved who have complied with the conditions. Every thing necessary is freely supplied; but men are free agents, and may reject the gracious offer. There is no limitation in the will and mercy of God, he wills that all whom he has given to Christ, or drawn to him by the influence of his Spirit, should be saved; yet they may receive this grace of God in vain, and when they are lost, it is not for want of will in God, but for want of their own co-operation with divine grace: ch. xviii. 9.

38. ὅτι καταβέβηκα, &c.] The connection is: "[And] for I came down, &c., i. e. for the very purpose of my coming down on earth was, &c. How should I repel any who thus come unto me, since I came for the very purpose of saving them."

39. ἔξ αὐτοῦ] scil. παντός. Sub. τι, as at xvi. 17. Apoc. xi. 9. and elsewhere. Μὴ ἀπολέσω, "that I should, as far as depends on me, suffer no one to perish." The verb is taken permissively. By ἀναστήσω (at which repeat ἵνα, and take ἀναστ. in the Subjunctive) is meant (as almost always in Scripture as well as the Rabbinical writers) the resurrection of the blessed to eternal happiness.

40. This ver. is a plainer expression of the preceding sentiment, importing that every one who discerns him as Messiah, and recognises him as such, shall be both raised to life again, and blessed with everlasting happiness. Instead of δέ, many MSS., Versions, and Fathers have γὰρ, which is edited by Griesb., Titt., Vater, and Scholz. I suspect, however, that it arose ex emendatione, or rather a marginal explanation. The testimony of the Versions, full as it is, only strengthens this suspicion.







- 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται <sup>k 3. 9.</sup>
- 53 οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; <sup>1</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· <sup>1 Matt. 26. 26. 1 Cor. 11. 23, &c.</sup>
- Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀν-
- 54 θρώπου, καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς· <sup>m O m 4. 14.</sup>
- τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον·
- 55 καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σὰρξ μου ἀληθὺς
- 56 ἐστὶ βρωσίς, καὶ τὸ αἶμά μου ἀληθὺς ἐστὶ πόσις. Ὁ τρώγων μου
- τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.
- 57 Καθὼς ἀπέστειλέ με ὁ ζῶν Πατήρ, καὶ γὰρ ζῶ διὰ τὸν Πατέρα· καὶ ὁ
- 58 τρώγων με, καὶ ἐμὲ ζήσεται δι' ἐμέ. <sup>n</sup> Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ <sup>n 3. 13.</sup>
- τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα,
- καὶ ἀπέθανον. Ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.
- 59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.
- 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον· Σκληρός ἐστιν
- 61 οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν; Εἰδὼς δὲ ὁ Ἰησοῦς ἐν
- ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς·
- 62 Τοῦτο ὑμᾶς σκανδαλίζει; <sup>o</sup> Ἐὰν οὖν θεωρῇτε τὸν Υἱὸν τοῦ ἀνθρώ- <sup>o 3. 13. Mark 16. 19. Luke 24. 51. Acts 1. 9. Eph. 4. 8. p 2 Cor. 3. 6.</sup>
- 63 πον ἀναβαίνοντα ὅπου ἦν τὸ πρότερον—. <sup>p</sup> Τὸ πνεῦμά ἐστι τὸ ζωο-
- ποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα, ἃ ἐγὼ † λαλῶ ὑμῖν,

prophetic intimation of the advantages to be derived from a worthy participation of the Sacrament of the Lord's Supper; since the two have so close a relation one to the other, that the mention of the one must suggest the other. Thus in speaking of the offspring of his body, our Lord may be supposed to have had reference, by anticipation, to that Sacrament, soon to be instituted, in which, to the end of time, that sacrifice would be typified and its benefits applied.

52. *ἐμάχοντο*] "altercabant," namely, the two classes before mentioned, the higher class and the one ill affected to Christ, and the multitude, who were well disposed to him; some of whom are here introduced speaking as follows.

53. *ἐὰν μὴ φάγητε, &c.*] Our Lord, seeing that those whom he addressed, by taking his words in a literal sense, either mistook or misrepresented his meaning, here repeats, with stronger asseveration, what he had before said. At the same time, he expresses himself so particularly, as to show that by eating the flesh and drinking the blood of Christ, he means eating and drinking in a *figurative* and *spiritual* manner; where the expressions signify applying to ourselves the sacrifice of his death, by coming unto Him in faith, and thus participating by faith in the benefits procured by that sacrifice.

56. *ἐν ἐμοὶ — αὐτῷ.*] These words describe the mystical union by which the faithful are made partakers of the Divine nature. Christ *remains* in any one by loving, aiding, defending, and blessing him, both here and hereafter. The disciple *remains in Christ* by receiving him, and ever accounting him as the author of his salvation, &c. (*Titm.*)

57. *καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ.*] The best Commentators here suppose an enallage, and take the sense to be: "As the Father liveth, who sent me." No doubt, the force of the antithesis is in ζῶν, not ἀπέστειλε. By *liveth*, is meant, *hath life in himself*.

The full sense of the passage may be thus expressed, with Dr. Burton, "I have life in myself, and have power to give life, because the Father (who dwelleth in me, and I in Him) hath life in himself, and hath power to give life."

58. To prevent all further ignorant misapprehension of his meaning, our Lord concludes with inculcating the same truth that he had before done at v. 35. and 48—51., and subjoins the same solemn assurance as at vv. 47. and 51.

60. *μαθητῶν.*] By these are (as appears from the next verse) meant, not the stated disciples, but the general followers of Christ.

—*σκληρός.*] Some explain this, "hard to be understood;" others, "ungrateful, offensive." Either interpretation may be admitted, and indeed both will be true, as understood of the *two* classes of persons respectively adverted to in the above.

61. In this and the following verses (spoken, not in the Synagogue, but elsewhere, and, no doubt, in private) our Lord condescends to remove the two great stumblingblocks, which even the well disposed, notwithstanding his explanations and assurances, still found; namely, 1. that he had said he had come down from heaven, ver. 42.; and 2. that he was the bread of life, and should give his flesh for the life of the world. In removing the *first* of these, our Lord employs a most energetic form of expression, involving a kind of ellipsis, or rather aposiopesis, suitable to deep emotion. At the end of the verse supply *τὴν ἰστίαν*. Yet as this would seem harsh in a Version, most Translators supply *Quid (what)* at the beginning of the verse, and place a mark of interrogation at the end. I have, however, pointed in the text according to the true nature of its construction. In *τὴν ἰστίαν* we have an energetic form of appeal, of very extensive meaning; the force of which is well expressed by Mr. Holden.

63. In this verse is removed the *second* stumblingblock above adverted to; though on the ex



q 2. 25.  
infra. 13. 11. πνεῦμά ἐστι καὶ ζωὴ ἐστίν. <sup>9</sup> Ἄλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύ- 64  
rv. 44. ουσιν. ἦδὲ γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τινὲς εἰσὶν οἳ μὴ πιστεύοντες,  
u Acts 5. 20. καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. Ἐκεῖνος ἔλεγε· Διὰ τοῦτο εἶρηκα 65  
t Matt. 16. 16.  
Mark 8. 29.  
Luke 9. 20.  
John 11. 27.  
u Luke 6. 13.  
infra. 8. 44. ὑμῖν· ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ἡ δεδομένη αὐτῷ  
ἐκ τοῦ Πατρὸς μου. Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ 66  
εἰς τὰ ὁπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπαύουν. Ἐπὶ οὖν ὁ Ἰη- 67  
σοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; Ἀπεκρίθη [οὖν] 68  
αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπολευσόμεθα; ῥήματα ζωῆς  
αἰωνίου ἔχεις· καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ 69  
Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Ἀπεκρίθη αὐτοῖς [ὁ Ἰησοῦς·] 70  
Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην; καὶ ἐξ ὑμῶν εἷς διάβολός  
ἐστιν. Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἡμέλλεν 71  
αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

act import and bearing of the words Commentators are not agreed. Πνεῦμα, the disputed term of this passage, many take of the *Holy Spirit*, others, of *spiritual views*, in contradistinction to the *carnal* ones of the Jews; or, as Bp. Middlet. interprets, the spiritual sense, as opposed to the *literal* one, as πνεῦμα is opposed to γράμμα at 2 Cor. iii. 6. The *first* mentioned interpretation, however, seems excluded by the context and the scope of the passage; the *second* has been ably maintained by Bp. Middl., who assigns the following sense: "But it is the *spiritual* part of Religion, which is of avail in opening the understanding; the mere *letter* is nothing: my words, however, are the spirit and the life of all, which ye have hitherto known only in the literal and carnal sense." Thus the present passage will agree very well with what precedes, meaning that they ought not to stumble at these his sayings, since they were not to be understood in a gross and carnal, but spiritual sense. And, in this view, with *σὰρξ οὐκ ὠφέλει οὐδὲν* may be compared 1 Tim. iv. 8.

Instead of λαλῶ several ancient MSS., Versions, and Fathers, have λελάληκα, which is adopted by Scholz; but wrongly; for it evidently arose *ex emendatione*.

65. Our Lord in these words refers to what was said at v. 37. and 44.: and from a comparison of those verses with this, it is as certain as anything can well be, that by the Father's *giving* men, is meant His *drawing* them to Him by the strong *moral motives* propounded in His word, and by the sanctifying influences of the *Holy Spirit*. See the Notes on those verses.

66. *ἐκ τούτου.*] Sub. χρόνον. Ἀπῆλθον ὁπίσω is explained by οὐκέτι μετ' αὐτοῦ περιεπαύουν. Comp. Matt. xvi. 23. Luke iv. 8. Heb. x. 39. Περιπατεῖν is a Hebrew phrase to denote *discipleship*; as Prov. xiii. 20.

67. *μὴ καὶ ὑμεῖς.*] From the passages of the Classical writers adduced in Recens. Synop. (from Wets. and others), it appears that this mode of address was not unfrequently resorted to by monarchs, generals, and philosophers, when about to be abandoned by their adherents.

68. *ῥήματα*] i. e. "which teach it, and are the medium by which it is conferred." What the *ῥήματα* are, is plain from v. 63. τὰ ῥήματα—ζωὴ ἐστιν. Comp. iii. 34. Moses' words, received from the Jehovah. Angels are only called *λόγια*

ζῶντα (see Acts viii. 38.), but Christ's words are called *ῥήματα ζωῆς* and ζῶν, from the infinite superiority, He being himself the Jehovah Angel.

69. The words τοῦ ζῶντος are not found in seven or eight very ancient MSS., nor in the Cop., Sahid., Armenian, Pers., Vulg., and Italic Versions, some Fathers, and Nonnus and Cyrill, and are cancelled by Griesb. and Scholz: but without any good reason; for the common reading is not only supported by *external* evidence of the most decisive kind, but is also equally strong in *internal*, being far more appropriate (as better suited to the ardent temperament of Peter) and coinciding with his unequivocal confession of faith. Matt. xvi. 16. Griesb. also, instead of ὁ Υἱὸς, edits ὁ ἅγιος, from a few MSS. and Versions. But that reading is, very properly, rejected by Scholz; since the *external authority* for it is far less, and *internal evidence* is altogether on the side of the common reading; the appellation ἅγιος τοῦ Θεοῦ, as used of our Lord, only occurring once, in the confession of the demoniacs, Mark i. 24. Luke iv. 54. He is, indeed, called ἅγιος ταῖς, Acts iv. 27. but not ἅγιος τοῦ Θεοῦ. Whereas the appellation Χριστός, ὁ Υἱὸς τοῦ Θεοῦ, frequently occurs in the N. T., and especially in this Gospel, i. 50; xi. 27. See more in Tittm., who proves that the appellations ὁ Χριστός and ὁ Υἱὸς τοῦ Θεοῦ were not synonymous; but that the latter has reference to the *Divine* nature of Christ. Hence we may easily conjecture from what quarter came the reading ἅγιος. Moreover, when Scholz rejected that reading, he ought, in consistency, to have rejected the *other*; since the *principal* MSS. are precisely the same for both. And there can be no doubt that the alterations in question came from the *same* quarter, namely, from the *Alexandrian Critics*.

70. οὐκ ἐγὼ—ἐξελέξαμην.] The interrogation (as some of the best Commentators and Editors have seen) terminates at ἐξελ., not at ἐστιν; for the καὶ is, as Euthym. observes, put for καὶ ὅμως. The sense is: Have I not chosen and appointed twelve of you as my legates [and confidants], and one of you is an enemy, and a betrayer or accuser. See Acts xiii. 17. Διάβολός ἐ. The sense is, an *adversary*, one *disaffected* to me. So διαβεβλήσθαι πρὸς τινα in the sense of being hostile to, is used in the best Classical writers.

71. *ἔλεγε*] "he meant:" a sense frequent both in the Classical writers and the N. T.



VII. ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. <sup>2</sup> Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. <sup>3</sup> Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· οὐδεὶς γὰρ ἐν κρυπτῷ τὶ ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρόψει εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>4</sup> οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὃ ἐμὸς οὐπὼ πάρεστιν· ὁ δὲ καιρὸς ὃ ὑμέτερος πάντοτε ἐστίν· <sup>5</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. <sup>6</sup> Ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην· ἐγὼ οὐπὼ ἀναβαίνω εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὃ ἐμὸς οὐπὼ πεπλήρωται. Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

VII. From hence to ch. x. 2. we have detailed a fifth journey of our Lord to Jerusalem, at the Feast of Tabernacles, six months before his death; which is recorded by the Evangelist, as especially suited to the purpose of his Gospel, showing how anxiously our Lord sought to convince the Jews of the supreme dignity of his person and office. Accordingly, after briefly adverting to the circumstances which led to, and accompanied the journey, the Evangelist proceeds to detail various discourses and addresses (some shorter and others longer) of our Lord to the Jews, at the Festival in question.

1. περιεπάτει] resided. This sense occurs also at xi. 54, and is said to be formed on the use of the Heb. יָרַח. Ὁκ ᾔθελεν is wrongly taken by some Commentators for ὁκ ᾔδυντο, since it simply means "was not disposed, did not choose."

3. οἱ ἀδελφοί.] See Note on Matt. xii. 46.

—οἱ μαθηταί.] Sub. ἐκεῖ, "thy disciples there [as well as here];" namely, the disciples whom Jesus had made in the first year of his ministry. On the motive with which this advice was offered, see Recens. Synop. The favourable as well as the unfavourable view thereof has been carried too far. His kinsmen probably imagined Jesus to be a Prophet—indeed, considering the miracles they had beheld, they could not suppose him less—but had no notion that he was the Messiah. They, moreover, conceived Him to be very much actuated by worldly motives; and as they looked to personal advantage from his celebrity; they, on finding many disciples in Galilee abandoning him, counselled him to go to Judaea, and confirm the attachment of his faithful followers there, and endeavour to increase their number.

4. οὐδεὶς γὰρ—παρόψει εἶναι.] The general sense is pretty clear from the context; but to show how it exists in the words themselves, is not so easy. Many eminent Expositors (as Wolf, Schleier, and Titm.) take the καὶ for ἀλλά; thus: "No one doth any thing considerable in secret; but he is desirous of coming under the view of the public." This, however, is straining the sense; and for the above signification of καὶ there is no authority. Preferable is the view adopted by the ancient Expositors and many eminent modern ones (as Grot., Lampe, Rosenm.,

and Kuin.), who regard the καὶ as put for ὅς, by Hebraism; and suppose an inversion of order, thus: "For no one who desires to be famous does great things in secret." Thus the αὐτὸς, they say, is redundant. But how the word can be thus silenced, it is difficult to see: nor is καὶ ever properly used for ὅς. The truth is, the αὐτὸς is very necessary to the sense, and ought to be construed with καὶ, which must retain its usual sense. Thus we may consider καὶ αὐτὸς as put for ὅς, not by Hebraism, but by an idiom common to the simple and popular style in all languages. Τὶ here, as often, denotes something great. The phrase ἐν παρόψει occurs also at xi. 54, and Col. ii. 15, and in Philo cited by Abresch. Ποιεῖς may mean, "if thou art doing, art engaged in these things," these great designs.

6. ὁ καιρὸς ὃ ἐμὸς.] By καιρὸς ὃ is meant, not "the time of my death," as some Commentators take it; but, as others, "the time of my going up to the feast at Jerusalem, and manifesting myself publicly." See v. 8. The words ὁ καιρὸς—ἐτοιμος seem to mean, "Any time and manner will be suitable for you to go there; you have no cause for fear." The reason is intimated in the verse following; where the natural form of expression (changed into a gnome generalis) would be, "I cannot go thus publicly from that hatred of the multitude which has been incurred by a free reproof of their vices: but they have no such cause to hate you." Ὁκ ᾔδυνται, cannot, in the natural course of things.

8. οὐπὼ ἀναβαίνω.] Many eminent Commentators and Editors read ὁκ for οὐπὼ; but on grounds not very solid. The external evidence for ὁκ is only that of five MSS. and some inferior Versions. But the authority of Versions is, in a case like the present, of no great weight; and the number of MSS. is too small to be entitled to much attention. The reading may be regarded as an inadvertent alteration; which is far more probable than that all the other MSS. and ancient Versions should contain a purposed alteration. Besides, ὁκ cannot be defended in the usual sense, since it would compromise Christ's veracity; and that of οὐπὼ, which the Commentators inculcate, is not well founded, and here could scarcely be supposed to have place without compromising our Lord's ingenuousness. The



Ἦς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν 10  
Infra 11. 56. ἑορτήν, οὐ γανερῶς, ἀλλ' ὡς ἐν κρυπτῷ. ° Οἱ οὖν Ἰουδαῖοι ἐξήτειν 11  
d ver. 40. αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον · Ποῦ ἐστὶν ἐκεῖνος ; ° καὶ γογγυσμός 12  
& 6. 14. πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον · ° Οὐ ἀγαθός 13  
& 9. 16. ἐστὶν · ἄλλοι [δὲ] ἔλεγον · Οὐ · ἀλλὰ πλανᾷ τὸν ὄχλον. ° Οὐδεὶς 13  
Matt. 21. 46, μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.  
Luke 7. 16, Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν καὶ 14  
& 9. 22. ἐδίδασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες · Πῶς οὗτος γράμμα- 15  
& 12. 42. τα οἶδε, μὴ μεμαθηκώς ; ° Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν · Ἦ 16  
& 19. 53. ἐμὴ διδασχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με. Ἐάν τις θῇ τὸ 17

sense of οὐπω ἀναβαίνω is : " It is not at present my intention to go up," &c. The next words signify : " My time [for going] is not fully come," or at hand, he being then prevented by some hindrance.

The reason why our Lord did not go at first was, we may suppose, because the roads would then be thronged with travellers. And therefore, as privacy was his aim, (as is indicated by the words following, ἀλλὰ ὡς ἐν κρυπτῷ, meaning, as privately as was possible in so public a character,) he chose to go at a time when there would be fewest persons on the road ; and, therefore, it is probable, he set off on the first day of the Feast, since he did not arrive till the middle of the Feast, which lasted eight days.

11. οἱ Ἰ ἐξήτειν.] Some of the best Commentators take the sense to be, " the principal persons among the Jews (the chief Priests, &c.) sought him, to put him to death." This is countenanced by v. 1, 19 and 25 ; but the words following demand the sense " Judæi (scil. vulgus) desiderabant eum ;" a signification frequent in the N. T., especially St. John's writings. See Calvin, Grot., and Tittm.

12. γογγυσμός.] The term has here the sense in which θοῦς is often used in Thucyd. and other writers ; namely, a *muttering* or *whispering*, denoting *private discourse*. Δὲ is not found in many MSS., early Editions, and Fathers, and is cancelled by Matthæi, Griesb., and Scholz, perhaps rightly ; internal evidence being strongly against it.

13. οὐδεὶς] i. e. [of those who thought favourably of him].

—διὰ τὸν φόβον τῶν Ἰ.] " through their fear of the Jews ;" as xix. 38, and Jer. xxxv. 11. The *Dative* with a preposition would be more Classical Greek. So Thucyd. i. 26. ἐλεῖ τῶν Κερκυραίων.

14. ἑορτῆς μεσοῦσης] i. e. on one of the days between the 1st and the 7th ; which were the most solemn days ; namely, the 3d or 4th day.

—ἀνέβη — ἐδίδασκε.] See Luke ii. 46, and Note. The Gentile philosophers too were accustomed to deliver their instructions in the *temples*, on account of the sanctity of the place, and the number of persons continually resorting thither. So Philostr. Vit. Ap. v. 26 & 27. καὶ παρελθὼν εἰς τὸ ἱερόν ποι, ἔφη &c.

15. γράμματα] *liberals*, learning ; no doubt, meaning that kind of learning which was alone cultivated in Judæa ; namely, the interpretation of the Scriptures, and an acquaintance with Theology in general. Thus the dispute carried on by the Commentators, whether γράμματα means *Divine* or *human* learning, is nugatory. Μὴ here

seems to be for *οὐ* ; though this may perhaps be ranged under that usage of the particle pointed out by Hermann and Wahl, by which is indicated a *softened negation*. Compare 2 Cor. xii. 21.

16. ἡ ἐμὴ διδασχὴ — με.] The general import of these words is evident ; while the exact sense and application is not so clear but that Expositors differ in opinion. To *determine* that, we must consider the context, the scope, and the literal sense of the terms ; especially those on which the sentiment hinges, διδασχὴ and οὐκ — ἀλλά. To advert to the *scope*, the words were intended to refute the notion of those who, regarding Jesus merely as *αὐτομαθής* and *αὐτοδιδάκτος*, accounted him (as, we learn from the Rabbinical writers, was customary with the Jews) utterly undeserving of attention — a mere pretender, and no prophet. To which our Lord replies, that his teaching is *not* his own ; i. e. that he is not *αὐτοδιδ.*, but *θεοδιδάκτος*. This should seem to be the *primary* sense. Yet under it *another* and *secondary* one is also contained, serving to introduce the arguments which follow. Thus διδασχὴ is to be taken in the sense *doctrine* ; i. e. system of religious instruction. In this sense, too, our Lord asserts that his doctrine, though not derived from their schools, is not therefore false, since it was not devised by himself, but came from the Source of all Truth, *God himself*. Thus the argument here is the same as that *hinted at* by St. Paul, Gal. i. 1. Παῦλος ἀπόστολος οὐκ ἀνθρώπ. οὐδὲ δι' ἀνθρ., ἀλλὰ διὰ Ἰ. Χ. καὶ Θεοῦ. Thus it pleased Divine wisdom that the Apostles should be unlearned, in order that the work might not be ascribed to human learning or eloquence. The above view of the sense is supported by the ancient Commentators in general ; and, of the modern ones, by Brug., Pisc., Mald., Grot., Calvin, Lampe, and Kuin. In saying this (they remark) our Lord speaks " *ex hypothesi Judæorum, secundum captum auditorum*," who regarded him as a *mere man*. Some Commentators, however (as Wolf, Pearce, Kypke, and Tittm.), seek to avoid this by supposing that οὐκ — ἀλλά here involves, not an *absolute*, but a *comparative* negation, to be rendered *non tam — quam*. This is certainly better than, with others, to suppose an ellipsis of *μόνον*. But it is wholly unnecessary, and indeed inadmissible, as being contrary to the *scope* and *context*. See vv. 15 & 17, and compare xiv. 10. Indeed, Winer (Gr. N. T.) denies that the formula οὐκ — ἀλλά ever denotes a *comparative* negation : yet wrongly, — for although that principle has been carried too far, still it cannot be denied that it *sometimes* has place, as in Matt. x. 20. οὐ γὰρ ἡμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα.



θέλημα αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ  
 18 ἐστίν, ἢ ἐγὼ ἀπ' ἐμαντοῦ λαλῶ. ὁ ἄφ' ἑαυτοῦ λαλῶν τὴν δό- <sup>g 5. 41.</sup>  
 ξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὐ-  
 19 τος ἀλληθῆς ἐστί, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. <sup>h</sup> Οὐ Μωϋσῆς δέδω-  
 κεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον· τί με  
 20 ζητεῖτε ἀποκτεῖναι; <sup>i</sup> Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· Δαιμόνιον ἔχεις·  
 21 τίς σε ζητεῖ ἀποκτεῖναι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Ἐν  
 22 ἔργον ἐποίησα, καὶ πάντες θαναμάζετε <sup>k</sup> διὰ τοῦτο. Μωϋσῆς δέδωκεν

<sup>h</sup> Exod. 20.  
 1. & 24. 3.  
 Acts 7. 53.  
 Matt. 12. 14.  
 Mark 3. 6.  
 sup. 5. 16, 18.  
 inf. 10. 39.  
 & 11. 53.  
 i 8. 48, 52.  
 & 10. 20.  
 k Gen. 17. 10.  
 Lev. 12. 3.

17. *ἐάν τις θέλῃ, &c.*] We have in this and the next ver. two arguments in proof of the preceding position (namely, that his doctrine is from God); 1. *internal*, and deduced from the nature, qualities, and effects of the doctrine itself (v. 17.); the other *external*; namely, that in what he is doing he has in view, not his own honour, but that of God. (Kuin.) Render, "He who is disposed to obey the will of God when revealed, however contrary it may be to his prejudices or carnal affections," shall know, &c. See the Classical citations cited in Rec. Syn. from Lampe; to which I have subjoined one from Hermes ap. Stob. Phys. I. 2. 698. ὁ δὲ εὐσεβῶν εἴσεται καὶ πῶς ἔστιν ἡ ἀλήθεια, καὶ τίς ἐκείνη. By *θέλημα τοῦ Θεοῦ* is meant what he would have us do, both as to belief and practice; and to *do his will* is to embrace that belief, and adopt that course of action. Now the will of God, says St. Paul, is our *sanctification*. This *conforming* of our will implies the abandonment of all the *prejudices* and *passions*, which obscure the judgment and enslave the will (as the eye cannot rightly distinguish colours, when suffused with morbid humours); otherwise what we *wish* to be false, we shall not readily believe to be true: and thus unbelief is more the fault of the *heart* than the understanding. "The Gospel (observes Dr. South) has then only a free admission to the assent of the understanding, when it brings a passport from a rightly disposed will. If the heart be but well disposed, the natural goodness of any doctrine will be enough to vouch for the truth: for the suitability of it will endear it to the will; and thus it will slide into the assent also." See more on this subject in a masterly Sermon of Dr. South on the present text, vol. i. p. 239, in which he discusses very ably the design and purpose of the words, and points out what truths may be supposed to flow from thence, Γνώσεται, "he shall know from experience;" namely, by finding that this *doing* the will of God will conduce to his happiness here and *hereafter*, when (as Dr. South says) "persuasion shall pass into knowledge, and knowledge into assurance; and all be at length completed in the beatific vision and full fruition of those joys which are at God's right hand for ever and ever."

18. ὁ ἄφ' ἑαυτοῦ — ζητεῖ.] Here our Lord supplies another criterion from which to judge whether this doctrine be of God. The false teacher seeks the praise of *men*; but the true legate of *God* seeks the glory of God in the salvation of men.

— δόξαν] "pravum, fucatum." (Calvin.)

19. οὐ Μωϋσῆς — νόμον.] There is here thought to be a change of subject; and the recent Commentators (as formerly Calvin) are mostly of opinion that the words have reference to certain remarks (not recorded by the Evangelist) on the part of the rulers present, charging Christ with

violating the Sabbath, by healing on that day. But we may well suppose the reference, *if such there be*, made, not to any accusation then advanced, but to what had been and still was occasionally brought forward by them. By τὸν νόμον many of the best Commentators understand that part of the Law which enjoins the observance of the Sabbath. But it is better, with Euthym., Beza, Lampe, Calvin, and Tittm., to take it of the *Law generally*, of which the most important injunctions were violated, either in letter or spirit, by the Pharisees. Of this a signal example is then adduced by our Lord, namely, that they are plotting his death; q. d. "You do not even keep the Law of *Moses*, or why plot against my life, in violation of the 6th commandment?"

20. δαιμόνιον ἔχεις.] Put for the more Classical term *κακοδαιμονίας*; and to be taken, in a popular sense, for "You are out of your senses." The words τίς σε ζητεῖ ἀποκτεῖναι are rightly ascribed to the *multitude*; for they had no designs on the life of Jesus, and were unconscious of those of the Rulers; therefore they might well feel indignant at what they conceived a false accusation. Jesus, however, notices not their unmerited reproach, nor removes their mistake; but proceeds to trace the malevolence and murderous plots of the principal persons to their true origin, namely, his healing the paralytic on the Sabbath day. He shows that they had no reason to censure him on that account, and justifies his actions from their own practice, and on their own principles.

21. In reply, our Lord practically refutes this charge of madness, by speaking on the matter in question with the words of truth and soberness. He confirms his foregoing assertion by shewing *why* they sought his death, and upon what irrational and unjust grounds they condemned him.

— ἐν ἔργον ἐποίησα.] "One [illustrious] work I have done." Θαυμάζετε is here not to be taken, (with most Commentators,) in its ordinary sense, but (with the most eminent Commentators, ancient and modern), as at Mark vi. 6. and Gal. i. 6., of that kind of *wonder* which borders on a feeling of disapprobation. This idiom is also found in the Classical writers (on which see my Note on Thucyd. vi. 36.), nor is it unknown in our *own* language.

— διὰ τοῦτο.] These words are by most Translators construed with the words *following*. But thus they admit of no suitable sense, and therefore the best Expositors, both ancient and modern, take them with the *preceding*, and render *thereat* rightly, I think: for θαυμάζειν in the above sense is rarely, if ever, put absolutely; but is followed by some *case*, with or without a preposition. So Mark vi. 6. ἰθαυμάζετο διὰ τὴν ἀπιστίαν αὐτῶν. Revel. xvii. 7.

22. δέδωκεν ἑ. τὴν ποιεῖν.] i. e. gave you the com-



ἡμῶν τὴν περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωϋσείως ἐστὶν, ἀλλ' ἐκ τῶν πα-  
τέρων) καὶ ἐν σαββάτῳ περιτέμνεται ἄνθρωπον. Εἰ περιτομὴν λαμβά- 23  
νει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσείως, ἐμοὶ χο-  
λαῖτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; <sup>1</sup> Μὴ κρίνετε 24  
κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Ἔλεγον οὖν τινες ἐκ τῶν 25  
Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι; καὶ ἶδε, 26  
παρόψιν λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. Μήποτε ἀληθῶς ἔγνωσαν

1 Deut. 1, 16,  
17.  
Prov. 24, 23.  
James 2, 1.

mand to circumcise, enjoined the rite of circum-  
cision.

— οὐχ ὅτι, &c.] Subaud. λέγω. See Bos. Ellip. The sense is: "Not that it was from Moses, but had been established by [Abraham]." It is observed by the Fathers, and also Euthym., and Beng., that thus the dignity of circumcision, as compared with the Sabbath, is meant to be exalted, on the ground of its more ancient institution. On the contrary, Dr. Burton thinks this is meant to prove that the Sabbath was an earlier institution than Circumcision, otherwise the argument would not be valid. Both, however, seem mistaken. There is no comparison between the Sabbath and circumcision; but, in the parenthetical clause is merely implied the high antiquity and consequent *dignity* of circumcision. Nor is the argument invalid; since the full sense of καὶ ἐν σαββ. περιτ. ἄνθ. is, "and accordingly ye circumcise a man-child, though on the Sabbath." The reason given by the Jews for this was, that cir-  
cision was an *affirmative* precept, the Sabbath a *negative* one, and therefore the former vacated the latter.

23. εἰ περιτομὴν, &c.] An argumentum a minori ad majus. Thus traced by Lampe, "Illic erat minister Moses, hic Dominus ipse Christus. Ille Lex positiva cedebat positivæ; quanto majus naturalis." Χολαῖτε; "are ye [justly] angry?" Χολᾶν properly signifies to vent one's bile (χολήν); and in the later writers it is used either with a Dative, or an Accus. with πρὸς, in the sense to vent one's bile at, i. e. to be very angry with. Ὅλον is by most Commentators and Translators taken as if it belonged to ὑγιῇ, and were put adverbially for καθόλου. But the best ancient and modern Expositors are agreed that it should be taken with ἄνθρωπον, "the whole man," as opposed to the part which was circumcised. Thus arises a stronger sense, and yet one quite justified by facts; for in a violent paralysis the *whole body* is affected. So Hippocr. (cited by Lampe) says, "Ὅλος ἄνθρωπος νοσῶς ἐστί." And Aretæus says of a virulent chronic disorder, ὅλῳ τῷ ἀνθρώπῳ ἐνοικεῖ. There may, too (as many of those Com-  
mentators think) be an *opposition* meant, by allusion to circumcision being confined to a particular part, but the healing in question extending to the *whole*. So a Rabbinical writer cited by Wets. says, "Circumcision, which is performed on one of the 243 members of the body, vacates the Sabbath; how much more the *whole body* (i. e. the *healing* of the whole body) of a man [vacates it]." To fully understand which, and the force of our Lord's reasoning, we must suppose that under *circumcision* is involved the *medical cure* of the wound; and that that, and even medical or surgical aid in all cases of imminent peril, were permitted by the Jurists. So the same writer elsewhere says, fol. v. l. Periculum vite pellit sabbatum; item circumcisio *circumscriptio*. Our Lord therefore means to argue that what he had done

was justifiable on even stronger ground, inasmuch as circumcision and its medical healing only affected a very small part of the body; his cure, the *whole body*.

24. κατ' ὄψιν.] There is some doubt as to the sense of this term. The ancient and most early modern Commentators, also Wolf and Lampe, think it is equivalent to προσωποληπτικῶς, i. e. by partiality or preference; an apt sense, but destitute of proof. It is therefore better (with Erasm., Beza, Wets., Kypke, Kuin., Rosenm., Schleus., and Tittm.) to take it to signify a judging by the outward appearance only, and consequently *superficially* and *precipitately*, which, indeed, implies partiality and injustice. Thus in Is. xi. 3 & 4, to judge κατὰ ὄψιν is opposed to judging according to truth and equity. Wets. adduces a similar use of ἀπ' ὄψεως, from a kindred passage of Lysias. The force of the argument is, (as it is stated by De Dieu,) "do not condemn *me* what you approve of in *Moses*; if you allow a man to be circumcised on the Sabbath, because Moses ordered it, but do not allow him to be healed, when I do it, you judge κατ' ὄψιν, according to the person, and not according to justice."

26. μήποτε ἀληθῶς — Χριστός.] The scope of the words is, to suggest a probable reason for their non-molestation of Jesus; namely, that they have really ascertained that he is truly the Christ. The second ἀληθῶς is omitted in many ancient MSS. and Versions, and the Ed. Princ., is rejected by most Critics, and cancelled by Griesb., Vat., and Scholz; but on insufficient grounds: since the *external evidence* is far inferior to that for the common reading; and the *internal* is by no means so strong; for it was more probable that the ancient Critics should stumble at the repetition of ἀληθῶς, and cancel one of the two (thus in some MSS. and Versions the *first* ἀληθῶς is omitted), than that any should foist in what might scarcely seem necessary. And yet, St. John is so fond of the word, that he uses it exactly as many times as all the other writers of the N. T. put together, and yet never once pleonastically. As to the double use of it here, the latter ἀληθῶς is confirmed by John vi. 14. vii. 40. ἀληθῶς ὁ Προφῆτης, and Matt. xiv. 33. xxvii. 54; the former by John xvii. 8. ἔγνωσαν ἀληθῶς. Acts xii. 11. αἶσα ἀληθῶς. Hence we see how feeble is the criticism of Bp. Pearce and Dr. Campb. (adopted by Dr. A. Clarke) that the second ἀληθῶς is unnecessary, unsuitable to the usual style of the writer, if not inaccurate. The *last* mentioned charge is manifestly unfounded, and the *second* is negated by positive testimony. The *first*, too, is groundless; for how can the word be unnecessary, if it strengthens the sense? and that it does so, is manifest. Besides, the two are meant of two different classes. "In *primo* (to use the words of the learned Mästricht, veram Sacerdotum cogitationem, in posteriori veritatem Messie indicare voluit Evangelista; quæ diversæ



- 27 οἱ ἄρχοντες, ὅτι οὗτός ἐστιν [ἀληθῶς] ὁ Χριστός; <sup>m</sup> ἀλλὰ τοῦτον <sup>m</sup> Matt. 13. 55.  
οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει <sup>Mark 6. 3.</sup>  
28 πόθεν ἐστίν. <sup>n</sup> Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέ- <sup>n</sup> 8. 26, 42, 55.  
γων· Καμὲ οἶδατε, καὶ οἶδατε πόθεν εἰμί. καὶ ἀπ' ἐμαντοῦ οὐκ <sup>Rom. 3. 4.</sup>  
29 ἐλήλυθα, ἀλλ' ἐστίν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε. <sup>o</sup> Ἐγὼ <sup>o</sup> Matt. 11. 27.  
30 [δὲ] οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, καὶ ἐκείνός με ἀπέστειλεν. <sup>p</sup> Ἐξή- <sup>p</sup> 8. 20, 37.  
τουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι <sup>Mark 11. 18.</sup>  
31 οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>q</sup> Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν <sup>Luke 19. 47.</sup>  
εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μῆτι πλείονα ση- <sup>& 20. 19.</sup>  
32 μεῖα τούτων ποιήσῃ, ὢν οὗτος ἐποίησεν; Ἦκουσαν οἱ Φαρισαῖοι τοῦ <sup>ver. 19.</sup>  
ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι <sup>q</sup> 8. 30.

sunt veritates." That some MSS. and Versions omit *both*, ought only to *strengthen* our persuasion that both were originally written by the Evangelist. The truth seems to be, that the Alexandrian Critics, having decided, *pro sapientia sua*, that, to prevent tautology, *one* should be omitted, could not agree *which* to remove; and the indications of this doubt were probably expressed in the originals of those MSS. where we find both omitted. Thus the scribes were puzzled which to take, and which to leave; and, as might be expected, omitted *both*.

27. ἀλλὰ τοῦτον, &c.] Tittm. regards these words as not coming from the same persons as the preceding, but from *others*, in reply to those who were inclined to suppose Jesus to be the Messiah. And to this opinion I acceded in the first Edition of this work. But, on further consideration, I have seen reason to abandon that view; since, to suppose so sudden a change of persons in the speakers, without necessity, is surely what cannot well be defended. And unnecessary it certainly is; for there is no reason why we should not suppose the *same* persons still speaking; but, as it were, *correcting* their former impression that he might be the Messiah, and seeking an excuse for not believing on him. See the able annotation of Calvin. The ἀλλὰ is better rendered in our common Version *howbeit*, than in any of the others; q. d. However, be that as it may, yet, &c. Of which elliptical use of ἀλλὰ, see Schleus. Lex. & Wahl's Clavis.

But to advert to the *nature* of the excuse which they made to themselves for not acknowledging Jesus as the Messiah; in the words τοῦτον οἶδαμεν, &c. there is (as we find from the Rabbinical writers) reference to a notion then prevalent, that the parentage, and consequently birth-place, of the Messiah would be unknown — that he would be ἀπ' οὐρα, ἀπ' οὐρα, ἀγενεαλόγητος. So that, when he should appear, no one would be able to say whence he had come; for he would appear *suddenly* and *adult*. How these vain notions had arisen, is not clear. See, however, Lampe and Calvin. Be that as it may, they were opposed to Scripture, and were therefore only harboured by *Traditionarii*, the Pharisees and others, not by the *Scripturarii*. The best Commentators, with reason, interpret the *πόθεν* not so much of *place*, as (like the Latin *unde*) of *origin*. "The Jews (*says* Tittm.) thought that the origin of the Messiah would be unknown, and that he would be ἀπ' οὐρα and ἀπ' οὐρα, or at least born of a virgin." Perhaps, however, we may, with Markl. and Kott.,

take the *πόθεν* of both place and person. Indeed, this seems required by what follows.

28. ἔκραξεν] *palam dixit*, professus est. So 1 John i. 15. Rom. ix. 27. Hesych. κέκραγε· φανερώς διαμαρτυρεῖται.

— καμὲ οἶδατε — εἰμί.] There is a difference of opinion as to the exact sense of these words. Many Commentators, ancient and modern, take them *interrogatively*. But that is negated by καμὲ and the καὶ of the following sentence; and to suppose any clause to be *supplied by ellip.*, would be harsh and arbitrary. They must be taken *declaratively*, in this sense: "Ye do indeed know me and my origin! And yet that will not prove my claim to be false; for I came not of myself, falsely assuming a Divine commission, nor found my claims on self-testimony, but on the testimony of the *God of truth* — but whom ye know not, otherwise ye would have believed his testimony concerning me." Grot. thinks that the words are meant to suggest that the *genuine father* of Jesus was He who sent him; the other, whom they knew, was only "*supposed* to be his father." On ὃν ὑμεῖς οὐκ οἶδατε compare viii. 19. 53.

29. Here Jesus asserts his claim to a Divine original (at least by implication), and to a Divine commission. Δὲ is omitted in very many MSS., Versions, and early Editions, and is cancelled by Matth., Griesb., Tittm., Vat., and Scholz. Internal evidence is certainly against it, and the asyndeton has great force.

30. ἐξήρουν.] The persons here meant, are not those who had been just speaking, but those mentioned at v. 27 & 29. the ἄρχοντες. By ἐξ. is meant they *sought occasion to lay hold on him*, but, for the present, found none. Πιάζειν was an old Doric form for πιάζειν, and signifies properly to *set foot upon*. But in the vulgar dialect it was, by a metaphor taken from beasts, (similar to one in our own language), employed to mean to *lay hands on*, or hold off. Thus it is used both of *apprehending men*, as here and at v. 32 & 44., viii. 20. x. 39. xi. 57. 2 Cor. xi. 32. Eccus. xxiii. 21., and of *catching fish*, as John xxi. 3 & 10. Rev. xix. 20. It occurs only in the Sept. and the later Greek writers.

— ὥρα] The "*full time*" appointed for his end.

31. ἐπίστευσαν εἰς αὐτόν.] It was not, however, a firm belief; much less a sound and true faith; for it rested on *miracles* without reference to doctrine, and its very profession was made by implication only, and expressed in a whisper.

32. οἱ Φαρισαῖοι.] i. e. those rulers of the Sanhedrim who were of the Pharisaical party.



r 13. 33.  
& 16. 16.

a 8. 21.  
& 13. 33.

14. 14.  
& 6. 35.  
Lev. 23. 36.  
Isa. 55. 1.  
Rev. 22. 17.  
u Isa. 12. 3.  
& 44. 3.

καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. Ἔλεπεν οὖν [αὐτοῖς] 33  
ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν  
πέμψαντά με. Ὑζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμὶ ἐγὼ, 34  
ὑμεῖς οὐ δύνασθε εἰσελθεῖν. Εἰπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Πού 35  
οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν  
διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;  
Τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπε· Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ 36  
ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε εἰσελθεῖν;

Ἐν δὲ τῇ εὐχαρίᾳ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστίηκει ὁ Ἰησοῦς, 37  
καὶ ἔκραξε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. Ὁ 38  
πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας

33. αὐτοῖς.] The word is omitted in very many MSS., Versions, and early Editions, and is rightly cancelled by almost all the Critical Editors; for internal evidence is as much against it as external.

34. Some obscurity here exists, which has occasioned not a little diversity of opinion. See Recens. Synop. But from a comparison of the parallel passages at viii. 21. and xiii. 33., Lampe thinks it clear that this seeking of the Lord is not as if the Jews would seek Jesus as their *helper* at or after the destruction of Jerusalem (according to Chrysost., Theophyl., and Euthym.), or as if they would in vain endeavour to seek Jesus for the purpose of destroying him, after his resurrection, (according to Rupertus), but because they would *seek* the *Messiah* in their own way, according to their own conceptions; which was by implication the same as to seek *Jesus*; since besides *him* no other Messiah was to be expected. They would *seek* him by a scrutiny of the times, by a vain expectation. But by all these attempts they would not *find* him: not in *word*, because the veil of Moses was upon their hearts; not by *vain confidence*, since they *could* not escape the destined destruction; not by seeking after *false Christs*, since they would be miserably deceived by them. I would suggest, that much of the discrepancy in question may be removed by supposing that as our Lord is admitted to have spoken somewhat ænigmatically, so he seems here, as on some other occasions, to have intended a *double* sense, according to the class of persons to whom the words might be referred. So Calvin well remarks: "Christus in ambiguitate verbi significationis ludit." This is especially the case in the second clause. (See Tittm.) And as to the first, though Lampe's view may be admitted, yet neither must that of Chrys. and others, including Calvin, be rejected. "They would seek him then (says Calvin) in another manner, nempe ut miseris suis ac perditis in rebus aliquid opis vel solati invenirent." This is confirmed by viii. 21. In xiii. 33. the application is different.

35. ποῦ οὗτος, &c.] It has been a matter of no little dispute what is meant by τὴν διασπ. τῶν Ἑλλ., by which some understand the *dispersed Jews*, i. e. the Jews dispersed among the Gentiles; as James i. 1. and 1 Pet. i. 1. The first interpretation has no foundation in evidence. And to the *second* it has been objected, that the foreign Jews are nowhere called "Ἕλληνες," but Ἑλληνιστάι. Hence Salmas., Loesn., Krebs, and Tittm., would take *διὰ* for the *place* of dispersion, i. e. where the dispersed Jews inhabit; re-

ferring to James i. 1. and 1 Pet. i. 1. But *διασπ.* there cannot denote the *place*, but only the *persons* dispersed; and the argument above mentioned has no force; for the foreign Jews are not *here* called Ἕλληνες; that word refers only to the *Gentiles*, according to its usual sense in the N. T. And the passages of James and Peter tend to confirm the opinion of Grot., Wets., Rosenm., and Kuin., that by *διασπ. τῶν Ἑλλήνων* we are here to understand, "the Jews dispersed among the Gentiles," *abstract* for *concrete*, as in 2 Macc. i. 27. ἐπισυνάγαγε τὴν διασπορὰν ἡμῶν, ἐλευθέρωσον τοὺς δουλεύοντας ἐν τοῖς Ἕλλησι. Psalm cxlvi. 2. Sept. τὰς διασπορὰς τοῦ Ἰσραὴλ ἐπισυνάξει. So also Paralip. Jerem. (cited by Wets.) εἶπατε τοῖς υἱοῖς Ἰσραὴλ — ὁ δὲ Βαρούχ ἀπέστειλεν εἰς τὴν διασπορὰν τῶν ἰθιῶν.

37. The last and *great day* of the festival now drew near; of which the Jews used to say that he who had not seen that day, had seen no rejoicing. It was very solemn, on account of the libations of water then, in great pomp, fetched from Siloam in golden vessels, and brought, amidst the sounds of musical instruments, to the Temple; where the Priest received it at the high altar, mixed it with wine, and poured it on the altar and the victim. This solemnity was not of Divine institution, but had been established by their ancestors in memory of the water so bountifully bestowed on the Israelites in the desert; and, as the Rabbins testify, was meant to be a symbol of the benefits to be sometime poured out and dispensed by the Holy Spirit. This solemn festival our Lord was pleased to consecrate by a most remarkable discourse; the subject of which was suggested to him by the very solemnity itself. He was in the Temple, he stood in a place where he could be seen by every one; and he spake not only openly, but with a loud voice, as if declaring what it was of the utmost consequence should be known by all. (Tittm.) See a full account of all the solemnities of this feast in Rec. Syn., formed from the Notes of Lightf., Vitringa, Surenh., Iken., Lampe, Calmet, and others.

— ἴάν τις διψῇ ] i. e. "if any one ardently desire." Lampe and Tittm. observe, that all such metaphors as this from words denoting *hunger* and *thirst*, imply *need* of as well as *desire* for the things in question. Thus the sense of the passage, after withdrawing the imagery, is: "If any one be desirous of learning, let him commit himself to my instruction, and use aright my doctrine."

38. ὁ πιστεύων, &c.] On the construction of these words some recent Commentators needless-



39 αὐτοῦ θείσουσιν ὕδατος ζῶντος. <sup>x</sup> Τοῦτο δὲ εἶπε περὶ <sup>x Joel 2. 28.</sup>  
 τοῦ Πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν. οὕτω <sup>Acts 2. 17.</sup>  
 40 γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. <sup>inf. 16. 7.</sup> Πολλοὶ οὖν <sup>y 1. 21. & 4. 42.</sup>  
 ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ <sup>& 6. 14.</sup>  
 41 προφήτης. <sup>Deut. 18. 15.</sup> ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. <sup>Matt. 21. 46.</sup> ἄλλοι δὲ ἔλεγον· <sup>Luke 7. 16.</sup>  
 42 Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; <sup>x 1. 46.</sup> οὐχὶ ἡ γραφὴ εἶπεν, <sup>ver. 52.</sup>  
 ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν <sup>a Ps. 132. 11.</sup>  
 43 Δαυὶδ, ὁ Χριστὸς ἔρχεται; <sup>Mich. 5. 2.</sup> σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐ- <sup>Matt. 2. 5.</sup>  
 44 τόν. <sup>Luke 2. 4.</sup> Τινὲς δὲ ἠθέλον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπίβαλεν <sup>1 Sam. 16. 1: 4.</sup>  
 45 ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς Ἀρχιερεῖς <sup>b 9. 16.</sup>  
 καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκείνοι· Διὰ τί οὐκ ἡγάγετε αὐτόν; <sup>& 10. 19.</sup>  
 46 Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς <sup>c 12. 42.</sup>  
 47 οὗτος ὁ ἄνθρωπος. Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ <sup>1 Cor. 1. 20.</sup>  
 48 ὑμεῖς πεπλάνησθε; <sup>& 2. 8.</sup> μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ <sup>Acts 6. 7.</sup>  
 49 τῶν Φαρισαίων; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπι-

ly deviate from the common mode, either by connecting δ πιστέων with πινέτω in the preceding sentence, or by taking ἀπε in the sense "ordered." The common construction is well defended by Kuin.; who shows that it is required by the explanation of these words at v. 39., and from a kindred sentiment at xiv. 2. There is nothing to stumble at in the Nominative δ πιστέων, which involves an *anacoluthon*, common both in the Scriptural and Classical writers, which may be resolved by *quod attinet ad*, "As to him who," &c. Nor is there any reason to suppose the words after γραφή to be the words of Christ, not of Scripture, because they are not found *totidem verbis* in Scripture. The best Commentators are, indeed, of opinion that no particular text of Scripture is meant, but that the substance is given of several passages of Scripture, which refer to the effusion of the Holy Spirit. Surenh. and Schoettg. have, however, shown that there are only two passages referred to, namely, Is. lv. 1. lviii. 11.

— ποταμοὶ — ῥέουσιν.] Ποτ. is a symbol of abundance; and ῥέουσιν alludes to the free communication of the abundant benefits. The metaphor is frequent in the Jewish writings. So Sohar (ap. Recens. Synop.), "When a man turns to the Lord, he is like a fountain filled with living water, and rivers flow from him to men of all nations and tribes." Nor is it unknown in the Classical writers. So Philo p. 1140. (cited by Lampe) λόγον δὲ συμβολικῶς ποταμὸν εἶναι φανέν, &c. I would add Philostr. Vit. Soph. i. 22, & p. 525. διωδικάκρονον δοκεῖ τὸ στόμα. Philostr. Vit. Ap. (of the Temple of the Muses at Helicon) λόγων τε κοσμήσεις ἴσταντο, καὶ ἤρποντο αὐτῶν οἱ διψῶντες. Κοίλη, like the Heb. כּוּל or כּוּל often, as here, denotes the heart, i. e. the mind. Thus the sense of the passage is: "Whoever seeks truth, or desires salvation, must not seek them from Moses or the Jewish Teachers, but have recourse to me, and drink at the fountain of both, which I have opened."

39. τοῦτο δὲ εἶπε — αὐτόν.] Here we have an authentic explanation of the allegorical language of the preceding verse. There is not a shadow of reason (with some Critics) to omit αὐτόν and insert διωδικρόν; since the latter is plainly from the

margin; and the former, if not expressed, would be understood; for there is no ground to suppose (with some recent Commentators) that πνεῦμα merely denotes the doctrine of Christ, and the knowledge imparted by him. It is clear that we must understand it, not indeed in the Personal sense (which the Unitarians catch up, merely from thence to deduce that the Holy Ghost is not God), but as denoting His operation and influence, (see Lampe and Tittm.) and, from the adjunct, the gifts of the Holy Spirit, by which must be meant (as the occasion and context require) those extraordinary and supernatural gifts which were conferred on the Apostles and first converts, for the founding of Christianity; (see Bp. Middlet.) though there may be included those ordinary gifts which were then and are still given to every man to profit withal. (See Bp. Warburton's Divine Legation, vol. vi. 317.) By ἐδοξάσθη is meant the resurrection, ascension, and reception to the right hand of God. See xii. 16—28. xiii. 31. xiv. 3. and Comp. Acts ii. 33.

40. ὁ προφήτης.] to be understood as i. 21.  
 41. μὴ γὰρ, &c.] "What then, does Christ," &c. This use of γὰρ is found in Matt. xxvii. 23. On this force of μὴ, see Note supra vi. 66.

42. ἡ γραφὴ εἶπεν.] There is a reference (by a mode of citation familiar to the Jews) to several passages of Scripture which they explained of the Messiah and his birth, as Is. xi. 1. Jerem. xxiii. 5. Micah v. 2. Ps. lxxxix. 36.

— ὅπου ἦν Δ.] "where David dwelt." It has been proved by Lampe, that the earlier Jews acknowledged that Christ was of the family of David; and that the Talmudists admitted the Messiah was to be born in Bethlehem.

43. σχίσμα.] The word properly signifies a rent; and metaphorically a dissent in opinion, usually attended with angry debate.

46. οὐδέποτε — ὁ ἄνθρωπος.] See Doddr.

48. μὴ τις ἐκ τῶν δοχῶν. ἐπ.] i. e. the Sanhedrim, whose duty it was to take care that no false doctrines should be promulgated; and to hold inquiry concerning those who were making innovations in the Church. (Kuin.) Thus they argue from the example of the two-fold authorities, both judicial and magistral.

49. ἀλλ' ὁ ὄχλος — εἰπ.] On the exact force of



d 3. 2.

e Ex. 23. 1.  
Lev. 19. 15.  
Deut. 1. 17.  
& 17. 4. 8.  
& 19. 15.  
f Isa. 9. 1, 2  
Matt. 4. 15.  
supra 1. 46.

κατάρτοι εἰσι. <sup>a</sup> Λέγει Νικόδημος πρὸς αὐτοὺς, (ὁ ἐλθὼν νυκτὸς 50  
πρὸς αὐτὸν) εἰς ὧν ἐξ αὐτῶν. <sup>e</sup> Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρω- 51  
πον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ; <sup>f</sup> Ἀπε- 52  
κρίθησαν καὶ εἶπον αὐτῷ. Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρευν-  
νησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγίγεται. Καὶ 53  
ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

VIII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὁρθρον δὲ 1

ἐπικατάροι the Commentators are not agreed. Lampe thinks that as the word is used in the LXX. to denote those who by transgression of the Law are doomed to punishment temporal and eternal, it means *execrable*. Kuin. takes it to mean *excommunicated*; but without reason. It is, I think, better interpreted by Schleus. "nullius sunt pretii," as in Plutarch. de Educ.: ἀνθρώπους ἀσίμους καὶ καταράτους. So our wretched means 1. cursed and abominable; 2. vile and refuse. But ἐπικατ. is a stronger term than καταρ., and the sense seems to be: "As to this rabble, who are ignorant of the Law, they are a parcel of poor wretches!" The Scribes and Pharisees, it may be observed, entertained the same profound contempt for the multitude which the Heathen Philosophers so liberally indulged in. So Sappho ap. Athen. ix. ὁ δῆμος οὐδὲν οὐτ' ἀκούων οὐθ' ὄρων. and Horace, "Odi profanum vulgus et arceo."

50. εἰς ὧν ἐξ αὐτῶν.] Being one of the Sanhedrim, he was authorized to speak; and he speaks as one neither justifying nor condemning Jesus, but only objecting to his being condemned unheard.

51. τὸν ἄνθρωπον.] The Translators render *quæmpiam*, a man. But this does not represent the force of the Article, which involves an ellipsis of *κρινόμενον* ["the accused] person," to be taken out of κρίνει.

52. ἐκ τῆς Γαλ.] i. e. of the Galilæan party.

—ὅτι προφήτης, &c.] The ὅτι here, I think, marks not the cause but the proof. The Commentators are perplexed to reconcile this with the fact, — that Galilee had produced, it is said, four great Prophets. And most of them resort to the expedient of ascribing this to the ignorance and forgetfulness of the Priests, or the exaggeration of anger. See Doddr. and Campb. But ignorance of the common details of Scripture, or the birth-place of its writers, cannot, with any probability, be imputed to the Sanhedrim; and the other method is not quite satisfactory. Perhaps the difficulty may be best removed by availing ourselves of that latitude, in which the Preterite admits of being taken; and which not unfrequently refers to what is *customary* during a period not very long past. The Prophets of the O. T. in question had all lived upwards of 500 years before. Now the Pharisees, we may suppose, merely advert to what had been *usually* the case at a comparatively recent date; namely, since the country had borne the name of Galilee. This sense is well expressed by the gloss (for such it is) *ἐγχεσθαι*, found in many MSS. and Nonnus

VIII. 1 — 11. For a full discussion of the perplexed question as to the *authenticity* of this paragraph, the reader is referred to the Recens. Syn., where he will find a full statement of all the *objections* to its genuineness, together with their *answers*, placed in juxta-position; the evidence

being carefully stated, and the decision to be made therefrom suggested. The following is a brief *summary* of the evidence, *external* and *internal* — (the former founded on the ample data recently presented by Scholz); subjoined to which are some remarks on the *nature* of that evidence, and an *ἐπίκρισις* on the whole question.

1. *EXTERNAL EVIDENCE AGAINST* the paragraph. — It is not found in 56 MSS., (in some of which, however, a space is left for it,) in 33 Evangelistaria, and several MSS. of the Syr., Copt., Sahidic, Armenian, and Italic Versions; nor is it treated on by Origen, Apollinar., Theod., Mops., Chrys., Bas., Cosmas., Theophyl., Catena, Tertull., Cypr. and Juvenc.; nor is it expressed by Nonnus.

*External evidence FOR* the Paragraph. — It is found in 284 MSS., and 6 Evangelistaria. In 40 others it is found, but *obelized*. In 15 others it is found with an asterisk: and again in 8 others is placed at the end of the Gospel. Of the remainder of the MSS., not ranged under *either* head, 13 MSS. have not been *examined* on purpose for this Paragraph: and 75 (including 13 Uncial ones) are found *mutilated* in this part by the abstraction of a leaf, or otherwise. And as to its not being contained in Nonnus's Version, that proves nothing; for many other omissions are there found equally remarkable. Thus we have a large chasm at vi. 40, and at xi. 55.

*Internal evidence against* the Paragraph. — This is any thing but decisive; for though the *variety* of readings in those MSS. which have it is great, yet it is scarcely greater than that which exists on some other passages, where there was any thing particularly to stumble at in the matter; as, for instance, part of the 2d, 3d, and 4th verses of the 5th chapter of this Gospel, where some Critics cut out the *whole*, some a *part*, and others contented themselves with endeavouring to alter the *words* on which the objection chiefly rests. This, to a certain degree, is the case *here*. Thus, instead of *κατακλίνω* at v. 11. some MSS. have *κρίνω*. In short, the arguments *against* the Paragraph from *internal* evidence resolve themselves into a series of objections, or surmises, founded on misconception; many of them such as might be advanced against *any* passage whose authenticity is undisputed. These may be found, together with, I trust, satisfactory answers, in Rec. Syn. Suffice it here to notice *two* objections which seem very specious; one that the paragraph is but little noticed by the Fathers and ancient Commentators. But this, we may imagine, arose *partly* because there was no *occasion* to advert to it; or because it could not *strengthen* their arguments or dissuaves against adultery — and partly because many persons, however causelessly, *did* stumble at one circumstance of the narration; — wondering why our Lord did not pass a more decided and severe condemnation. Thus the Fathers were apprehensive lest any persons, induced by the seeming im-



2 πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν·  
 3 καὶ καθίσας ἐδίδασκεν αὐτούς. Ἀγροῦσι δὲ οἱ Γραμματεῖς καὶ οἱ Φα-  
 ρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην, καὶ στήσαντες  
 4 αὐτήν ἐν μέσῳ, λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη  
 5 ἐπαντοφώρῳ μοιχευομένη. <sup>g Lev. 20. 10.  
Deut. 22. 22.</sup> Ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο  
 6 τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις; Τοῦτο δὲ ἔλεγον  
 περᾶζοντες αὐτὸν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω  
 7 κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. <sup>h Deut. 7. 7.</sup> Ὡς δὲ ἐπέμενον ἐρωτῶντες  
 αὐτὸν, ἀνακύψας εἶπε [πρὸς] † αὐτούς· Ὁ ἀναμάρτητος ὑμῶν πρῶτος

punishment of the offence, should be encouraged to the commission of this crime. So Augustin de Conjug. Adult. ii. 7. says, "that many, from a mistaken notion that the passage gave countenance to immorality, or an ill-judged fear lest its tendency should be misunderstood by the ignorant and ill-inclined, removed it from their copies." Hence it was generally passed over in the Homilies and Theological Treatises, and omitted in the Lectionaries. That it should have been passed over by Nonnus, may be imputed to much the same reason; though, indeed, that Paraphrast has omitted several other portions, some as long as this, without any apparent reason. And yet there is nothing in the Paragraph, when properly understood, that militates against the character of Christ, or can give the least encouragement to crime. On the contrary, the whole is perfectly consistent with the gentleness and benevolence of our Lord; while, at the same time, the censure itself is sufficient for the purpose. And if it be objected, that he suffered a guilty woman to go unpunished, it should be remembered: 1. that (according to our Lord's own declarations, John iii. 17; x. 11, 17.) he came not to exercise the office of a judge: and 2. that any such exercise of judicial authority would have been at variance with that deference which he ever inculcated, both by precept and example, to the civil magistrate. As a *sinner* he *morally* condemned her, when he bid her "go and sin no more."

In short, all the arguments put together, founded on internal evidence, *against* the authenticity of this Paragraph, will not counterbalance one which may be adduced *for* it, — namely, that, while we can easily imagine why it should have been omitted, no tolerable reason can be assigned *why* the story should have been *fabricated at all*, or if so, why fabricated with the present circumstances: and how it could, amidst so many objections, have found its way into five-sixths of the MSS. The *fabricated* stories found in the apocryphal Gospels are quite of a different character, and almost always founded on the most severe and ascetic views. And had this Paragraph been of that character, it would, I will venture to say, never have been omitted, or removed by any. To advert to a powerful argument from internal evidence in *favour* of its authenticity, the Paragraph is not denied by any competent judges to have upon it the stamp and impress of truth, in the profound wisdom of the answer, "Let him that is without sin cast a stone at her." Inasmuch that the most eminent of the Critics who dispute its authenticity (namely, whether it was recorded by St. John) are constrained to admit the truth of the narrative itself, which they think was introduced into the Gospel by Papias, or the

disciples of St. John; or else was, at a later period, expressed in the margin of some ancient MSS., and from thence found its way into the rest. But nothing can be imagined more improbable than the *latter* supposition. For there were surely *many* reasons why such a story should *not* have been introduced into the *Text*, and thus propagated into other MSS.; but not one reason why it *should*. And as to the *former*, it is very difficult to imagine how even Papias himself could have been *enabled*, had he *wished* it, to foist in an interpolation, especially of *this nature*: and if he had wished to interpolate, why he should have chosen *this alone* of all the *many* narrations which must then have been preserved by tradition, — namely, those πολλὰ ἄλλα, which St. John speaks of at xx. 30, and which he had chosen *not* to record, on the principle that those he *had* recorded were sufficient for the purpose of showing that Jesus was the Messiah. Such being the case, how would Papias dare to introduce *any more*?

4. κατελήφθη ἐπαντοφώρῳ μοιχευομένη.] Καταλαμβάνεσθαι ἐπαντοφώρῳ is a phrase properly used of *thieves* caught in the act of theft, or with the property upon them; but more frequently of those detected in the commission of any crime, especially such as is committed furtively. Other verbs of detection, as εἰρίσκω, ἀλίσκω, κρατέω, were sometimes used. Ἐπαντ. may be construed either with *κατελ.* or with *μοιχ.*; but the former method is preferable, as being confirmed by the Classical passages cited by the Commentators.

5. λιθοβολεῖσθαι.] On the mode of stoning see Note in Recens. Synop.

6. τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.] Some strange notions have been here broached by many ancient and modern Commentators, which may be seen in Lampe. The only correct view seems to be that taken by Euthym., Luther, L. Brug., Grot., Hamm., Lampe, Kypke, Schoettg., and others, that our Lord here employed an action frequent with those who do not choose to answer an improper question, and meant to intimate that they are otherwise engaged. Thus our Lord's action was only a *symbolical* one, though pregnant with meaning, signifying that he cared not to show any attention to what they were saying, or to answer their insidious question. Or it may have implied contempt, or censure, — as if they did not deserve that he should take the trouble to repeat, what he had so often inculcated, that with Judicial questions he had nothing to do; and that they *merited* no other answer than what they had themselves suggested by appealing to the Mosaic precept.

7. πρὸς αὐτοῖς.] Many Fathers and MSS. read αὐτοῖς.

— ὁ ἀναμάρτητος ὑμῶν.] The Commentators



τὸν λίθον ἐπ' αὐτῇ βαλεῖτω. Καὶ πάλιν κάτω κύψας ἔγραψεν εἰς τὴν 8  
 γῆν. Οἱ δὲ ἀκούσαντες, [καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι] ἐξήρ- 9  
 λοῖτο εἰς καθ' εἰς, ἀρξάμενοι ἀπὸ τῶν προεβιτέρων ἕως τῶν ἐσχάτων·  
 καὶ κατεκρίθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μεσῷ \* οὖσα. Ἀνακύψας 10  
 δὲ ὁ Ἰησοῦς, καὶ μηδένα θρασυάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ·  
 Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν;  
 Ἡ δὲ εἶπεν· Οὐδεὶς, κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε 11  
 κατακρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.

1. 5, 9, 9, 5.  
 & 12. 46.

Ἡ πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγὼ εἰμι τὸ φῶς 12  
 τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ'

are not agreed on what is here meant by ἀναμόρ-  
 τητος. Some take it to denote freedom from  
 adultery; others, freedom from any notorious sin,  
 like adultery; others, again, freedom from sin in  
 general. But this last interpretation cannot be  
 admitted, since it would be too favourable to the  
 adulteress, and be inconsistent with our Lord's  
 emphatic censure of her crime. Of the other  
 senses, the former, which is adopted by the best  
 Commentators, seems alone the true one. It  
 may, however, very well include fornication, con-  
 cubinage, and lasciviousness of every kind. To  
 the extreme corruption of morals in his country-  
 men Josephus bears ample testimony; and that  
 the priests and scribes deeply participated in this  
 corruption there is no reason to doubt; for the  
 Rabbinical writers supply abundant proofs of the  
 lasciviousness of even the most eminent Rabbis.  
 That ἁμαρτάνειν and ἁμαρτία are in the Classical  
 writers often used of adultery and fornication, is  
 well known. If the word be taken in the above  
 extensive sense (which is fully warranted by Scrip-  
 ture) there will be no reason to doubt but that  
 every one of the persons present was, more or  
 less, guilty. As to the objection of Le Clerc and  
 others, that no law demands perfect innocence in  
 its judges, &c., it may be observed, that our Lord  
 is here not speaking *juridically*, but *popularly*  
 and considers the thing in *foro conscientiæ*; as in  
 the passages of Cicero and Synesius compared  
 by Grot. Thus our Lord did by no means absolve  
 the accused, but smote the consciences of the  
 accusers. He neither acquits nor condemns the  
 woman; but tempers his answer with such pru-  
 dence, that it should neither be contrary to jus-  
 tice, nor inconsistent with mercy; and while it  
 by no means absolved the accused, might smite  
 the consciences of the accusers.

—πρῶτος—βαλεῖτω.] Render: "let him first  
 cast the stone at her." By the stone is meant  
 the fatal stone, which was first cast in form by one  
 of the accusers or witnesses, and served as a sig-  
 nal to the bystanders to commence the stoning.

8. καὶ πάλιν—τὴν γῆν.] The best reason that  
 has been alleged for the repetition of this sym-  
 bolical action, is that it was meant to give the  
 priests and scribes an opportunity of withdrawing  
 with less confusion. But, in fact, this was a  
 counterpart to the former action.

9. τῆς συνειδήσεως.] This term (like *conscientia*)  
 is employed properly, 1. generally to denote the  
 innate light of reason, by which any one possess-  
 ing in himself the seeds and the rule of truth  
 and falsehood, is *conscious* of his own existence,  
 essence, relation, &c. But it is used more *speci-*  
*ally* by the Philosophers, and by the sacred

writers, to denote the faculty consequent upon it,  
 by which a man exercises right judgment on the  
 goodness or badness of his actions. Hence the  
 office of reproof and conviction is well attributed  
 to it; for, according to the expressive saying of  
 Juven. Sat. xiii. 2. Prima est hæc ultio, quod, se  
 Judice, nemo nocens absolvitur. (Lampe.) I add  
 Eurip. Orest. 390. ΜΕΝ. Τί χροῖμα πάσχεις; τίς σ'  
 ἀπόλλυσιν νόσος; ΟΥ. Ἡ ξύνεσις ὅτι σένοϊδα δαίν'  
 εὐλασμένος. The words καὶ—ἄεχ. are absent  
 from many MSS. and early Editions, and may have  
 been, as Matthæi suspects, from the margin, though  
 it is more probable that they came from the  
 Evangelist, because, as Matth. admits, they are  
 much in his manner,—such ἐπικρίσεις being fre-  
 quent with him. Instead of the common reading  
 ἐστῶσα very many MSS. Versions and Edd. have  
 οὖσα, which is edited by Matth. and Scholz, and  
 rightly, for internal as well as external evidence,  
 is in its favour.

On εἰς καθ' εἰς see Note on Mark xiv. 19. By  
 προεβιτέρων (as Keuchen remarks) is here meant  
 the more honourable, as by ἐσχάτων the lowest in  
 degree or station. See Mark ix. 35. It is not  
 meant, that they went out, each in seniority, but  
 that they all went out, one after another, of every  
 station and age, from first to last.

10. κατέκρινεν] "pronounced sentence on thee."

11. οὐδὲ ἐγὼ σε κατακρίνω] "neither do, or will  
 I pass sentence on thee." Πορεύου, &c. We are  
 not to take this as a remission of her sins; (which,  
 as supreme Lord, he might have pronounced) but  
 simply a declaration that, since his kingdom was  
 not of this world, so he would not assume the  
 office of temporal magistracy. False, therefore,  
 is the conclusion of some, who hence infer that  
 our Lord did not approve of adultery being pun-  
 ished with death. For, upon the same principle  
 they might argue that, when our Lord declined  
 to act as judge between the brothers disputing  
 about an inheritance (see Luke xii. 15.) he did  
 not approve of inheritances being divided; and  
 did not care that the disputes thence arising should  
 be amicably settled. (Lampe.) To prevent any  
 mistake of his meaning, our Lord added μηκέτ'  
 ἁμάρτανε.

12. Now follow to the end of the Chapter cer-  
 tain discourses pronounced by our Lord in the  
 Temple, on some other occasion, though what  
 that was, is uncertain. The Commentators vari-  
 ously speculate. Tittm. thinks vv. 12—19 are a  
 continuation of the discourse at vii. 38. seqq. The  
 scope of the address he thinks the same; but only  
 that another metaphor is adopted, that of the  
*Sun*. Thus our Lord is represented as the great  
*moral Teacher*, and especially the only *Saviour*



- 13 ἔξει τὸ φῶς τῆς ζωῆς. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυ-  
 14 τοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. <sup>k</sup> Ἀπεκρίθη Ἰησοῦς <sup>k 5. 31.</sup>  
 καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ  
 μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ  
 15 οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. ὅτι δύο ἀνθρώ- <sup>1 Deut. 17. 6.</sup>  
 16 κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ <sup>& 19. 15.</sup>  
 ἐμὴ ἀληθής ἐστιν· ὅτι ὁ μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με <sup>Matt. 18. 16.</sup>  
 17 Πατήρ. <sup>1</sup> Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώ- <sup>2 Cor. 13. 1.</sup>  
 18 πων ἡ μαρτυρία ἀληθής ἐστιν. Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, <sup>Heb. 10. 23.</sup>  
 19 καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατήρ. Ἐλεγον οὖν αὐτῷ· Ποῦ  
 ἐστιν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε ἐμὲ οἴδατε οὔτε τὸν  
 20 Πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν Πατέρα μου ᾔδειτε ἄν. <sup>m</sup> Ταῦτα <sup>m</sup> <sup>Supra 7.</sup>  
 τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ <sup>8, 30.</sup>  
 ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.  
 21 <sup>n</sup> Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, <sup>n</sup> <sup>Supra 7. 34.</sup>  
 καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ <sup>infra 13. 33.</sup>

of the world. Indeed the former as well as the latter is an attribute of *Deity*; for the Rabbinical writers speak of *God* as the *light of the world*, and say that the light dwelleth alone with Him. And as *darkness* is often, in this Gospel, used to denote *vice* and *iniquity*, and *life* to signify *virtue* and its concomitant happiness, so *φῶς τοῦ κόσμου* may very well denote the *Messiah*, who shall enlighten, bless, and save the human race. Indeed this is required by the words following *ἔξει τὸ φῶς τῆς ζωῆς*.

13. *σὺ περὶ σεαυτοῦ μαρτ., &c.*] The foregoing lofty claim the Pharisees do not openly reject, but *put aside* by such a sort of argument, as they thought Jesus could not rebut; namely, that self-commendation has no force, and that no one can bear witness in his own case. This our Lord had before admitted, *supra* v. 31. But he removes the objection by arguing, that though in *common life* the rule holds good, yet an exception to it must be admitted in his own person; who had come down from heaven endued with the fullest Divine knowledge, (see vi. 46) for the purpose of imparting it to men ignorant of celestial things, or what was the true nature of His office. Therefore the words "I know whence I came and whither I go," contain a *periphrasis of Divine legation*. The sense may be thus expressed: "My testimony is perfectly true; for I know with what authority I act, and what commands have been given to me: *you cannot know*, except you learn of me."

15. *ὕμεις κατὰ τὴν σάρκα κρίνετε.*] The sense is; "Ye are used to judge according to the external appearance, warped by passion and prejudice, q. d. *κατὰ τοιοῦτον βλάπτει*, as St. Paul says, 2 Cor. x. 7.; and thus ye account me a *mere man*, not the *Messiah*."

—*ὅς κοίτως ἐβόλετο.*] The sense is not certain: Lampe contends that it is, "I as yet judge no more, being now only a Teacher," while Kuin. and Tittm. supply *ὅπως*, i. e. as you do, or *κατὰ σάρκα*.

16—18. Here follows another argument: "I do not alone bear testimony of myself; *God* bears testimony to me by the miracles which I work." (Kuin.) The passage is thus paraphrased by

Tittm.: "But even were I to bear the most honourable testimony of myself, yet it would be true, and worthy of credence; for neither am I alone, nor is my testimony solitary, but my Father also who sent me, hath testified of me," namely, by the Prophets. "Our Lord (says Tittm.) employs the same kind of argument here, as at v. 37. seqq. Nay (continues he), it is ordained by your law, that the testimony of two witnesses is worthy of credit." Therefore ought also *my* testimony of myself to be thought worthy of credit; since it is not of myself only, but likewise of my Father, who hath sent me.

19. *ποῦ ἐστὶν ὁ πατήρ σου.*] On the scope of these words the Commentators are not agreed. The best founded opinion seems to be that of Lampe, Kuin., and Tittm., that they were said not from ignorance but by way of insult, q. d. Where is this Father of yours, that we may interrogate him? we do not *see* this other witness. To which our Lord indignantly replies, "Your very question betrays the malignity of your hearts; and shows that you neither truly know, nor care to know, either me or my Father. If you knew me as a Teacher sent from heaven, you would know that it is God who beareth witness of me, though not in a visible way, yet by miracles."

21. *πάλιν.*] The particle shows that the following discourse was pronounced at another time, and that it has no connexion with the preceding. The sense is: "I am about to depart, and ye shall seek the help of the Messiah, (and therefore of me, who am the Messiah;) but in vain; for having rejected *my* claims, there remaineth no other salvation." *Ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθ.* is a mode of expression taken from Ezek. iii. 19. xviii. 26. xxxiii. 9. 18. Some Commentators render *ἐν τῇ ἁμ. β.* "in this your sin," i. e. obstinate incredulity and putting Christ to death. But the expression seems *general*, and may therefore be rendered in the *plural*. So Euthym. well paraphrases: "I came to deliver you from all your sins; but ye would not; therefore I depart, and ye shall afterwards die in all your sins: inasmuch as ye would not be delivered from them." By *ἀποθ.* is denoted not so much *temporal* death,



δύνασθε ἐλθεῖν. Ἔλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν 22  
 οὗ λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; καὶ εἶπεν 23  
 αὐτοῖς· Ὅτι ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ  
 τοῦ κόσμου τούτου ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. Εἶπον 24  
 οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ  
 πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἔλεγον 25  
 οὖν αὐτῷ· Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὁ <sup>ο</sup>τι  
 καὶ λαλῶ ὑμῖν. Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ 26  
 πέμψας με ἀληθὴς ἐστι, καὶ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς  
 τὸν κόσμον. Οὐκ ἔγνωσαν ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν. Εἶπεν οὖν 27  
 αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσητε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώ- 28  
 σεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν· ἀλλὰ, καθὼς ἐδίδαξε  
 με ὁ Πατήρ μου, ταῦτα λαλῶ. Καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· 29  
 οὐκ ἄφηκέ με μόνον ὁ Πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτοῦ ποιῶ πάν-  
 τοτε.

Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἔλεγεν οὖν 30  
 ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε 31

(namely, at the destruction of Jerusalem) as eternal death, a state of everlasting woe.

22. *μήτι ἀποκτενεῖ ἑαυτὸν, &c.*] This was a wilful perversion of our Lord's meaning, and a scornful repartee; q. d. What! will he make away with himself, to get away from this our pretended persecution? See vii. 20. This imputation of intended suicide involved, even according to the opinions of the Jews, great criminality; for we find from Josephus, that the Pharisees thought the lowest pit of Hell was reserved for self-murderers.

23. *ὑμεῖς ἐκ τῶν, &c.*] Our Lord does not deign to notice the above absurd and malignant imputation; but points at the *cause* of it, by adverting to their difference in *disposition* as well as origin, from himself; they being of earthly origin and grovelling minds, he of celestial origin and heavenly minded. Compare John iii. 31. He means to intimate, that it is their earthly and corrupt dispositions that hindered them from believing, and would consequently cut them off from salvation.

24. *ὅτι ἐγὼ εἰμι.*] Scil. *ἐκείνος*, namely, that personage expected and predicted of by the Patriarchs and Prophets. An ellip. found also in a kindred passage at Mark xiii. 6. See also Deut. xxxi. 29. and Acts xiii. 25.

25. *σὺ τίς εἶ;*] The best Commentators are agreed that the question is not one of simple ignorance, seeking information but involving scornful rebuke, q. d. Who art thou who speakest so loftily of thyself, and rebukingly to us? Our Lord, however, was pleased to answer, as if it had been the former.

— *τὴν ἀρχὴν — ἐμὴν.*] The sense of these words hinges upon *τὴν ἀρχὴν*; where the ancient and older Commentators suppose an ellip. of *κατὰ*; and take the phrase for ἀπ' ἀρχῆς. The *ἀρχὴν* some suppose denotes the *beginning of office*; others, the *beginning of the present address*; which latter opinion is preferable. Thus the expression may simply mean, *dudum, or etiam nunc*, as in Gen. xliii. 18. Thus λαλῶ will be for ἐλάλησα, "I have been telling you."

26. *πολλὰ ἔχω, &c.*] These words are, from brevity, somewhat obscure; but the sense seems to be: ["I could say much more in reference to you, and in reproof of your unbelief;] but I shall content myself with declaring, that as I am sent from the great Father of truth, so what I publicly aver is from Him, and therefore must be true." (See a similar ellip. of ἀλλὰ at vii. 28.) *Κρίναν* is here meant to further define λαλεῖν.

27. *οὐκ ἔγνωσαν — ἔλεγεν.*] The sense is: "They did not, or cared not to know that he spake unto them of (i. e. that he meant) his Father," viz. in heaven, God.

28. *ὅταν ὑψώσητε, &c.*] These words could not have been understood by his hearers; but they were purposely expressed obscurely, partly from the reserve which prudence induced our Lord then to maintain; and partly because when what was now enigmatical, should be explained by the *event*, there might arise that confirmation of faith which results from the *fulfilment of prophecy*. The same remark applies to the words of our Lord addressed to Peter, respecting John, xxi. 22. *ὅταν αὐτὸν θέλω μένειν ἔως ἐγὼ ἐρχομαι.* See also iii. 14. xii. 42. Indeed, what is spoken respecting future events, and not intended to be understood until the events themselves have taken place, can be expressed no *otherwise than obscurely*. Here there is an obscure allusion, but plain from the *event*, to the wonderful circumstances attending the crucifixion, and to the events subsequent to it; namely, the resurrection and ascension, the coming of the Holy Spirit, and the working of miracles in the name of Christ, which would so demonstrate Jesus to be the Messiah, that they would all have abundant evidence to see, and many would believe that he was the Christ. At *τίμῃ* sub. *ἐκείνος*.

It is well remarked by Chrysost., that in καθὼς — λαλῶ, our Lord speaks *more humano*. V. 29. is closely connected with the preceding, and the sense is, "who having sent me, leaves me no alone, but aids and supports me, because I thus perform his will in all things."

31. *ὅταν ὑμεῖς μείνητε, &c.*] "If ye adhere with



32 ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ· καὶ γνώσεσθε τὴν  
33 ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. Ἀπεκρίθησαν αὐτῷ·

Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ

34 λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε; ὁ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· p Rom. 6. 16,  
1 Pet. 2. 19

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι

35 τῆς ἁμαρτίας. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ

36 υἱὸς μένει εἰς τὸν αἰῶνα. Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως

37 ἐλεύθεροι ἔσεσθε. Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με

38 ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. Ἐγὼ, ὃ ἐώρακα

παρὰ τῷ Πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν, ὃ ἐώρακατε παρὰ τῷ πατρὶ

39 ὑμῶν, ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ

constancy to my doctrine, and act upon it, in a holy obedience by your lives."

32. γνώσεσθε τὴν ἀλήθειαν.] The sense is: "ye shall experimentally find the truth and beneficial effects of my doctrine, as well as the reality of the Divine origin and legation which I claim." Comp. v. 28. vii. 17. Christ adds yet more, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς; where ἀλ. must mean the true doctrine promulgated by him, *Gospel truth*. Ἐλευθ. signifies "will liberate you from the bondage to sin and Satan, and place you in the glorious liberty of the children of God." (See Rom. viii. 2. 15.) *Servitude* being, by a metaphor common both in the Scriptural and Classical writers, a perpetual symbol of *vice*.

33. ἀπεκρίθησαν.] Not the οἱ πεπιστευκότες just mentioned, but some bystanders, who here per-  
versely misrepresent Christ's meaning.

—οὐδενὶ δεδουλεύκαμεν π.] As the Hebrews had been in slavery not only under the Egyptians and Babylonians, but were subject to the Romans, many Commentators regard this as an impudent *falsehood* uttered in the heat of disputation. But the manner of the speakers indicates not *anger*, but *craftiness*. It is better, with others, to take δούλ. in such a restricted sense as the truth of history will justify. Yet I am inclined, with most recent Interpreters, to regard the words as spoken of *themselves* only and their *own* age. And assuredly the Jews, even after they became subject to the Roman Empire, were left in the enjoyment of no inconsiderable liberty, *political* as well as *religious*. See Notes on Matt. xvii. 24, 27. xv. 26. 60. Our Lord now shows that he meant not political, but *moral* and *spiritual* liberty. Comp. vi. 17. See v. 32.

34. ποιῶν ἄμ.] practises it habitually.

35. ὁ δὲ δοῦλος — αἰῶνα.] Here we have a *gnome generalis*, and an illustration drawn from what is usual in common life; q. d. "The *Slave* has no claim to remain continually in the same family; but may, at the pleasure of his owner, be sold unto another. Not so the *son*; he cannot be alienated from the family. Thus it is with the *servants of sin*, who may, at any time, be excluded from God's house and favour, into outer darkness. Whereas those who have the liberty of the *sons of God* will abide in it for ever." V. 36. contains *another* view, engrafted on the former, the comparison being the same but with another application. And as, in the foregoing verse there is a comparison between the state of a slave, and that of the son and heir; so in *this* there is, I conceive, one between the freedom communicated by the lord, and that by his son, with the *concur-*

*rence* of his Father. For as there may have been cases in which a Proprietor could not manumit without the consent of the son and heir, (or at least a manumission in which the son concurred with the father, might be regarded as being doubly effectual); so the freedom and salvation produced by the conjoint manumission of both Father and Son is most truly effectual. *ὄντως ἐλεύθεροι* has reference, not *merely*, as Wets., Rosenm., and Kuin. suppose, to the freedom from the tyranny of evil passions, but freedom from "the dominion of sin," mentioned by St. Paul. Rom. vi. implying an introduction into "the glorious liberty of the children of God." Rom. viii. 21. "the adoption, to wit, the redemption, of our bodies." Rom. viii. 23. ix. 4.

37. οἶδα ὅτι σπέρμα — ἀποκτεῖναι.] Our Lord grants their assertion; but makes use of it to shew the inconsistency between their boasted claims of ancestry and their present conduct. How degenerate must those descendants of Abraham be who pursue a conduct the reverse of his pure and blameless spirit, by plotting the death of Him to whom both the Patriarchs and Prophets bear witness. Then is suggested the *reason* for that rejection of his doctrine, which made them plot against his person; namely, ὅτι ὁ λόγος — ὑμῖν, where the Commentators are not agreed on the exact sense of χωρεῖ. The sense "has place," adopted by many eminent ancient and modern Expositors, is destitute of authority, and not definite or significant enough. The best interpretation seems to be that of Nonnus, Grot., De Dieu, Camer., Lampe, Rosenm., Kuin., and Wahl, "does not go into," or penetrate "your hearts," by being received and carried into effect. Ἐν is for εἰς, which is the proper construction, as Matt. xv. 17. The *hypallage* may be accounted for by supposing that there is here a blending of two phrases of different constructions.

38. The scope of this verse (which is variously traced by the Commentators) seems to be simply that of drawing a parallel between *His* actions and *theirs*, to account for their rejection of Him, God. *He* faithfully delivers the doctrine which he has learnt from and with *His father*; they do the works which they have learnt from *their father*, even the Devil; as is more clearly signified further on. The account given by Josephus of the Jews of his age fully vindicates our Lord's words from any charge of exaggeration.

— ἐώρακα.] Ὁρᾶν has here (as often) not the physical sense to *see*, but the moral sense to *perceive*, i. e. understand, know, learn.

39. ὃ πατὴρ — λέγει.] The scope of the passage



ἐστι. Λίγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε [ἂν]. Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον 40 ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Λῆ- 41 πον οὖν αὐτῷ· Ὑμεῖς ἐκ πορνείας οὐ γεννηθήμεθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Λὶ ὁ Θεὸς πατὴρ ὑμῶν 42 ἦν ἡγαπᾷτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξηλθὼν καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. Διὰ τὴν λαλίαν 43 τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν.

q 1 John 3. 8.  
Jude ver. 6.

Ἡμεῖς ἐκ πατρὸς τοῦ Διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς 44

is not well traced by the Commentators. It should seem that the Jews, not knowing that by *their father* Jesus had meant the Devil; and not quite understanding what was meant by their "seeing things with [apud] their father," and regarding it as disrespectful to *Abraham*, take refuge in their former allegation; and simply repeat that *Abraham* is their father, in whom they trust. To this our Lord objects, that they are not *Abraham's* sons in the spiritual and real sense; namely, those who closely copy his example, and do his works. This, he shows in the next verse, they are the farthest from doing, by their plotting the murder of one who had told them the whole truth from God.

From the Rabbinical citations adduced by Lightf. and others, it is clear that this figurative sense of *son* was well known to the Jews. Wets. contrasts the belief and practice of *Abraham* (who received every revelation of the will of God and discovery of the truth with unreserved faith), with that of the Jews, who rejected both.

The ἂν after ἐποιεῖτε is omitted in many good MSS. and some Versions and Fathers, together with the early Edd., and is cancelled by Griesb., Tittm., Vater, and Scholz. Internal evidence is indeed against it, yet it is confirmed by ἂν being used in a kindred passage, infra ver. 42.

40. νῦν.] This is, Lampe observes, used *assumptively*, as ix. 41. xviii. 36. Acts xv. 10. And so, I add, it is often taken in Thucyd.

41. πορνείας.] The best Commentators are agreed that the word here, as often, signifies *idolatry*, which was considered by the Jews as a sort of *spiritual* adultery, since so close was the connection of the people of Israel with God, that it was compared to the conjugal union. Compare Judg. ii. 17. 1 Chron. v. 25. Is. i. 21. Hos. i. 2. iv. 12. Their meaning, therefore, is: "If thou art now speaking of our *natural* Father, know that we recognise no other Father than God. To Him we are dear and beloved, like children: Him only do we worship." This argument our Lord rebuts, by again adverting to the *spiritual* sense of Father.

42. ἐξηλθὼν καὶ ἤκω.] The sense is: "I proceeded forth from God, and come hither [as his Legate]." The former term has reference to the character of Jesus as the *eternal son of God*; the latter, as *Legate, Mediator, and Redeemer*. Compare vi. 46. vii. 29. xiii. 3. xvi. 27, 28. xvii. 7. and 25.

43. λαλίαν] for λόγον or λόγους; namely, those which he had just delivered, and such like,—indeed his *doctrine in general*. Γινώσκετε has reference to that *full comprehension* of our Lord's words, which the Jews certainly had not; and

the reason of which is suggested in the next words οὐ δύνασθε, &c., where δύν. must be understood of the *moral inability* arising from perversity and indisposition to receive what is said. Compare John vii. 7. and Jerem. vi. 16. Ἀκοῦειν here, as often, signifies to *hearken*, to *give heed* to what is said.

44. ὑμεῖς—διαβόλου.] Our Lord now speaks more plainly, pointing out their *true* Father, and indicating *two* of the principal characteristics in which their similarity to their Diabolical father consists; namely, *man-slaying* and *lying*. Θέλεις, ye will, i. e. ye are resolved. Ἀπ' ἀρχῆς denotes here, as often, "from the beginning of the world." Compare i. 1. and 1 John iii. 8. The expression, however, includes a notion of *continuance* and *perseverance* in. In ἀνθρωποκτόνος there is not, I conceive, a reference (as some imagine) to the murder of Abel, committed at the instigation of Satan; neither, however, must the sense of the word (with others) be *explained away*. It must be taken in its *proper* sense, and be referred to the seduction of our first parents, called ἀνθρωποκτονία, as "bringing death into the world, and all our woe;" the thing being brought about by Satan's machinations. Thus a Rabbinical writer cited by Schoettg. speaks of "children of the old Serpent, who killed Adam and all his posterity." The slaying is also ascribed to the Devil in Wisd. ii. 24.

The words καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστ. contain a strong affirmation, by a negation of the contrary. And as to *stand* in any action is to steadfastly practise it, so the sense here is, "He has perpetually fallen away from the truth." This is repeated in another mode of expression (occurring also in 1 John i. 8. 2 Macc. vii. 18, and often in the Rabbinical writers), denoting that there is no principle of truth in him. Ἔστηκε has (as almost always) a sense of *present* time, or rather is used indefinitely of *all* times. The idea is further illustrated in the words following, the sense of which will much depend upon the manner in which ἀπρὸς in the next clause is explained; which some ancient and a few modern Translators render, according to the more usual signification of the word, *ipsius*, *his*. Yet this produces so odd a sense,—"for he is a liar, and so is his father,"—that almost all Expositors of any eminence, from Erasmus to Tittm., take ἀπρὸς as a *neuter*, rendering *asus, it*, and refer it either to the remote antecedent ψεύδος, or consider that word as *inherent* in the verbal ψεύστης. As, however, this would seem to involve a *pleonasm* in the article, Bp. Middel. (after affirming that the article is never pleonastic) ventures to pronounce that all the great scholars who have espoused the com-



ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀλήθειᾳ οὐκ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ.  
 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω οὐ πιστεύετε μοι. Τίς ἐξ ὑμῶν ἐλέγχει  
 46 με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε  
 47 μοι; Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο <sup>r 1 John 4. 6.</sup>

mon version, were in error. And, as might be expected, he adopts the *masculine* sense of αὐτοῦ. But, in order to avoid the insuperable objection arising from the sense thus produced, he endeavours to free his criticism from the difficulty in question by changing the *subject* in αὐτοῦ, and rendering, not "the Devil," but his *son*, the *Liar*. This he does by supposing the person at λαλεῖ to be not Διάβολος, but τις understood. And he renders, "when any of you speak that which is false, he speaks after the manner of his kindred (such he takes to be the sense of ἐκ τῶν ἰδίων); for he is a liar, and so also is his father." But to this it is, with reason, objected by Prof. Scholefield, that after describing the man as a liar, it was superfluous to add, "for he is a liar." This difficulty the learned Professor attempts to remove by cancelling the comma, and rendering, "for his father also is a liar;" a sense which he thinks it strange should not have occurred to Bp. Middl. But it probably did occur, and was rejected, as it might with reason; since it does violence to the construction, and introduces a sense not a little jejune,—such as would never suggest *itself*, but would have to be devised for the purpose of removing an objection. But there is a still more formidable objection: for (not to mention that such a sense as "after the manner of his kindred" is very harsh and improbable) this changing the subject *ad libitum*, and *supplying* a nominative, τις at λαλή, is surely too arbitrary a method to be justified. The ellipsis in question is, indeed, frequent in the Classical writers; but it is almost confined to the *Attic* ones, being very rarely found in the *Alexandrian* writers or those of later times, and never in the *N. T.* or the *Sept.* For Prof. Scholef. admits that it is unnecessarily supplied at Acts x. 28. And he himself allows that this is a "*questionable* part of the criticism." So questionable, I must think, that it ought to be *rejected*. There is, indeed, no reason to deviate from our common version; for though there may seem something *uncouth* in the *it*, and such as is at first little intelligible, yet the same is observable in many other parts of Scripture. The sentiment too, thus arising is both apposite and natural, and suggests matter for serious reflection. And in a writer like St. John, not tied down to strict rules, when we have arrived at this, we must not be deterred by petty grammatical objections. Thus Markland (who may surely be considered as good a Grecian as Bp. Middl.) observes, *supra* ver. 33, that "in this Evangelist the sense is more to be regarded than the construction." Now here there is little that can be called irregular. This use of εἶναι in the neuter is indeed not very frequent; yet it is found at Gal. iii. 11. iv. 17. Eph. i. 7. Nor is the use of the article to be called anomalous. The article might indeed be dispensed with. And thus it is used, as is often the Hebr. ה. But, in fact, it is *not* without its force; the sense being "and the origin<sup>re</sup> of it, by the deception of

our first parents," Gen. iii. 5. (So Soph. Œd. Tyr. 868. calls Jupiter the πατὴρ νόμων.) Again, instances are abundant of nouns being left to be supplied from a verb preceding (see Glass. Phil. Sacr. 111. 2. 10. and Casaubon); thus there is surely no great harshness in a noun being left to be supplied from a *verbal*, if we consider its true nature, and especially as the very word itself has just preceded. So Koecher says *latet* in ψεύστης.

The above method of exposition is also supported by the suffrage of the earliest antiquity, being adopted by the Pesch. Syriac Translator in the middle of the second century; who renders by

ܣܕܬܐ with the *feminine* affin., which therefore cannot be referred to the Devil, and must belong to the preceding *feminine* noun ܐܠܗܐ,

*a lie*? Finally, though I know of no example of ἐκ τῶν ἰδίων in the sense ἰδιώματος, we may suppose it to be a form of expression in the common dialect for ἐκ τοῦ ἰδίου. And so the Pesch. Syr. Translator must have taken it; since he renders

in the *singular* ܐܠܗܐ, *de suo*. And as there is something peculiar in St. John's use of τὰ ἴδια at i. 11. & xix. 27; so there is less to scruple at here. Ἰδ. is for οἰκείων. So Hesych.: ἴδιον· οἰκείον. And Lampe adduces Porphyry as saying of demons, τὰ ψεῦδος τοῖς τοῖς οἰκείοις.

46. τίς ἐξ ὑμῶν — ἁμαρτίας.] The scope of this address is to convince them of his credibility by another and a popular kind of argument. The best Commentators take ἁμαρτία to denote, not *sin*, according to the common acceptation, but *error*, or falsehood in doctrine, as opposed to the truth mentioned in the next clause. Of this signification many examples are adduced; to which I have in Recens. Synop. added others more apposite; as Æschyl. Agam. 430. φρονῶν ἁμαρτία. Thucyd. i. 32. δόξης ἁμαρτία. & 78. ἐν ἁμαρτίᾳ ὄντες. But it may be better to keep to the general sense, as including both words and actions. Ἐλέγχει must be rendered, not *convinceth*, but *convicteth*. Thus in a kindred passage of Aristoph. Plut. 574. (cited by Eckhard) καὶ σὺ ἐλέγξαι μ' οὐπω δύνασαι περὶ τούτου.

Jesus appeals to his auditors, whether they can make out any such charge against him, of vice in *action*, or falsehood in *words*, as to warrant his claims to be disregarded; see a similar appeal of Moses to the Israelites, Numb. xvi. Such an interrogatory appeal involves the force of a strong negation. Thus, in the words following, the hearers are *supposed* to have answered, *No one!* The *inference* is manifest. In v. 47. the argument is followed up. "If ye were really, as ye boast, sons of God, ye would hearken to and yield credence to the words of God [from me, His legate]. The very reason why ye hearken not to them is, that ye are not of God;" i. e. sons of God. Ἐκ τοῦ Θεοῦ is for υἱὸς Θεοῦ.



7. 20. 10. 20. ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. Ἀπεκρίθησαν οὖν 48 οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺν, καὶ δαιμόνιον ἔχεις; Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ 49 ἔχω, ἀλλὰ τιμῶ τὸν Πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. Ἐγὼ δὲ οὐ 50 ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. Ἀμὴν ἀμὴν λέγω 51 ὑμῖν· ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι 52 δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανε καὶ οἱ προφῆται· καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γένηται θανάτου εἰς τὸν αἰῶνα. Μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ 53 προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; Ἀπεκρίθη Ἰησοῦς· 54 Ἐάν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν· ἔστιν ὁ Πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ὑμῶν ἐστι. Καὶ οὐκ 55 ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐάν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραάμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο ἵνα ἴδῃ τὴν 56 ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς 57

48. Not being able to answer these arguments, the Jews are fain to have recourse to reviling.

—Σαμαρείτης—ἔχεις.] Of these two expressions the latter has been explained at vii. 20. The former appears from the Rabbinical writers, to have been a term of reproach, equivalent to calling any one a *heathen*, or a *heretic*; for the Samaritans were accounted *both*, as well in doctrine as in practice.

49. Here our Lord, with mild dignity, rebuts the insulting charge. Τιμᾶν τὸν Πατέρα here signifies *cum effectu*, the *executing* his Father's injunctions, by delivering his message and doctrine. Compare xvii. 4. This honour to God, he argues, would not be rendered by a *dæmoniæc*.

50. ἐγὼ δὲ οὐ ζητῶ, &c.] The full sense is: "However, it is not my part to vindicate my honour; [nor need I;] there is a Being who will vindicate it, and hold judgment on men as to their reception of me."

51. ἐάν τις τὸν λόγον, &c.] Here our Lord especially adverts to the happy lot of those who accept his covenant of grace, and observe its requisitions. That they shall never θεωρεῖν θάνατον, which, like *lâcin θάνατον* at Luke ii. 26, signifies, "to experience death;" i. e. death spiritual, and eternal. Yet, though it has been proved that the phrase as well as the doctrine was not unknown to the Jews, the hearers misunderstand or pervert our Lord's words, and endeavour thereby to fasten on him the charge of being possessed with a demon. Moreover, as this claim to *confer* immortality implied the *possession* of it himself, the Jews justly interpreted this as virtually an arrogation of superiority over Abraham and the Prophets.

53. καὶ οἱ προφῆται ἀπέθανον.] An abandonment of the construction, for καὶ τῶν προφῆται οἱ ἀπέθανον. Wets. compares Homer, II. φ. 107. κάρθανε καὶ Πάτροκλος, ὅσπερ σὺ πολλὸν ἀμύνων. See Lucet. iii. 1055. The Jews only stumbled at these claims because they would not acknowledge his Messiahship; for they did not deny that the *Messiah* was to be far superior to all the Patriarchs, Prophets, and even Angels.

54. Here our Lord rebuts the charge of arrogance, by showing that this glory is not *sought* by him, but freely *given* him by the Father.

—δοξάζω ἑμ.] take glory or honour to myself; equivalent to ζητῶ τὴν δόξαν μου, supra 50.

—ὅτι Θεὸς ὑμῶν ἐστι.] is put for Θεὸν ὑμῶν εἶναι; i. e. whose worshippers ye profess to be.

55. καὶ οὐκ ἔγν.] "And [yet] ye do not truly know *Him*, because ye refuse to admit *me*;" for, as Euthym. observes, the keeping of God's commandments is the only sure proof that we know Him.

56. Ἀβραάμ—ἐχάρη.] Our Lord here contrasts *their* feelings towards Him with that of Abraham, of whom they so boast; and that in order to hint at his Messiahship, and consequently infinite superiority to Abraham.

—ἡγαλλιάσατο ἵνα ἴδῃ.] Render (with Bp. Pearce) "earnestly desired to see;" which sense is confirmed by the Pesch. Syr. Version; "He earnestly wished to see, or know the time when the promise made to him (Gen. xii. 3.) should be fulfilled." He anticipated the period, and exulted as if it were present to him.

"Ἰνα seems to be the Accusative (with the ellip. of κατὰ) of ἱς, a shoot, or fibre, whatever issues from a root; and generally, *issue*. Thus it may well denote the *issue*, or *end*, of *action*. When it denotes *where*, it signifies the *issue* or *end* of *motion*, the *place where* it ceases. From the word ἱς came the Latin *vis*: for as ἱς signifies a fibre, so it might well denote a *nerve* (an animal fibre), and therefore *strength*, (namely, what *stringeth* the nerves, for that is the origin of the word, and the nature of the metaphor.) From this same ἱς (or ἱς) ἰνδ; may be deduced the Ang. Sax. and Old English *inþ*, *imp*, a shoot, and metaphorically a son.

—τὴν ἡμέραν τ. ἐ.] "my time;" i. e. when I the promised Saviour (See Joel ii. 1.) should come into the world." Ἰδὲν ἡμέραν signifies to live to any time; of which examples are adduced by Elsn., Wets., and Kypke.

—καὶ εἶδε καὶ ἐχάρη.] "and he saw it with delight;" i. e. as most recent Commentators ex-



58 αὐτόν· Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας; εἶπεν αὐ-  
τοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· πρὶν Ἀβραὰμ γενέσθαι, ἐγώ  
59 εἰμι. Ἦσαν οὖν λίθους, ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρούβη, <sup>t Infra. 10. 31.</sup>  
καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν  
οὕτως.

1 IX. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἤρώ-

plain, in *Orcus*, or the seat of the righteous dead (see Luke xvi. 23. and Notes). In proof of which they adduce much specious evidence. But, after all, the meaning probably is (as the older Commentators interpret), "he saw it partly by the eye of faith, so strong as to be compared to sight," (see Heb. xi. 13. 1 Pet. i. 10—12,) and partly by a revelation supposed to be made to him on being commanded to offer up Isaac." At least, Schoettg. thinks there is good reason to suppose that he was favoured by the Jehovah Angel with some faint representations of what would take place at the time of the Messiah.

57. Πεντήκοντα ἔτη, &c.] The Commentators have been needlessly perplexed with these words; which are best treated on by Beza, Rosenm., and Kuin., who account for this mode of speaking on the principle, that opponents in argument sometimes grant more than their antagonists ask, in order to vanquish them in the end more effectually. The number *fifty* is used not (as Grot. supposes) as being a round number, (though that might be admitted, if it could be proved that our Lord was then, as Irenæus and some other of the Fathers suppose, about *forty* years of age,) but because among the ancients fifty was considered as the age when any one was past his vigour, and was discharged from severe service, civil or religious. So Philo, p. 24. ἀνὴρ δ' ἄχρως ἐνδὸς δέοντος πεντήκοντα. Thus the sense is: "Thou art not yet even *πρεσβύτης*, much less *γέρων*."

58. πρὶν Ἀβραὰμ — ἐγώ εἰμι.] This passage is of the highest importance, as illustrating the *supreme majesty* of Christ, by showing his pre-existence long before his birth in this world; and also, by what appears an assumption of the name of Jehovah, of his *Divinity*. There has, however, been some difference of opinion among Commentators on the sense of the words. As to the Unitarian interpretation, which explains the existence not of *nature*, but of *destination*, in this sense: "Before Abraham was [Abraham, the father of many nations, in a mystical sense] I already was destined to be the Messiah;" — it is perhaps the most far-fetched and frigid ever broached even in *that* School. It is utterly inconsistent with the context, and is quite inadmissible, since it introduces an *unauthorized addition* into the sentence. See the unanswerable refutations of Whitby, Lampe, Kuin., and Tittm. Having seen what is *not*, let us examine what *is* the sense. The ancient and most earlier modern Commentators took *ἐπὶ* to denote the *eternal existence* and consequently *Divinity* of Christ, as bearing the appellation of Deity, "I AM that I am." And this interpretation has been ably supported by Euthym., Gloss, Whitby, and especially by Lampe. Yet Grot., Drus., Heins., Simon, Le Clerc, Wolf, and Wets., and almost all those of the last century, (including Rosenm., Kuin., and Tittm.) take the *Present* as pet for the *Imperfect*, of which a multitude of examples are adduced from the Scriptures. Thus the sense will be: "Before Abraham existed, I was in existence;"

a doctrine quite agreeable to many other passages of the N. T., especially this Gospel. See i. 1 & 2; iii. 13; vi. 46 & 62; vii. 29; xvii. 5. That idiom, however, (like enallage of every kind) has its limits; and, among other cases, it cannot be admitted where the *sense entirely turns* on the tense; for thus an *uncertainty* would be produced, at variance with the very purpose of language. The fact is, that this peculiar use of *εἶναι*, if it does not amount to conferring on Christ the *appellation* of DEITY, still may reasonably be thought to intimate, together with *existence prior to a given period*, (which is sufficiently pointed out by the *γενέσθαι* preceding) *uninterrupted existence since that time*, and, by implication, *existence unconnected with ANY time*: — i. e. *eternal duration*, an attribute of the GODHEAD alone. So Ps. xc. 2. πρὶν τὰ ὄρη γεννηθῆναι, σὺ εἶ. Thus the same sense will arise as in the first mentioned interpretation; an attribute of Deity being employed for an *appellative*. In this way, it should seem, the Jews must have understood Jesus; otherwise they would not, in exasperation, have attempted to stone him for blasphemy.

59. ἐκρούβη, &c.] In *ἐκρ.* we have an example of Passive for Middle, on which see Winer's Gr. Gr. p. 101. Most recent Commentators suppose an Hendiadys, in ἐκρούβη καὶ ἐξῆλθεν; or (as Winer, Gr. Gr. § 47. 3.) refer it to the rule by which of two verbs in connection one is to be rendered as an adverb. It is not, however, necessary to resort to that principle here. Jesus, it should seem, hid himself *for the moment*, and soon afterwards went out of the temple. We need not, with the older Commentators, suppose this concealment *miraculously effected*, by vanishing from the sight of the multitude. Not only is nothing said to that effect, but the words following rather *discountenance* such a view. See Note on Luke iv. 30. Indeed, the words διελθὼν — οὕτως have been rejected by many of the best Commentators, and are cancelled by Griesb. But there is scarcely evidence sufficient to warrant even any strong *suspicion*; for they are only omitted in *one* MS., (and that one of the most altered,) two or three very recent and inferior Versions, and two or three Fathers. And as the words are not at all essential to the *sense* of the passage, the testimony of Versions, and Fathers cannot here have much weight. All the *most ancient* Versions have it; and the Fathers adduced have it in *other* citations. Finally, it is confirmed by the metrical version of Nonnus. I cannot help suspecting that the Critics who formed the text of the MSS. before mentioned threw out the words for no better reason than to remove *two tautologies*.

IX. This Chapter records other refutations by our Lord, of the objections brought forward by the Pharisees.

1. παρήγων] "as he was passing by," or along [the streets]. See Matt. xx. 30. Mark ii. 14. xv. 21. — τὰς πόλιν λέγει.] And consequently incurable by any human art.



u 1. 5, 9.  
& 8. 12.  
infra 12. 35, 46.

τησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· ‘Ραββὶ, τίς ἡμαρτιν, οὗτος 2  
ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε 3  
οὗτος ἡμαρτιν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ  
Θεοῦ ἐν αὐτῷ. Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως 4  
ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅτιαν 5  
ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. Ταῦτα εἰπὼν ἔπτυσε χαμαὶ 6  
καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοῦς  
ὀφθαλμοὺς τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ· Ὑπαγε νῦναι εἰς τὴν κολυμ-

2. τίς ἡμ. οὗτος ἢ οἱ γο.] Some of the best Commentators think that there is here a reference to the doctrine of the προπαρξίς, pre-existence of souls; or of the μετεμψώμασις, or μετεμψύχωσις, transmigration of souls into other bodies, by which what a soul had sinned in one body might be punished in another. Others, however, as Lightf., Lampe, and Tittm., deny this; maintaining that it cannot be proved that the Jews in the age of Christ held any such doctrine. But granting that the affirmative cannot be fully proved; yet neither can the negative; and considering that the doctrine was held in the surrounding nations (especially Egypt), it seems next to impossible, that the disciples of Jesus should not have heard of the doctrine, and felt some interest about it. Indeed Joseph. Ant. xviii. 1. 3. ad Bell. ii. 8. 14. iii. 8. 3. positively affirms, that the Pharisees (whose tenets were generally received by the people, and well known, at least, if not favorably regarded by the Apostles), did hold the Pythagorean doctrine of the μετεμψύχωσις. Besides, the language is not of positive belief seeking for confirmation, but of doubt seeking for information. Their question, as to what caused this natural blindness, rested on the common notion (prevalent also among the Heathen), that all dangerous diseases, or grievous calamities, must have been produced by the intervention of some heinous sin, which they were meant to punish. A notion likely to be held by those, who lived under a dispensation, which dwelt much in temporal and corporeal punishment. Now, in applying this to the case of any disease which befel a person in the course of his life, there was reason for perplexity; since it might be referred either to his own sin, or the sin of his parents; for the Jews likewise held, that the sin of parents, when not suffered for by themselves, was visited upon their children in the form of disease or calamity. See Eccles. xi. 28. But how to apply this to the case of any disease born with a person, occasioned no little perplexity. Now for a solution of this difficulty the disciples apply—whether with the dogma of metempsychosis in their minds, or not, cannot be certainly determined. The former, however, is the more probable.

3. οὔτε οὗτος — αὐτοῦ.] Repeat ἵνα τυφλὸς γεννηθῇ, “This blindness is from no sin, either in his parents or in himself.”

—ἀλλ’ ἵνα φανερωθῇ, &c.] At ἀλλὰ supply τυφλὸς ἐγεννήθη from ἵνα τυφλὸς γεννηθῇ. Our Lord did not vouchsafe to give any answer to the inquiry, which seems to have been concealed under this interrogatory; but (as when asked, Luke xiii. 23. “Are there few that be saved?”) fixes attention on a matter of far greater moment; namely, the truth, that God permits diseases to afflict men for His own wise purposes; here for the manifestation of His own glory in the miracle

worked by His Messiah; one of whose characteristic miracles (see Is. xxxv. 5.) it was prophesied, should be giving sight to the blind.

4. ἐμὲ δεῖ ἐργάζεσθαι, &c.] The connection is best traced by Lampe as follows: “By me [I say] it is necessary that these works should be [now] performed [notwithstanding the objections on the score of prudence]; now [I repeat] while there is yet time and opportunity, for the night is coming. In ἔρχεται νύξ, &c. there is probably an adage, q. d. The day is the τὸ ἔνεργον, the time for business; the night is the tempus inopportunitatis negotio. So the German adage, “Die nacht ist niemand’s freund.” Our Lord meant thereby to intimate, that his continuance with men would be short, and that he should not long either convince them by his miracles, or enlighten them by his doctrines.

5. ὅταν — ὥ] “as long as I am,” &c. When ὅταν has the sense of duration of time, it requires the Subjunctive. Φῶς τοῦ κόσμου denotes both the enlightener and the blessing of the world; light being a metaphor both of knowledge and happiness. See Esth. viii. 16. Ps. xcvi. 11. cxii. 4. John i. 5. This sentiment was doubtless suggested by the case of the blind man.

6. ἔπτυσε — τοῦ τυφλοῦ.] The reason why this action (by which was meant to be suggested an idea of the collyrium, or eye-salve) was employed (though it could in itself contribute nothing to the cure) will appear from the Notes on Mark vii. 33. and viii. 23.

7. νίψαι] “wash thyself,” probably the eyes only: for νίπτεσθαι denotes to wash a part only of the body, while λοῦσαι is to wash or bathe the whole body. This distinction is expressly marked infra xiii. 10., where λουόμενος is used of him whose whole body is washed, and the verb νίψασθαι is joined with τοὺς πόδας. (Markl. and Campb.) Cotovicus Itiner. Hieros. p. 292. attests, that this fountain is much revered by both Christians and Turks, who use the water to wash the eyes with in certain disorders of that organ. On κολυμβήθρα see Note supra v. 2. This order was given to try his faith.

The words ὁ ἰσχυριζόμενος, ἀπεσταλμένος are by Wassenburgh and Kuin. considered as a gloss; but without reason; since they are omitted only in two Oriental Versions. Now Versions are at best but slender evidence for the omission of clauses little necessary to the sense; and the omission of the present by those who were writing for the use of Oriental readers may be easily accounted for. There can be no doubt but that it is genuine; for such etymological interpretations of names were then very usual; as might be shown by many examples both from the Scriptural and the Classical writers, especially Thucydides; though such passages have usually proved traps into which ignorant or unwary Critics have



βήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται, ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι † τυφλὸς ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι ἔλεγον· Ὅτι οὗτός ἐστιν· ἄλλοι δέ· Ὅτι ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος 10 ἔλεγεν· Ὅτι ἐγὼ εἰμι. Ἐλεγον οὖν αὐτῷ· Πῶς ἀνεῴχθησάν σου οἱ 11 ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι· Ὑπάγε 12 εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα. Εἶπον οὖν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; λέγει· Οὐκ οἶδα.

13 Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλόν. Ἦν δὲ 14 σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς 15 ὀφθαλμούς. Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεπεν. Ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς, καὶ 16 ἐνιψάμην, καὶ βλέπω. Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ 17 ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν· Ὅτι προ-

fallen. See Bornem. Dissertat. de Gloss. New Test.

— ἦλθε] for ἀπῆλθε; a frequent signification.

9. τυφλός.] The reading is here uncertain; several ancient MSS., Versions, and some Fathers, having *προσαίτης*, which is preferred by most Critics, and received by almost every Editor, from Griesb. to Scholz; but, I conceive, on insufficient grounds. Whichever be the true reading, *one* must be an *intentional* alteration; for neither could be a gloss on the other. Now it seems more probable that *τυφλ.* should be altered into *προσαίτης*, than *προσ.* into *τυφλ.* And I suspect that the former alteration was made by those who took the *ὅτι* for a *causative conjunction*. Thus it is in the Versions rendered *quia*, or *quod*. And if that were the right interpretation, the sense would rather require *προσαίτης* than *τυφλός*. But thus οἱ θεωρ. α. γ. π. would yield a feeble sense; and *δρῶντες* would be required, not *θεωροῦντες*. In short, there can be little doubt but that ignorance, or inattention to the *Hellenism* in οἱ θεωροῦντες αὐτὸν *ὅτι ἦν* for οἱ θεωρ. *ὅτι αὐτὸς ἦν*, led to the mistake and alteration in question. And surely *τις* is far more suitable in sense than *προσαίτης*. We may render: "And those who had seen, ascertained, and known him to be blind," &c. This is mentioned in order to place the evidence for the miracle in a strong point of view, and show that imposture or collusion was impossible. The Evangelist might, indeed, have written *τυφλὸς καὶ προσαίτης*, as found in a few MSS. and Latin Versions; but he is not accustomed to be so exact; nor was it necessary, for the latter circumstance comes out in the subsequent narration. The Critics who formed the text of those MSS., it should seem, were induced to concoct the reading *τυφλὸς καὶ προσαίτης* because there is reason to think that *πρωχὲς τυφλός* was as common a

phrase in Greek, as *cæcus rogator* in Latin; for the blind were almost always beggars.

9. *ὁμοιος αὐτῷ ἔ.*] For the restoration of sight, and the joy consequent upon it would give a different air to his whole countenance.

11. *ἀνέβλεψα.*] "I received sight."

13. *τοὺς Φαρ.*] i. e. the Sanhedrim, the far greater part of whom were Pharisees. That these were the rulers, is plain from vv. 22 & 34.

15. *μον.*] This position of *μον* instead of that after *ὀφθ.*, is found in most of the best MSS. and early Edd., and is, with reason, received by almost all Editors from Wets. to Scholz.

16. *παρὰ τοῦ Θεοῦ*] scil. ἀπεσταλμένος, commissioned from God.

— *τὸ σάββ. οὐ τηρεῖ.*] They still advance the same charge that Jesus had before refuted (ch. v. & vii.) since they had no other handle of accusation. But here especially does their malice shine through the flimsy gauze of hypocrisy with which they seek to veil it under the guise of religion. (Lampe.)

— *πῶς δύναται ἄνθρ. ἁμαρ.*] By *ἄνθρ. ἁμαρ.* is here simply meant an impostor. The argument is, that an impostor would not be endued by God with the power of working miracles; and that if so endued, he was plainly commissioned from on high, and could therefore dispense with any ritual observances.

17. *σὺ τί λέγεις — ὅτι ἤνοιξε, &c.*] There is no occasion (with Lampe and others) to break up the sentence into two interrogations, "What sayest thou of him? that he hath opened thine eyes?" For though specious reasons may be adduced in favour of that mode, yet thus the second question would be futile, because it had before been put, and the man had manifestly recovered his sight. It is better, with all the ancient and most modern Commentators, to assign the sense:



φῆτης ἐστίν· Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς 18  
 ἦν καὶ ἀνέβλεψεν, ἕως οὗτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέ-  
 ψαντος· καὶ ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ἡμῶν, 19  
 ὃν ἡμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; Ἀπε- 20  
 κρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν ὅτι οὗτός ἐστιν  
 ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδα- 21  
 μεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς  
 x infra. 12. 42. ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. 22  
 εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἡδὴ γὰρ συνετέ-  
 θεντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος  
 γένηται. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· Ὅτι ἡλικίαν ἔχει, αὐτὸν 23  
 ἐρωτήσατε. Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, 24  
 καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρω-  
 πος οὗτος ἁμαρτωλὸς ἐστίν· Ἀπεκρίθη οὖν ἐκείνος καὶ εἶπεν· Εἰ 25  
 ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· Ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.  
 Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλ- 26

“What sayest thou (i. e.) what opinion hast thou of him, in that he hath opened thine eyes, or as to his opening thine eyes?”

—*προφήτης.*] Not “the Prophet foretold by Moses” (as some Commentators suppose), for that (as Bp. Middlet. has observed) would require the *Article*; but a prophet, *θεῖος ἀνὴρ*, as Euthym. explains. It is plain from vv. 31 & 36. that the man considered Jesus only as such: certainly not the Son of God.

18. οἱ Ἰουδαῖοι] i. e. the *Φαρισαῖοι* before mentioned. Ἐφώνησαν, “had summoned.”

19. οὗτος ἐστίν—ἐγεννήθη.] Lampe, Markl., Kuin., and Tittm. think that two questions are here blended into one, i. e. “Is this your son? Do ye say he was born blind?” such would, indeed, be the more *regular* manner of expression? but the present is the more simple, natural, and *characteristic* of the persons; for in their haste to proceed from *interrogation* to *imputation of fraud*, they blurt out the latter (which is implied in *λέγει*) together with the former. In their answer, the parents *pass over* the imputation, and consider the words as comprehending *two* questions, to which they reply.

21. ἡλικίαν ἔχει.] The sense is, “He is of an age sufficient to enable him to give testimony.”

22. συνετέθειντο.] Here we have a *significatio pragmat.* Render, “*de communi consilio decreverant*,” as in Acts xxiii. 20. On this use of the Pluperf. Pass. in the Middle or Deponent sense, see Buttm. Gr. p. 234. and Win. Gr. Gr. Ὁμολογήσῃ Χριστόν. Sub. Ἰησοῦν εἶναι.

—ἀποσυνάγωγος γένηται] “should be excommunicated.” There were *three* sorts of excommunication (see Rec. Syn.), the *second* of which is supposed to be here meant.

24. δὸς δόξαν τῷ Θεῷ.] This does not signify, what it might seem to import, “Give the praise of thy cure to God [and not to this man.]” For the absence of the *Article* will not permit that sense; and the words are a *form* of expression often employed in the O. T. in order to seriously admonish any one to speak the truth (see Josh. vii. 18 & 19. 1 Sam. vi. 5. Jer. xiii. 16). “For a die (as Lampe observes) is a denial of the om-

niscience, holiness, truth, and justice of God: and he who wilfully conceals the truth, or declares a falsehood, insults all those attributes of the Deity.” Thus the form was used when a confession of crime was to be wrung from any one. The sense, then, meant to be expressed is, “Confess the truth, dissemble nothing: hast thou been really blind from thy birth, and been healed by this man?” They hoped thus to detect some fraud or collusion; but being disappointed, they resolved to excommunicate the man immediately.

25. εἰ ἁμαρτωλός—οἶδα.] The Commentators are divided in opinion as to the scope and character of these words, in which some recognize *dissimulation*, others *sarcasm*: neither of which views seem well founded. It is *better* (with Brug., Camer., Grot., and Whitby) to take the words to import, that he has no knowledge of what they allege; q. d. “That Jesus is a sinner I know not;” *εἰ* being put for *ὅτι*. But the authority for this signification of *εἰ* is precarious; and I would therefore retain the usual sense *whether*, and take *οὐκ οἶδα* in a *popular* sense to denote, I give no opinion: I have nothing to do with that. This view is confirmed by the words following, *ἐν οἶδα*, which do not imply knowledge of nothing besides, but of one thing *especially*. Here Wets. aptly compares a similar passage in Aristoph. Av. 1176. τίς τῶν θεῶν; Αἶ. οὐκ ἴσμεν· ὅτι εἰ ἄρα περὶ τοῦτ' ἴσμεν. And I have myself noticed the following. Arist. Pac. 227. οὐκ οἶδα· πλὴν ἐν, ὅτι (these words being also an answer to a question). Eurip. El. 702. οὐκ οἶδα. πλὴν ἐν—φῶνεν αἰμαγῶν καὶ λῶ. Soph. Œd. Col. 1161. τί προσχρῆζοντα τῷ θακῆματι; Οὐκ οἶδα, πλὴν ἐν, σοῦ γὰρ κ. τ. λ. Eurip. Iph. Taur. ποδάποι; Ἐλληνες, ἐν τοῦτ' οἶδα, κοῦ παραιτέρω. Herc. Fur. 1115. οὐκ οἶδα, πλὴν ἐν—πάντα ἐστυγῆ τῷ εἶ. Thus the man *really gave glory to God*, since he remained constant in bearing testimony to the truth; and would by no threats be induced to dissemble the benefit which he had received.

26. 27. The Sanhedrim now repeat the same question before proposed. A crafty device, by which they hoped to detect some discrepancy in his testimony, which might stamp falsehood on



27 μούς; Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί  
 πάλιν θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;  
 28 Ἐλοιδορήσαν οὖν αὐτὸν καὶ εἶπον· Σὺ εἰ μαθητῆς ἐκείνου· ἡμεῖς  
 29 δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί. Ὑμεῖς οἶδαμεν ὅτι Μωϋσῆς λέλάληκεν <sup>γ</sup> *Supra 8. 14.*  
 30 ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. Ἀπεκρίθη ὁ ἄνθρωπος  
 καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ  
 31 οἴδατε πόθεν ἐστὶ, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. Ὅτι οἶδαμεν δὲ ὅτι <sup>z</sup> *Prov. 15. 29.*  
 ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβῇς ἢ καὶ τὸ θέλημα <sup>& 28. 9.</sup>  
 32 αὐτοῦ ποιῇ, τούτου ἀκούει. Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ  
 33 τις ὀφθαλμούς τυφλοῦ γεγεννημένου. Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ,  
 34 οὐκ ἠδύνατο ποιεῖν οὐδέν. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν ἁμαρ-  
 35 τίαις σὺ ἐγεννήθης ὁλος! καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν  
 36 εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν Τίον τοῦ Θεοῦ; Ἀπεκρίθη ἐκείνος  
 37 καὶ εἶπε· καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ  
 ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.  
 38 Ὁ δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ. <sup>a</sup> Καὶ εἶπεν <sup>a</sup> *Supra 3. 19.*  
*infra 12. 17.*

the whole; or they hoped that some additional circumstances would transpire, from which they might plausibly reason that the blindness was not *real*, or, at least, not from his birth. The man, however, distinctly perceives their aim; and, no longer able to suppress his indignation, impatiently exclaims, *εἶπον, &c.*

27. τί] for *κατὰ τί, why*. *Οὐκ ἠκούσατε*, attended not to what I said. The next words are ironical; to which the Sanhedrim reply by gross abuse.

— *ἐλοιδορήσαν καὶ εἶπον*] put for *ἐλοιδό. εἰπόντες*; for they thought it abuse enough to call him the disciple of an impostor. And, in fact, as Basil, cited by Heinsius, well remarks: Πᾶν ῥῆμα ἐκ διαθίσεως τοῦ ἀτιμᾶσαι λεγόμενον λοιδορία ἐστὶ· κἂν μὴ τὸ ῥῆμα ὁδὴν εἶναι ὑβριστικόν.

29. οὐκ οἶδ. — *ἐστίν.*] A popular expression, importing, “We know not his Divine mission, whether his doctrine and miracles proceed from Divine impulse, or dæmoniacal agency.” (See viii. 27. Note.)

30. *ἐν τούτῳ*] *scil. μέρι*, in this circumstance. *Γὰρ* has here, like the Heb. *כִּי*, the sense *sané*. *Ἑμεῖς* is emphatical. *Καὶ*, “and yet.” The sense is: “This truly is *strange*, that you, who pretend to distinguish true from false prophets, should not be able to discern with *whose* power he comes who gives sight to those born blind.”

31. *οἶδαμεν*] “it is well known.” The following is a sentiment frequent in Scripture (as Ps. lvi. 18. Is. i. 13.), and found in Hom. II. a. 218. And this and that in the next clause are intended to be especially applied to the case of false prophets asking countenance from God.

32. *ἐκ τοῦ αἰῶνος*] “from the beginning of the world.” See Note on Luke i. 70. *Τίς*, *scil. δυνάτωρ*, any mere man. Though communication of sight, in some cases, to those born blind, has of late been effected by the improvements of modern surgical art, yet that does not affect the present case; for the operation in question demands the intervention of the most consummate skill and labour; and it would be equally a *mira-*

*cle* to restore such persons to sight *without those means*.

34. *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὁλος.*] We need not suppose, with the older Commentators, that there is here any reference to the doctrine of *original sin*. It *may*, as some think, be said on the same principle which prompted the question of the disciples, v. 2. Though the best Commentators, ancient and modern, regard it as an hyperbolical phrase, equivalent to *scates peccatis*. Perhaps it is a blending of two phrases, *ὁλος ἁμαρταλὸς εἷς*, and *ἐν ἁμαρτίαις ἐγεννήθης*, formed on Ps. li. 5. which would form the most opprobrious speech that can easily be imagined.

— *ἐξέβαλον αὐτὸν ἔξω.*] The Commentators are not agreed whether this means, “thrust him out of the council chamber,” or excommunicated him.” The expression must signify the *former*; but the *latter* is *suggested*.

35. *πιστεύεις — Θεοῦ.*] Almost all Commentators regard these words as only importing, “Dost thou believe in the coming of the Messiah?” as all pious Jews did. But the mode of address seems to be directed to the *state of the man's mind*; who, though at the time the miracle was worked upon him, and even when brought before the Sanhedrim, he seems to have regarded Jesus as only a *prophet*; yet, on reflection, and consideration of the wonderful works Jesus had done, began to think that he must be *more* than a prophet; and to wish to be his disciple. His answer seems to comprehend two things: 1st, “Yea, Sir, I *have* that belief;” and 2dly, “Canst thou tell me where, or who that personage is, that I may believe in him, and commit myself to his teaching.” The words seem to express a sort of expectation that the extraordinary person whom he was addressing, could *tell* him who and where the Messiah was; or perhaps might himself be that personage. In this view, the words of his answer may be regarded as a refined way of saying, “Art thou that personage? dost thou sustain that character?” Tittm. here remarks, that *Υἱὸς τοῦ Θεοῦ* is, in the discourses of ou



ὁ Ἰησοῦς· *Ὡς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἤλθον· ἵνα οἱ μὴ 39*  
*βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. Καὶ ἤκουσαν 40*  
*ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ*  
*b Infra 15. 22. καὶ ἡμεῖς τυφλοὶ ἐσμεν; ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, 41*  
*οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρ-*  
*τία ὑμῶν μένει.*

X. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ μὴ εἰσσερχόμενος διὰ τῆς θύρας εἰς 1  
 τὴν αὐλὴν τῶν προβαίων, ἀλλὰ ἀναβαίνων ἀλλοχούθην, ἐκεῖνος κλέπτης ἐστί

Lord and of his Apostles, never a name of office, but of *Divine nature*; yet he thinks that by *ὥς τοῦ Θεοῦ* the man only understood a divine person, and not the Messiah. I have, with almost all Editors from Wets. to Scholz, inserted *καὶ* from very many of the best MSS., Versions, Fathers, and early Edd. This omission (of which other examples occur at xiv. 22.) arose from the verse just below.

39. *εἰς κρίμα, &c.*] These words were (as Doddr. has seen) spoken for the sake of the bystanders. For the very act of worshipping would be likely to draw a crowd of persons about them. On the sense of *εἰς κρίμα* Commentators are not agreed. Some take it of the *last judgment*. But that is not permitted by the words following; and thus, too, the *Article* would be required. Others think the sense is, “for the purpose of judging [concerning men], showing their condition and pointing out their duties.” But that signification is not well established; and the sense yielded would not only be too feeble for the occasion, but deprive the words of that *sting*, which what follows shows they were meant to convey. The true sense seems to be that assigned by Chrysost. and Euthym., and adopted by some eminent modern Commentators, *εἰς διάκρισιν καὶ διαχωρισμὸν*, “for distinction and separation,” that men’s dispositions may be put to the proof. This is quite agreeable to the primitive signification of *κρίνειν*, which is *to winnow*, and, in a general way, to *separate, divide*, as an army into ranks. See Hom. II. β. 362. So also Xenoph. Mem. iii. 1, 9. has *κρίνειν τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς*.

In the next words the *ἵνα* is not *causal*, but *eventual*, or rather *consequential*. The general meaning, then, is: “so that the *effect* or consequence of my coming in the world will be, that a discrimination will be made between the true and the false worshippers of God (see iv. 23); so that those who are blind through simple ignorance may see,—i. e. receive sight (by the light of the Gospel, and the illumination of the Holy Spirit), and that those who have the use of sight, and have knowledge, but are blinded by passion and prejudice,—may not see what is before their eyes, but be left judicially to their own blindness.” *Κρίμα* is here used in preference to *διαχωρισμὸν*, in order to suggest the *result* of that self-discrimination of this world, namely, the final and eternal separation of the two classes at the last award, the *κρίμα*. See Matt. xxv. 32. compared with Acts xxiv. 25. Heb. vi. 2. By the *οἱ βλέποντες* are meant the *οἱ δοκοῦντες βλέπειν* or *δεδουλοῦντες*, those who were thought to have, and thought they had knowledge of Scripture.

41. *εἰ τυφλοὶ ἦτε.*] Our Lord hints that they labour under a more incurable blindness than that of the common people whom they despised. The full sense is, “If ye were [simply]

ignorant, your unbelief might be excusable; but, since ye fancy ye are wise, your unbelief remains [inexcusable].” They had every advantage of coming at the truth, and recognising Jesus as the Messiah; but they resisted conviction, were willfully blind, and therefore their sin of unbelief could not but rest upon them unexpiated, and sink them in perdition. *Ἀμαρτίαν ἔχειν* is a phrase signifying to be guilty of any crime, and be liable to punishment for it. It is not a mere Hellenistic idiom; since I find it in Plato iv. p. 70. Bip. δ *μὴ ἔχων κακίαν καὶ δὲ ἔχων ἀδικίαν*.

X. 1 seqq.] Some Commentators think that the discourse in vv. 1—22. was delivered at another time. But the introductory *ἀμὴν ἀμὴν λέγω ὑμῖν* is never used at the *beginning* of a discourse, but is employed to introduce some further remark or admonition. See John v. 24, 25. vi. 26, 32. viii. 34, &c. And the Evangelist seldom commences any new narrative without *some* kind of preface, however brief. Besides, v. 21. may be supposed to have reference to the blind man. And, moreover, the imputation lately cast upon our Lord, ix. 24. of being an impostor, would induce him to take the first opportunity of *retorting* the charge on his calumniators, and showing that he sought nothing but the benefit of the people. That he was the true Shepherd, *the Messiah*; and that they who called themselves the shepherds of the people, and excommunicated those who acknowledged the Messiah, were the false teachers and impostors: that he himself, so far from seeking, as an impostor would, his own interest, sought nothing but the benefit of the people, and would lay down his life for them. In illustration, our Lord borrows an image from *pastoral* life. He shows, that those teachers alone were worthy of the name of *shepherds*, who, having learnt of Him, should preach his doctrine. In this, and other of his discourses recorded by St. John, our Lord was pleased to employ expressions not direct, but highly figurative, in order to show the nature of his person and office. Why he was pleased to do this, will appear from what is said in the Note on *Paraboli- cal instruction* at Matt. xiii. 3. Here it is proper to be more than usually attentive to the caution there suggested as to the *application* of Parables; namely, not to press too much on some of the *circumstances*, since they are but ornamental, and form, as it were, the *drapery* to the figure in the pictures. But to advert to the *scope* of the present paragraph, 1—21. Most of the ancient and earlier modern Commentators supposed the *subject* of it to be the *entering upon Ecclesiastical offices*, without being authorized by a commission from those who have such commission regularly transmitted down from the Apostles, and derived consequently from Christ himself. But that such



2 καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προ-  
 3 βάτων. Τούτῳ ὁ θυρωρὸς ἀνοίγει· καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ  
 ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.  
 4 Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ  
 5 τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. Ἄλλοτρίων  
 δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν  
 6 τῶν ἀλλοτρίων τὴν φωνήν. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰη-  
 σουὺς· ἐκείνοι δὲ οὐκ ἔγνωσαν τίνα ἦν, ἃ ἐλάλει αὐτοῖς.  
 7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ  
 8 εἰμι ἡ θύρα τῶν προβάτων. Πάντες ὅσοι [πρὸ ἐμοῦ] ἤλθον κλέπται

can be deduced from the present passage, neither the nature of the context, nor the import of the words will, I think, permit us to suppose. The purpose here in view is certainly (according to the opinion of the most eminent of the more recent Commentators) that which has been above detailed. It therefore has reference not to *teachers*, but to *Christians in general*.

1. ἀβλήν.] The word means an open hovel, formed by hurdles and wickerwork. By ἀβλή τῶν προβάτων (Church of the N. T., the kingdom of Christ), is here designated the *Jewish people*, who needed the food of spiritual instruction. See Ezek. xxxiv. 11. Jerem. xxiii. 4. sq. To enter in by the door, was probably a proverbial expression, to denote *making a regular ingress*. So Arrian in Epict. finely remarks, Ἀρχὴ φιλοσοφίας παρά γε τοῖς ὡς δεῖ, καὶ κατὰ τὴν θύραν, ἀποτρίβοντες αὐτῆς, συναίσθησις τῆς αὐτοῦ ἀσθενείας. Christ is called the door, as giving an opportunity of entering into heaven. Κλέπτης (or pilferer) and robber, (or highwayman), the one referring to private stealing, the other to public and violent robbery. Here, however, they have little or no difference, but being united, have a force greater than either would bear separately.

3. ὁ θυρωρὸς] i. e. the under-shepherd, in attendance at the door of the ἀβλή.

— τῆς φωνῆς α. ἀκούει] i. e. attend to, obey his orders. Φωνῆς denotes those inarticulate sounds, as whistling, &c., or certain words, such as were addressed to the animals, on which see Recens. Synop. The calling them by their names is illustrated by what Wolf and others adduce; who prove that anciently names were given not only to horses, oxen, dogs, and cats, but also to *sheep*.

4. ἐκβάλῃ] “putteth forth;” for there is no notion of force. So ἐλάγειν and ἐβάλλειν are indifferently used by the LXX. to express the same Hebrew word.

— ἔμπροσθεν αὐτῶν πορεύεται.] Contrary to the custom which prevails in the West, the Eastern shepherds precede their flocks, and lead them by peculiar sounds of the voice. See Ps. xxiii. 2. lxxvii. 20. lxxx. 1. The custom (no doubt introduced by the Moors) still continues in Spain. Yet how ancient was the practice, at least in the West, for the sheep to go before, and the shepherd follow, may be inferred from the idea suggested by the Greek word *πομάζον*. Probably that custom might have prevailed in the great plains of central Asia, from whence came those early colonists of Greece who introduced the Greek language.

6. παροιμίαν] for παραβολήν; for though the words are *distinct*, used in the Classical writers,

(the former there signifying a *common saying*, from *οἶμος*, via *trita*. So our *by-word*) yet they were confounded by the Hellenists.

7. On this and the following passage we may remark that it is entirely *allegorical*. Now all allegory is similitude: but similitude may be considered in various views; and therefore, in one and the same allegory, a person may be considered in many ways. (Rosenm.) There is here not a mere repetition, but an explanation or application of the foregoing example. (Kuin. and Tittm.)

Θύρα, like the Heb. *קַדֵּשׁ*, denotes not only door, but approach; also, as here, *he who gives it*. Taken in conjunction with what precedes, the primary import of the words must be, that *Christ* is the only way through which mankind can obtain salvation (see ver. 9.); though it may include, in an under sense, that (as Doddr. observes) as a man must observe and pass through the door, in order to his making a regular and unsuspected entrance into a sheep-fold; so he must maintain a proper regard to Christ, in order to his being a true teacher in the Church, and must pass, as it were, through him, or by his authority, into his office. So at xiv. 6, he is called *the way*.

8. πρὸ ἐμοῦ.] These words have perplexed Interpreters of every age. They are omitted in very many MSS., Versions, Fathers, and early Edd., and are rejected by Grot. and Campb., and cancelled by Matth.; but on precarious grounds. It is one of the most certain of Critical canons, that an omission of words, which have occasioned perplexity to the Commentators, is always to be regarded as suspicious. And there are reasons which make the validity of this Canon stronger in the Scriptures than in the Classical writers. The omission might here be officiously made, to save the honour of Moses and the Prophets, especially as the Manicheans denied their Divine legation. Internal evidence, therefore, is so strong in favour of these words, as to balance even a superiority of external; which, however, does not exist. Besides, the words are almost necessary to make any tolerable sense. They must, then, be regarded as genuine. And the only question is, what is their true import? Many ancient and modern Commentators take *πρὸ* for *ἀντί*, and suppose an ellip. of *ἐν τῇ ἐκκλησίᾳ τοῦ Πατρὸς μου*; understanding it of *false Christs*, as Theudas and Judas of Galilee. This is also maintained by others, who take *πρὸ* in the usual sense *before*. But the former interpretation is unfounded, and the latter involves an inadmissible ellipsis, and, indeed, an *anachronism*; for, as the best Commentators are agreed, it cannot be proved that there were any false Christs previous



εἰς αὐτὸν καὶ ληίσται· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Ἐγὼ εἰμι ἡ 9  
θύρα. δι' ἐμοῦ ἐάν τις εἰσελθῇ, σωθήσεται· καὶ εἰσελεύσεται καὶ  
ἐξελεύσεται, καὶ νομὴν εὐρήσει. Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα 10  
κλέψῃ, καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον, ἵνα ζωὴν ἔχωσι, καὶ περισσὸν

to that time. And if even *one* such could be found, it would not justify the πάντες ὅσοι. One thing is plain, that our Lord could not have meant to include Moses and the Prophets; of whom he every where speaks in terms of the highest reverence. The best solution of this difficulty is supposed to be that of Beng., Rosenm., Campb., and Kuin.; who think that ἦλθον is to be taken of time *recently* past, and up to the present; i. e. "have come;" and that by the term is meant "have lately come in the character of teachers of God's people." Now our Lord (say they) throughout this discourse considers himself, viz. as the *supreme* spiritual Shepherd, through whose instruction and grace the under-shepherds must be admitted into his fold, the Church. "In this view (says Campb.) the words are directed chiefly against the Scribes and Pharisees, considered as teachers: whose doctrine was far from breathing the same spirit with his, and whose chief object was not, like that of the good Shepherd, to *feed* and *protect* the flock, but like that of the robber, or of the wolf, to *devour* them." Yet in this there is something not a little harsh: 1. in arbitrarily taking ἦλθον as a kind of Preterite-present; 2. in understanding ἦλθον in the sense "have come, as teachers;" for (not to mention that this is inconsistent with the πρὸ ἐμοῦ) our Lord is here not representing himself as a *teacher*, but as the *good Shepherd*; which, as is shewn at ver. 11, must principally involve the idea of *governing*. But how, then, will the parallel hold good between the *Messiah* and the Scribes and Pharisees. In order to remove this difficulty, many have understood οἱ πρὸ ἐμοῦ of *false Christs*. This, however (as we have seen) is at variance with facts. After full and repeated consideration of the words, I am persuaded that the only way to arrive at the truth is to suppose the parallel to be *perfect*, and to keep in view the leading idea in ποιμὴν ὁ καλός. In short, by οἱ πρὸ ἐμοῦ ἦλθον are, I conceive, meant *those who before Christ had come in the character of supreme Shepherd of the people*, and promising access to salvation, as Mediator of the Mosaic covenant. So Gal. iii. 19. the Law is said to have been διαταγὴς δι' ἀγγέλων ἐν χειρὶ μεσίτου. And at Hebr. viii. 6. ix. 15. xii. 24. the mediator of the new and better covenant is tacitly compared with that of the old and imperfect one. Now that this Mediator under the old Covenant could be no other than the *High Priest* is plain; and is *proved* by the parallel drawn by St. Paul, in his Epistle to the Hebrews, between Christ and the Mediator of the first covenant, the *High Priest*: first, between Moses, the original Mediator, and Christ, ch. iii.; and then between the successive Mediators, the High Priests for the time being, ch. iv. 15. οὗ γὰρ ἔχομεν ἀρχιερεῖς μὴ δυνάμενον, &c. ἀλλὰ, &c. Again, ch. v. 1. it is said, πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος; which is exemplified by Aaron, the first High Priest. So also at ch. vii. he continues the parallel between these mediators, the High Priests who *died*, and he who is a High Priest *for ever* after the order of Melchisedec, ἀπὸ αἰῶνος, ἀμήτῳ, ἀγινεολόγητος: who οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ θέλησιν

ζωῆς ἀκατάλυτον, ver. 16. So also at ver. 23. he contrasts the *High Priests* and the *Messiah* thus: καὶ οἱ μὲν πλεονέξουσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλεισθαι παραμένειν· ὁ δὲ, &c. and ver. 26. τοιοῦτος γὰρ ἡμῖν ἔπρεπεν εἶναι ἀρχιερεὺς, ὁστος, ἀκακος, ἀμίαντος, &c. See also ver. 27 and 28. At ch. viii. & ix. he proceeds in the parallel, instituting a minute comparison. Thus it is evident that the expression in question, οἱ πρὸ ἐμοῦ ἦλθον may very well mean *those who before Christ had sustained the office of temporary mediators between God and man*, but who were now disannulled by the disannulling of the old covenant, and the coming of a new and better Mediator, the *Lord of the Temple* himself. But how, it may be asked, does this character of κλέπται καὶ λ. correspond to the High Priests? I answer, 1. it has been admitted by almost every Commentator that πάντες may very well be taken to denote πολλοί. 2. It is almost universally agreed, that by κλέπται καὶ λησται we are only to understand *rapacious persons, chiefly intent on gain*. And that most of those under the *second Temple* at least were such, the History of Josephus will abundantly testify: nay, it is clear that almost *all* of them for the last 60 or 70 years had been such; persons who *bought* their office, and then made as much of it as they could, for the short time they were allowed to hold it. The traits of their characters, as delineated by Josephus, exactly correspond to those adverted to in the present comparison, vv. 10, 12, & 13, namely, *avarice* and the most cruel *extortion*, united with the utmost timidity and neglect of *protecting* those under their governance. That our Lord meant *chiefly* the High Priests of a recent period, is plain from the use of the *present* tense *κλέπτει*. Now that the *sheep* should not listen to their spiritual admonitions, might be expected; and that they *did* not, is attested by the horrid picture presented by Josephus of the state of society at the time in question, which was even worse than that of Greece just before the Peloponnesian war, so inimitably depicted by Thucydides.

9. ἐάν τις—εὐρήσει.] Commentators are not agreed whether these words are to be referred to *shepherds* (i. e. spiritual pastors) or *sheep*, i. e. their *flock*. Some take one, and some the other, and Tittm. *both*. But if the view taken of the foregoing verse be (as I doubt not it is) correct, they can refer only to the *people*: indeed they could not be referred to *pastors* without great harshness. Ἡ θύρα, i. e. the [only] Mediator, through whom is an access to the Father. See Rom. v. 2. Eph. ii. 18. comp. with Heb. ix. 15. Σωθ. may thus be interpreted: "shall be placed in a state of salvation." And the words ἐκκλητῶνται—ἐκρήσει form a *pastoral image* expressive of undisturbed enjoyment of the blessings in question.

10. ὁ κλέπτης.] "The false teacher," i. e. "the false teachers;" for this is (as appears from ver. 1.) a singular, being taken for a *genus*; on which see Middlet. Gr. Art. The terms θύρα and ἀπολέω are *graphic* (signifying respectively "butcher and destroy"), and describe what was often done by the roving bands of marauders, who then infested Judaea, and who used to *destroy* what they



11 ἔχωσιν. <sup>c Isa. 40. 11.</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν <sup>Ezek. 34. 23.</sup>  
 12 αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποι-  
 μὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ  
 ἀφίησι τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορ-  
 13 πίζει τὰ πρόβατα. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ  
 14 οὐ μέλει αὐτῷ περὶ τῶν προβάτων. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός·  
 15 καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει  
 με ὁ Πατὴρ καὶ γὰρ γινώσκω τὸν Πατέρα· καὶ τὴν ψυχὴν μου τίθημι

could not carry off. See Note on Acts xx. 29. The words *περισσὸν ἔχωσιν* serve to strengthen the sense of the preceding clause.

11. *ἐγὼ — καλός.*] The image is here changed, and another confirmation of what was said is introduced, in which our Lord represents himself under the emblem of the *good shepherd*. By ὁ ποιμὴν ὁ καλός; many Commentators think is simply meant “an enlightened teacher.” But this is passing over the article; and to this interpretation it is justly objected by Tittm., that ποιμὴν has no where else the sense *teacher*, but usually involves the idea of *governing, protecting, taking care of*. Thus in the O. T. *kings* are often called *shepherds*, as also in Homer and Eschylus. So in the N. T. *ποιμένες* is the name given to the *Curatores Ecclesiæ*, otherwise called *ἐπίσκοποι*, as Eph. iv. 11.; and in 1 Pet. ii. 25. our Lord is called *ποιμὴν καὶ ἐπίσκοπος τῶν ψυχῶν ὑμῶν*. And as in Heb. xiii. 20. Paul calls our Lord *τὸν ποιμένα τῶν προβάτων τὸν μέγαν*, so was he foretold under that character in the prophecies of the O. T. See Is. xl. 11. Ez. xxxiv. 12—33. Zech. xiii. 7. Mic. v. 4.

— ὁ ποιμὴν — *προβάτων.*] The phrase *ψυχὴν τιθεῖναι* answers to the Heb. *נָפֶשׁ נָתַן*, which literally denote *profundere vitam*: but, in use, generally denote only to *hazard one's life*. And this sense is here adopted by many of the most eminent Commentators. By the ancient and most modern Commentators, however, the *former* is assigned; and rightly: for though the *restricted* sense of the phrase is agreeable to the *natural* import of the words, yet the *full* sense is demanded by the *figurative* one as applied to the Redeemer. Our Lord, indeed, here only *hints* at what, at ver. 17, he plainly expresses. The sense, then, is: “As the good shepherd hazards his life for his flock, so does the Messiah, represented by the Prophets under that character, lay down his life for his spiritual flock, the human race.”

12. ὁ μισθωτὸς δὲ, &c.] This is said in order to illustrate the character of the good shepherd by contrast with the *bad*; who is called a *hireling*, not because *all* hirelings are unfaithful but that they are *generally*, more or less, such. Ὁ μισθωτὸς must, like ὁ Ἀλκίτης and ὁ ποιμὴν ὁ καλός before, denote a whole class of persons. And Lampe, Kuin., and Tittm. rightly suppose that the Ecclesiastical rulers of that time are meant, as at ver. 8. This sudden transition from one metaphor to another is Hebraic. See Kuin. By the term *μισθωτὸς*, is perhaps also denoted their *avarice*, and preference of the honours and emoluments of their office to discharging its duties.

— ὅς τις αἰεὶ τὰ πρόβατα.] This shows, that the shepherd is supposed to be also the *owner* of the sheep; such as in Hom. Olyss. iv. 87, is called indifferently *δνα* (master) and *ποιμὴν*.

14. γινώσκω — ἐμῶν.] These words figuratively designate the mutual love and attachment of the great Shepherd and his spiritual flock. Comp. v. 15 with 17. So Heb. *יָדַע*. See Amos iii. 2.

15. καθὼς γινώσκει — Πατέρα.] These words are closely connected with the preceding (from which they are unnaturally disjoined by the division of verses), being an illustration by similitude of what was there said, q. d. I both know my sheep, and am known of them, even as the Father knoweth me, and I know the Father. Dr. Burton thinks that the members of this sentence, if properly disposed, would be as follows: Γινώσκω τὰ ἐμὰ, καθὼς γινώσκω τὸν Πατέρα· καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ Πατήρ.

— τὴν ψυχὴν — *προβάτων.*] Our Lord here applies what he had already said of a good shepherd, to *himself*; and openly declares that he shall *offer up his life* for men, and for their salvation. By *what means* and *how* that death is available to the salvation of men, we are not clearly informed. We may, however, suppose it to be as follows. Our Lord describes the sheep for whom he lays down his life as being in extreme peril (see vv. 10 & 12); and St. Paul calls those for whom Christ died *weak, sinful, &c.*, but to be preserved from wrath. Thus in Matth. xx. 28, where our Lord is said *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*. Now *λύτρον* denotes the *price* of redemption, i. e. the money given, or the sacrifice offered, by which any one shall be redeemed from peril and punishment, — and what is given, 1. *for* another, in *his place* and in *his stead*: 2. that the other should be liberated from punishment; 3. that it should be sufficient, and not require any *other price*. See Is. liii. 10. Hence it is plain what was the *purpose* of the death of Christ, and for what *causes* he laid down his life. He died, 1. in the place and stead of men: 2. to obtain their liberation from the punishment of sin, or to obtain pardon of their sin; 3. that his death should be sufficient to obtain the pardon of sin. Those therefore are in grievous error, who maintain that Christ died only to confirm the truth of his doctrines, or the certainty of the promises respecting the grace of God, and the pardon of sin; since for neither of these purposes would the death of Christ have been necessary. Nay, the truth and certainty of both are sufficiently established from other proofs; neither does our Lord say that he lays down his life for his *doctrine*, but for his *sheep*. Hence it is clear that our Lord called himself *ποιμὴν*, not inasmuch as he was an enlightened and holy *teacher of religion*; but in a far sublimer sense, namely, inasmuch as by his death he obtained the *pardon of sins*, and the *salvation of men*. (Tittm.) The lax dogmas of some recent heresies are strongly contrasted with the uncontaminated orthodoxy of an Apostolic Father, as



Εἶπερ τῶν προβάτων. <sup>d</sup> Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς 16  
 αὐτῆς ταύτης· καὶ ἐγὼ με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι·  
 καὶ γενήσεται μία ποίμνη, εἰς ποιμήν. Διὰ τοῦτο ὁ Πατήρ με ἀγαπᾷ, ὅτι 17  
 ἐγὼ τίθηναι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. Οὐδεὶς αἶρει αὐτήν 18  
 ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθηναι αὐτήν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι αὐ-  
 τήν, καὶ ἔξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον  
 παρὰ τοῦ Πατρὸς μου. Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ 19  
 τοὺς λόγους τούτους. <sup>e</sup> Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει καὶ 20  
 καίνεται· τί αὐτοῦ ἀκούετε; Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι 21  
 δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;  
<sup>f</sup> <sup>1</sup> ΕΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν [τοῖς] Ἱεροσολύμοις, καὶ χειμὼν ἦν· 22  
 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ [τοῦ] Σολομῶνος. 23

follows: 'Εν ἀγάπῃ προσελάβετο ἡμᾶς ὁ δεσπότης, διὰ τὴν ἀγάπην, ἣν εἶχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν ὁ Χριστὸς ὁ κύριος ἡμῶν, ἐν θελήματι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν. Clemens Rom. 1 Epist. ad Corinth. § 49.

16. ἄλλα πρόβατα — ταύτης.] The Jews and Gentiles are here represented under the image of two different flocks, inclosed in separate folds. By the ἄλλα πρόβατα are designated the Gentiles; and by τῆς αὐτῆς ταύτης, the Jews. Ἀγαγεῖν is for προσαγαγεῖν, bring to [this fold]. Ἀγεῖν and its derivatives are frequently employed as pastoral terms. Our Lord calls the Gentiles *his sheep*, by *prolepsis*, because he had marked them as his own, was about to lay down his life for their salvation, and foresaw that many would shortly embrace his religion, which he expresses in the words τῆς φωνῆς μου ἀκούσουσι. "Thus (says Tittm.) our Lord predicts the future admission of the Gentiles to the Christian flock, and the joint participation of them and the Jews in the blessings obtained by him, under one and the same Lord, so that he might be the author of salvation not to *one only*, but to *all* the nations of the universe." *Mla, one only, one and the same*, i. e. in having (whatever may be their diversities) the same common Saviour.

17. ἵνα πάλιν λάβω αὐτήν.] The best Commentators are agreed that the ἵνα is not *causal*, or denoting *end* and *purpose*, but declarative of the future, or the *event*, and is to be rendered *ita tamen ut*.

18. οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ] "no one taketh it from me" [by force]. We may paraphrase the passage thus: "No one [not even the Father] compelleth me to die for my flock. I have, of my own will undertaken to lay down my life for it. By the same will I shall return again to life." On the voluntary death of Christ see Note on Matt. xvi. 21.

— ταύτην — Πατρός μου] "This charge received I from my Father." In this whole passage our Lord affirms that he is about to undertake death spontaneously; that the malice of those who may plot against his life could avail nothing, even were it *not* decreed that he should undergo death for the salvation of his people; that no force could take away his life, if he were unwilling to part with it; that he freely lays down that life for the salvation of his flock; and that if they shall kill him, it will not be without his own consent. He asserts, moreover, that he

lays down his life, so, however, as to receive it back; and therefore that his death is not to be considered as coming under the common law of mortality, by which all that go down to the tomb return to the dust; but that it is altogether peculiar to itself; since, after a few days, he will rise from the sepulchre and return to life. He then affirms that his death happens not by any *fate* or *necessity*, but by the *eternal counsels* of his Father. (Tittm.) Ἐντολὴν is to be understood *οικονομικῶς*, in reference to the mediatorial capacity in which Christ stood.

20. δαιμόνιον — μαίνεται.] See Note on vii. 20.

22. τὰ ἐγκαίνια.] The word answers in the Sept. to the Hebr. *הכנסה*, *handselling* or *initiation*, and in the N. T. denotes the *encanion*, or festival of eight days, occurring in the month Kisleu, instituted by Judas Maccabeus in commemoration of the purification of the Temple from Heathen pollution. Unlike all *other* festivals, which were kept only at *Jerusalem*, this was celebrated throughout the whole of Judæa. And as lights were kept burning in every house throughout each night of the festival, it is called by Josephus, Ant. xii. 7, 7. *φῶτα*.

— καὶ χειμὼν ἦν.] The best Commentators in general take *χειμὼν* to denote rainy or wintry weather, as in Matt. xvi. 3. Acts xxvii. 20. Ezra x. 9. But there the sense is, a *storm*, or *tempest*. And the signification *wintry weather*, though it is not unfrequent in the Classical writers, as Thucyd. iv. 6, and vi. 2, yet does not occur in the Scriptures; nor is there any good reason to abandon the common interpretation, "it was winter;" for this circumstance might, as Beng. suggests, be added for the information of those readers who knew not the *time* of the feast.

23. τοῦ Σολ.] Τοῦ is omitted in some MSS. and early Edd., and is cancelled by almost all Editors from Matthæi to Scholz. But the authority is insufficient to warrant that; especially as its absence violates the propriety of language, by which the Article is either prefixed to both the governing and governed nouns, or else is omitted before both. As little reason is there to cancel the τοῦ before Ἱεροσολ., just before, as many Editors have done.

This portico was called *Solomon's*, as having been built by Solomon; being the part of Solomon's temple which had been left undestroyed by the Babylonians, and was therefore allowed to remain, though in a dilapidated state. There were porticos erected all round the temple; but



- 24 Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν  
 25 ψυχὴν ἡμῶν αἰρεῖς; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρῴησίᾳ. ἔ' Ἀπε- <sup>g</sup> Supra 5. 38.  
 κρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ <sup>h</sup> Infra ver. 38.  
 ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.  
 26 Ἄλλ' ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν· <sup>h</sup> Supra 8. 19.  
 27 καθὼς εἶπον ὑμῖν, τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ  
 28 γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι, καὶ γὰρ ζωὴν αἰώνιον δίδωμι  
 αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ  
 29 ἐκ τῆς χειρὸς μου. ὁ Πατὴρ μου, ὃς δέδωκέ μοι, μεῖζων πάντων <sup>i</sup> Infra 14. 28.  
 ἐστί· καὶ οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ Πατρὸς μου. <sup>k</sup> Infra 17. 11,  
 30 Ἐγὼ καὶ ὁ Πατὴρ ἐν ἐσμεν. Ἐβάστασαν οὖν πάλιν λίθους οἱ <sup>l</sup> Supra 8. 59.

this fronted the East. Porticos were common in the Heathen temples likewise, and were erected for the accommodation of the priests and worshippers in general; both for walking in inclement weather, (So Cebes, cited by Wets.; *ἐνυγχάνομεν περιπατοῦντες ἐν τῇ τοῦ Κρόνου ἱερῷ*) and for the purpose of Teachers communicating oral instruction sometimes in walking, to their followers, from which circumstance two principal Sects of Philosophers, namely, the Stoics and the Peripatetics, derived their names.

24. αἰρεῖς.] Euthym. well explains: αἰωρεῖς, ἀναστὰς μεταξὺ πίστεως καὶ ἀπιστίας. The full sense is: "keep us in suspense between hope and fear, belief and disbelief." So Philostr. cited by Blackwall; καὶ μὲ πάνν αἰρεῖ δ λόγος ὃν εἰρηκε, and αἰαρεῖν frequently occurs in the sense to *booy up with hope*.

25. εἶπον ἑ.] "I have told you [who I am]." — τὰ ἔργα — ἐμοῦ.] The sense is: "[Nay] the works (i. e. the miracles) which I do by the authority of my Father, these bear witness of me [that I am sent by Him]." Of this figurative use of μαρτυρεῖν, Wets. adduces an example from Heraclid. de Deo: "Ἔργα δὲ μαρτυρεῖν, οἷα ἡλίου· νύξ αὐτῷ καὶ ἡμέρα μαρτυροῦσιν, αὖσα αὐτῷ μαρτυρεῖ, γῆ δὲ κτιστοφροοῦσα μῆτος — οὐρανὸς μαρτυρία. Simil. 19th Psalm: "The Heavens declare the glory of God," &c. This authority from God, however, our Lord had, not as a mere legate, but as being partaker of the Divine attributes. See v. 17, sq.

26. εἰ γὰρ ἐστε, &c.] This suggests the *cause* of their unbelief; namely, that they are not of his flock, will not suffer themselves to be brought into it, nor are willing to acquire the proper dispositions for it. With the words καθὼς εἶπον ὑμῖν Commentators are somewhat perplexed, since Christ had no where before told them that they were not his sheep. To remove this difficulty, it seems, some ancient Critics cancelled the clause; for to no other cause can we well ascribe the omission of it in several ancient, but *altered*, MSS. and some Versions. Nor is it easy to believe (what some modern Critics aver) that the words were foisted in by the Scribes; nay it is incredible that *such* a clause, by no means necessary to the sense, should have crept into nearly all the MSS. As to Versions, they are not good authority for *omissions*, and especially of what is perplexing. There can be no doubt that the clause is genuine; and though we find nothing of this kind said in our Lord's preceding discourses, yet may it not have reference to something said, but not recorded by St. John? This is preferable to

supposing, with some, that it was *indirectly* expressed; i. e. *implied*, in our Lord's words. However, as there can be no doubt that there is a reference to the preceding discourse of the good shepherd, (for our Lord now proceeds to resume the allegory,) and since, though our Lord does *not* there use these words, but *does*, in *fact*, say (v. 3.) that "his sheep hear his voice;" so it is probable, that καθὼς, &c. belong to those words, and should therefore be joined with the following verse, as in some MSS., Versions, and Euthym., with the approbation of Pearce, Campb., Vat., Tittm.

27. τῆς φωνῆς μου ἀκ.] i. e. give heed to, obey my commands. By τὰ πρόβατα τὰ ἐμὰ are meant such of the sheep as acknowledge their shepherd. Γινώσκω, I acknowledge them as mine, provide for their welfare. See v. 14. Ἀκολουθοῦσί μοι, i. e. in faith and obedience.

28. οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα.] Tittm. thus paraphrases: "At no time, neither in this life, nor in death, nor after death, to all eternity, shall any thing happen to them that shall deprive them of salvation." See John viii. 51. The words following καὶ οὐχ ἄρπάσει — μου are *confirmatory* of the above promise; and in the next verse is suggested the *reason why* no one can snatch these faithful disciples from him; namely, that the *Father* hath delivered them to him, in order to be preserved and redeemed; that omnipotent Being in whom are the issues of life and death, both temporal and spiritual. The whole passage bears strong attestation to the Divinity of Christ; but gives, when properly understood, no countenance to the doctrine, that the elect can never fall away and perish; having, in truth, no relation to *personal election*, or *final perseverance*.

30. ἐγὼ — ἐσμεν.] On the exact sense of ἐν ἐσμεν Commentators are not agreed. Some ancient, and most modern ones, understand them of *unity of will, purpose, counsels, and works*. This they support from John xvii. 21—23., and especially from the verse preceding. But so sudden are the transitions, and so excursive the thoughts in our Lord's discourses, as recorded in this Gospel, that the argument drawn from thence is precarious. By far the greater part of the ancient and earlier modern Commentators understand the words of *physical unity of essence*, including *moral* unity. This Lampe has shown, was the opinion of almost every one of the Orthodox Fathers. Tittm., however, while he rejects the first mentioned interpretation, declines embracing the latter; and takes the words of *unity of energy and power*. And indeed this is sup-



Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ 31  
καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ Πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον 32  
λιθάζετέ με; Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ 33  
ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος  
m Psal. 82. 6. ὢν ποιεῖς σεαυτὸν Θεόν. ἢ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι 34  
γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοὶ ἐστε; εἰ ἐκείνους εἶπε 35  
Θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι  
ἢ γραφῇ,) ὃν ὁ Πατὴρ ἡγάγη καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς 36  
λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον· Χρὶς τοῦ Θεοῦ εἰμι; Εἰ οὐ 37  
n Infra 14. 10.  
11.  
& 17. 21, 22. ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, μὴ πιστεύετε μοι· ἢ εἰ δὲ ποιῶ, κἂν 38  
ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσῃτε,  
ὅτι ἐν ἐμοὶ ὁ Πατὴρ κἀγὼ ἐν αὐτῷ. Ἰζήτουν οὖν πάλιν αὐτὸν πιάσαι· 39  
καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

ported by the preceding context. For (as Tittm. argues) 1. our Lord at v. 28. attributes the same to himself as to his Father. 2. He shows the reason why nothing can be taken from the Father; namely, *because He is All-mighty*. 3. A reason is added why nothing can be taken from *Him* any more than from his Father, *because they are one*, viz. in the work of power, &c. This, Tittm. argues, implies union of attributes; and where there is one and the same divine power and attributes, there must be one and the same *Divine nature*. Whichever interpretation be adopted, the words can import no less than a claim to equality with the Father (and consequently prove the DEITY of our Lord), just as the passage at viii. 58. which, and the present, the Jews must have so understood; otherwise they would not have attempted to stone him for blasphemy, exclaiming, *Σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν*. Indeed had he been aught but God, one with the Father, common honour and ingenuousness would have required him to disavow the interpretation they had put upon his words.

31. [ἐβάστασαν] “took up.” This signification is thought to be Hellenistic; but I have, in Recens. Synop., adduced two examples from Antiphanes and Josephus.

32. πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν.] The sense is: “Many benefits have I conferred upon you.” The ἔργα relates not only to the wonderful and salutary *miracles* exhibited by Jesus, but also to his *whole course of action* in promulgating the Gospel of grace. “ἔδειξα may, indeed, seem to have reference most to *miracles*, but it often in the Classical writers simply means, *edere, præstare*, to perform. Of this Wetstein cites examples, to which I have in Recens. Synop. added others. Ἐκ τοῦ Πατρὸς μ. signifies “in virtue of the powers vested in me by my Father.”

34. οὐκ ἔστι γεγραμμένον, &c.] In repelling the charge of blasphemy, our Lord, for reasons which it were irreverent too nicely to scan, was pleased not to *fully* disclose his intimate conjunction with the Father; and why he called God his Father, and himself the Son of God. He contents himself with using a sort of argument quite in the Jewish style; (and therefore adapted to make an impression on his hearers) arguing with them on the ground of what they themselves admitted; namely, that He was a *Prophet* sent from God; and showing that, even on *that* supposition, he had a right to the title which they

refused him. Our Lord alludes to Ps. lxxii. 6. where judges and magistrates are called *Elohim*, sons of the most high God.

35. πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγ.] These words are well explained by Tittm. thus: “to whom was delivered the command mentioned just before, namely, to plead the cause of the destitute, &c. The words καὶ οὐ δύναται λυθῆναι ἢ γραφῇ are to be taken in a restricted sense, to signify, ‘And the Scriptures cannot be taken exception to,’ cannot be thought wrong.”

36. ἡγάγη] “has set apart,” as the τὸν ἁγίον τοῦ Θεοῦ; for ἀγιάζειν, like the Heb. שָׁדַךְ, signifies to set apart from common use to a sacred purpose. It is justly remarked by Tittm. that our Lord did *not* (as the Socinians say) argue thus, to signify that he was to be called God, and Son of God, in no other sense than that in which those judges were so styled; namely, with respect to *office*; much less to decline the application of the word in the same sense as of the Father; as is evident from what precedes. He merely uses an argument *ab exemplo* (what the Philosophers call an *instance*) and argues *ab concessis*, q. d. *Magistrates* are called divine, and sons of God, without injury to the Deity: nay, God himself hath so called them. May not *I*, then, by a similar right, be so called, whom God hath sent into the world, and to whom he hath committed a charge so salutary to the human race.

37, 38. The sense of the passage (which is expressed *more Judaico*) is simply this: “That I am Son of God, the Messiah, and am most closely united with the Deity, my *works* show; q. d. If I had not done the same *works* which my Father doth, ye might refuse credit to my *words*; but since they bear the same stamp, you should at least believe *them*, if you will not believe my *words*; and then you would understand that the Father is in me, and I in the Father.” By these words our Lord manifestly declares himself to be Son of God, not in that sense in which the Jewish Rulers were so called, but in a more sublime one; not in respect to the *office* he sustains, but the *nature* which he bears, since he does the same *works* as the Father. (Tittm.)

The words ἐν ἐμοὶ ὁ Πατὴρ — αὐτῷ plainly (as Tittm. remarks) indicate generally *intimate connexion*, and here, by the force of the context, *communion of one and the same energy*. The Father was *in* the Son, the Son *in* the Father;



40 Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν  
41 Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. Καὶ πολλοὶ ἤλθον  
πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν·  
42 πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν. καὶ ἐπίστευσαν  
πολλοὶ ἐκεῖ εἰς αὐτόν.

1 XI. ἮΝ δέ τις ἀσθενῶν Ἀάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης  
2 Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. Ὁ Ἦν δὲ Μαρία ἡ ἀλείψασα o Infra 12. 3.  
Matt. 26. 7.  
Mark 14. 3.  
τὸν Κύριον μύσθῳ, καὶ ἐκμάσασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς,  
3 ἥς ὁ ἀδελφὸς Ἀάζαρος ἡσθίνει. Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς  
4 αὐτόν, λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς  
εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης  
5 τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ γιὸς τοῦ Θεοῦ δι' αὐτῆς. Ἠγάπα δὲ ὁ  
6 Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Ἀάζαρον. Ὡς  
οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.  
7 Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν  
8 πάλιν. Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί, νῦν ἐξήτουν σε λιθάσαι  
9 οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; Ἀπεκρίθη ὁ Ἰησοῦς· Οὐχὶ δώ-  
δεκά εἰσιν ὥραι τῆς ἡμέρας; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ

inasmuch as the Son hath the same as the Father, and can do, and doth the same with the Father; Comp. v. 17. See Bulli Opera, p. 39, 40.

39. ἐξῆλθεν] “subdixit se.” It is not necessary to press so much, as some Commentators do, on this expression, which simply means, “he escaped out of their hands.” See Note on viii. 59.

40. πέραν τοῦ Ἰορδάνου.] i. e. Bethany, or Bethabara, on the other side of the Jordan. See Note on i. 28.

— ἔμεινεν ἐκεῖ] “abode there;” which, however, does not preclude the supposition of Lampe and Tittm. that he took, during the four months of his sojourn there, some journeys into Perea.

41. εἰπόν, &c.] They reasoned thus: “John worked no *miracle*, yet we believed in his divine mission. And now we see it amply proved by the *miracles* worked by Him to whom John professed to be but a forerunner.”

XI. The Evangelist now proceeds to narrate the closing scenes of our Lord's life, what is related in this Chapter having taken place only a few days before the Passover on which he suffered death. The raising of Lazarus being a work of all that Christ had hitherto done the most stupendous, was studiously recorded by the Evangelist, as illustrating the majesty of our Lord. No wonder, therefore, that infidels and sceptics should have used every exertion to destroy its credibility. Their cavils, however, have been triumphantly refuted by Lardner and others, and the quibbling objections of the Rationalists of our own times have been satisfactorily answered by the best Theologians, both British and Foreign.

1. ἀσθενῶν.] The word is used not only of indisposition, but also of dangerous illness, whether acute or chronic; as Xen. Anab. i. 1. Matt. x. 8. Luke iv. 40. vii. 10. The earnest representation sent by the two sisters shows that Lazarus was in imminent danger. ἄνθρωπος, [an inhabitant] of Bethany. The ἐκ just after is used in a similar

way; and the use of *both* where *one* would have sufficed, is characteristic of St. John.

2. ἡ ἀλείψασα.] Said, by anticipation, for who [afterwards] anointed. The figure is not unusual where the action (as here) speedily followed, and is well known. See Matt. xxvi. 13. On this circumstance see Note on Matt. xxvi. 7.

4. οὐκ ἔστι πρὸς θάνατον.] “is not to be fatal,” “will not finally terminate in death.” Such is the best interpretation of this dubious expression, which it is better to consider as a *popular form*, than to understand by *death* the *decretory* death by which all must return to earth. The Classical writers use in this sense ἐπὶ θανάτῳ. Ἀλλ' ὑπὲρ, &c. “but is meant to illustrate the glory of God,” namely, by the Son being thereby glorified. See ix. 3.

The best Commentators are agreed in considering this verse as the answer sent by our Lord to the sisters. “Our Lord (observes Euthym.) sent this *predictive* answer in order to comfort them. But he himself staved some time longer, waiting till Lazarus should actually expire and be buried; that no one might say that he had raised him when not yet dead, but only in a fainting fit, or trance.”

6. ἔμεινεν—ὄμο ἡμέρας] i. e. he did not come to Bethany till Lazarus had been dead four days.

7. ἔπειτα μετὰ τοῦτο.] A sort of pleonasm, but of which many examples from the best writers are adduced by Wets. and Kypke. However, we have only εἴτα μετὰ τοῦτο, or ταῦτα, never ἔπειτα, which was probably confined to the *popular* phraseology.

8. καὶ πάλιν ὑπάγεις ἐκεῖ.] The words are (by the expression of wonder) strongly *dissuasive*, and were suggested by some fear for Jesus, notwithstanding their conviction of his divine power to save himself, and also by some apprehension for their own safety.

9. οὐχὶ δώδεκα—ἡμέρας.] The Jews (by a reckoning adopted from the Greeks) divided their day, or the time from sun-rise to sun-set, into



προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· ἐὰν δέ τις περι- 10  
πατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. Ταῦτα 11  
εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται·  
ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· 12  
Κύριε, εἰ κεκοίμηται, σωθήσεται. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ 13  
θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου  
λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρόχησίμ· Λάζαρος ἀπέθανε· 14  
καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ. ἀλλ' ἄγωμεν 15  
πρὸς αὐτόν. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθη- 16  
ταῖς· Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

Ἐλθὼν οὖν ὁ Ἰησοῦς, εὔρεν αὐτόν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν 17  
τῷ μνημείῳ. Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ στα- 18  
δίων δεκαπέντε· καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς 19

twelve hours, of course varying a little according to the season of the year. The words were a sort of adagial maxim, like that at ix. 4, where see Note. On the sense meant to be conveyed by the next words, ἐὰν τις — αὐτῷ, the Commentators are not agreed. The best view seems to be that taken by Camer., Pearce, and Dodd., and further unfolded by Mor., Rosenm., Kuin., and Tittm.; namely, that the words are a *paraboli- cal enigma*, in the Eastern manner, but obscurely expressed; the *application* being left to be supplied by the hearers, as in Virg. Ecl. ii. 18. *Alba ligustra cadunt, vaccinia nigra leguntur*. The sense is: "There is a certain and stated time for work; the day is that time. Now is my day: now my business must be done, while alone it can be done at all."

With respect to the phraseology itself, at προσ- κόπτει sub. πόδα (which is expressed in Matt. iv. 6.), and also τινὶ or some other Dative, which is supplied in some passages of Xenoph. and Aristoph. cited in Recens. Synop. Τὸ φῶς τοῦ κόσμου is regarded by the Commentators as a periphrasis for τὸν ἥλιον. But the expression rather signifies the light which is shed abroad in the world, for τὸ φῶς τὸ ἐν τῷ κόσμῳ. "Ὅτι φῶς οὐκ ἔστιν ἐν αὐτῷ seems to be a popular expression, for φῶς οὐκ ἔστιν αὐτῷ, "he is destitute of light;" as xii. 35.

11. κεκοίμηται — ἐξυπνίσω αὐτόν.] In assigning the reason why he must go, Jesus expressed himself first figuratively, and then in plain terms. In κεκοίμ. there is a euphemism denoting death, common to all languages; but the sacred writers especially used it to adumbrate the death of the righteous. The disciples, however (partly misled by their wishes), misunderstood our Lord.

12. εἰ κεκοίμηται, σωθ.] q. d. "if he has gone to sleep, he will recover." Perhaps a sort of adage founded on experience. Thus the Rabbins mention sleep among the six good symptoms in sickness; and many passages are adduced by Wets. from the Classical writers, lauding its beneficial effects in sickness. The disciples seem to have intended to hint, that as Lazarus was likely to recover, there was no occasion for their Lord to hazard himself in Judæa.

14. Λάζαρος ἀπέθανε.] Our Lord now declares in plain terms, "Lazarus is dead." The knowledge of which circumstance can be ascribed to nothing but omniscience. In the words following, Jesus hints at what he had already plainly

said, ver. 11; namely, that he was going to raise Lazarus from the dead.

15. χαίρω δι' ὑμᾶς — ἐκεῖ.] The words ἵνα πιστεύσητε are not, as many Commentators suppose, parenthetical; but there is a *transposition* in the construction, for καὶ χαίρω, ὅτι οὐκ ἤμην ἐκεῖ, δι' ὑμᾶς ἵνα πιστεύσητε. Ἦμην for ἦν is a form found only in the later writers. See Lobeck on Phryn. p. 152. Πιστ. is here used of that completeness of faith in Christ which, it seems, the disciples had not yet all attained.

16. ὁ λεγόμενος Δ.] The best Commentators take this as an interpretation of Θωμᾶς, i. e. ΔΙΔΥΜΟΣ. But some, as Tittm., think it expresses a cognomen, as Σίμων ὁ λεγόμενος Πέτρος. And this view is confirmed by Nonnus and Sedulius.

— ἄγωμεν — αὐτοῦ.] On the sense of these words the Commentators are not agreed. Some would take them interrogatively. But that is doing violence to the construction. The only doubt is whether αὐτοῦ is to be referred to Lazarus, or to Jesus. Now many eminent modern Commentators adopt the former method; though it does not yield so natural a sense as the latter, which is supported by the ancient and many modern Interpreters, as Calvin, Maldon., Lampe, Dodd., Tittm., and Kuin. Thomas, keenly alive to the danger both Jesus and themselves would incur by going into Judæa, exclaims, with characteristic, but well-meant bluntness: "Since our Master will expose himself to such peril, let us accompany him, if it be only to share his fate!"

17. Ἐλθὼν] "having arrived;" not, however, at Bethany itself, but at the vicinity; whither Martha, hearing of his approach, had gone to meet him; and had met with him, it seems, not far from the burying-ground, which was always outside of a city or town. Ἐχθῶ, when used, as here, of time, signifies agree, transigere; an idiom frequent in the Classical writers. The four days (observes Lampe) seem to be reckoned from the burial of Lazarus; though at ver. 39. the reckoning is made from his death. The interval, however, between death and burial among the Jews was very short, generally only a few hours. The 4th day was probably only begun, not completed.

18. ἀπὸ σταδίων δ.] Sub. γενόμενῃ, "it being at about 15 stadia off." The ellip. is expressed in Appian, p. 793. Of this absolute use of ἀπὸ (which may be compared with our off) Kypke adduces examples from several of the later writers.



περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθῶσονται αὐτὰς περὶ τοῦ ἀδελ-  
 20 φοῦ αὐτῶν. Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπὴν-  
 21 τησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. Εἶπεν οὖν ἡ Μάρθα  
 πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.  
 22 Ἀλλὰ καὶ νῦν, οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεόν, δώσεις σοι ὁ Θεός.  
 23 Ἀεὶ αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου. <sup>p</sup> Ἀεὶ αὐτῷ <sup>p</sup> Supra 5. 29.  
 24 Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.  
 25 Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· Ὁ πι-  
 26 στεύων εἰς ἐμὲ, καὶ ἀποθάνῃ, ζήσεται· <sup>a</sup> καὶ πᾶς ὁ ζῶν καὶ πιστεύων <sup>a</sup> Supra 6. 35.  
 27 εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο; <sup>r</sup> Ἀεὶ <sup>r</sup> Matt. 16. 16.  
 αὐτῷ· Ναὶ, Κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς <sup>supra</sup> 4. 42.  
 28 τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ ταῦτα εἰποῦσα, ἀπῆλθε <sup>&</sup> 6. 69.  
 καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λέγοντα, εἰποῦσα· Ὁ διδά-  
 29 σκαλος πάρεστι, καὶ φωνεῖ σε. Ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ  
 30 ἔρχεται πρὸς αὐτόν. Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ'  
 31 ἦν ἐν τῷ τόπῳ, ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα. Οἱ οὖν Ἰουδαῖοι  
 οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες  
 τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγον-  
 32 τες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. Ἡ οὖν Μαρία ὡς  
 ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ,  
 λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.

19. *Ἰουδαίων.*] Chiefly, we may suppose, the *Jerusalemites* from the vicinity. The best Commentators, ancient and modern, are of opinion that πρὸς τὰς περὶ Μ. καὶ Μ. is simply for πρὸς Μάρθαν καὶ Μ. The idiom is common in the Classical writers; but it does not always mean the *person* only, but sometimes includes his relations or near friends. And as at Acts xiii. 13. οἱ περὶ τὸν Παῦλον denotes "Paul and his companions," so here it may mean "Martha and Mary with their relations." These visits of condolence were usual among the Jews, and continued to seven days after the funeral. The number of persons going thither became the means of making the miracle generally known, and thereby establishing its reality.

20. *ὡς ἤκουσεν*] "as soon as she had heard;" probably from some travellers on horseback, who had passed Jesus on the road. *Ἐν τῷ οἴκῳ.* "ate at home." Campb. renders, "remained at home." But see ver. 30. the posture was suitable to grief.

22—24. Hence it should seem that Martha had a persuasion that Jesus *could*, and an expectation, though faint, that he *would* raise her brother from the dead.

—*ἐν τῇ ἀναστάσει.*] "at the general resurrection."

25. *ἐγὼ εἰμι ἡ ἀνάστασις, &c.*] Here our Lord (by a common figure of the effect for the efficient) professes that He is the *author* of the resurrection of the dead; and that as he shall sometime raise *all* the dead, so he can and will now raise Lazarus to life. "We have here (says Dr. Jortin), in a few words, the summary of the Gospel; and the sublimity of the language is not less remarkable than the great truths conveyed in the words. Jesus is the *resurrection* to those believers who

are departed hence in the Lord; and he is the life to those who are still upon earth; and he will finally be the resurrection and the life to them both."

—*ζήσεται*] "shall be raised to a life of felicity and glory." *Καὶ ἀποθάνῃ*, "though he must die."

26. *πᾶς ὁ ζῶν — τὸν αἰῶνα.*] This seems meant to engraft on the foregoing assurance another, expressed in yet stronger terms, and denoting something *more*, — namely, that the gift shall be not only of life in a figurative, but in a physical sense, and that *never ending*. *Ὁ ζῶν* may signify "while alive;" intimating that the chance for obtaining eternal life is suspended on the issue of the life on earth. But perhaps the best Commentators are right in considering it as a Hebraism; and thus the sense will be, "every person living who believeth," &c.

27. *σὺ εἶ ὁ Χριστός — Θεός.*] Martha, it should seem, mentions, in the ardour of her devotion, *both* the titles designating the expected Messiah in Scripture. Tittm. thinks that she understood by the latter something more exalted than the former, — namely, one united in the Godhead, and in whom are centred all the essential attributes of God. Be that as it may, Martha certainly understood by it a term of *nature*, not of *office*.

—*ὁ ἐρχόμενος*] "who is to come into the world," i. e. who, the Scriptures say, is to come.

28. *λάθρα.*] In thus calling her apart, it appears she had Jesus's directions; though the Evangelist has not recorded it.

29. *ἐκλαύει ταχύ.*] Not only out of reverence to Jesus, but from her faith being invigorated by the alacrity of her sister.

31. *ἵνα κλαύῃ ἑαυτήν.*] According to the custom of both Jews and Gentiles, to repair to the cemeteries to weep at the tombs of their relations



Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰου- 33  
δαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν, καὶ 34  
εἶπε· Ποῦ τεθεύκατε αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε.  
Ἰδάκνυσεν ὁ Ἰησοῦς. Ἐλέγον οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐτίλει αὐτόν! 35

• Supra 9. 6.

\* Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἡδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλ- 36  
μοὺς τοῦ τυφλοῦ ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν 37  
πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, 38  
καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰησοῦς· Ἀρατε τὸν λίθον. Αἰ- 39  
γχει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα· Κύριε, ἦδη ὅς ἐστι· τεταρ-  
ταῖος γὰρ ἐστὶ. Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι, ὅτι ἐὰν πι- 40  
στεύσῃς, ὅψει τὴν δόξαν τοῦ Θεοῦ; ἤραν οὖν τὸν λίθον, οὗ ἦν ὁ 41  
τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε·  
Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. Ἐγὼ δὲ ᾔδειν ὅτι πάντοτε 42  
μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα πιστεῦ-  
σωσιν ὅτι σύ με ἀπέστειλας. Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε· 43  
Λάzarε, δεῦρο ἔξω! καὶ ἐξηλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας 44  
καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο.  
Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτόν καὶ ἄφετε ὑπάγειν.

Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ 45  
Θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ 46  
αὐτῶν ἀπηλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ

33. ἐνεβριμήσατο.] On the sense of this word Commentators are not agreed. The term would, according to its usual acceptation both in the Scriptural and the Classical writers, signify *indignatus est*. And so many eminent Commentators explain it. But (as Tittm. observes) there seems to have been no ground for *censure*. It is better to take the word (with Campb., Rosenm., Schl., and Tittm.) of *violent internal perturbation* excited by *sorrow*, as the Heb. *חַרַּף* is used in Gen. xl. 6. and 1 Sam. xv. 11. Indeed *βόλω* (from which the word is derived) like its cognate *fremo* simply denotes only the *commotion* of any one of the violent passions, anger, sorrow, &c. The sense assigned by Euthym. and Maldon., "he repressed his spirit or emotion," would deserve attention, were it not for *πάλιν ἐμβριμώμενος ἐν ἑαυτῷ* at ver. 38, which admits of no other interpretation than the one which I have here adopted, and which is much confirmed by the words following *καὶ ἐτάραξεν ἑαυτὸν*, which are exegetical of the foregoing, and in which we have an example of reciprocal for passive, as 2 Pet. ii. 8. Thus *ἐν τῷ πνεύματι* will signify "in his spirit," as it is explained by Middlet. Gr. Art.

38. Ἐπέκειτο does not import, as strict propriety of language would suggest, that the entrance was *from above*, since the researches of Antiquaries show that it was, in the case of the Jewish tombs, *from the side*. Hence we may see the suitableness of the Hebrew term to denote the stone which closed up the entrance, namely, *לְהַרְגֵל*, "the roller." The same is to be taken of *ἀραιε*.

39. Ἰδε.] Ὄζειν signifies properly to emit an odour, whether *good* (as in Aristoph. ap. Suid.), or *bad*, as here and in other passages in the LXX. and Classical writers adduced by Wets.

— τεταρταῖος γὰρ ἐστὶ.] Of this Greek idiom (by which what properly belongs to the *person* is applied to the *thing*), many examples are adduced by Raphael. and Wets. It seems by these words that Martha thought Jesus meant no more, by ordering the stone to be removed, than to take a last look at the countenance of his friend.

41. *εἰς* Πάτερ, &c.] The words of this prayer are, from high-wrought pathos, very brief, and consequently obscure. Hence their full sense is only to be expressed in a paraphrase. I would propose the following: "Father, I thank thee that thou usest to hear my prayers. I know that thou dost continually hearken to my wishes, [whether expressed, or only mental]; but I have [now] *spoken* [them] because of the multitude present, that [by their seeing the granting of my desire] they may know that thou hast sent me." The best Commentators are agreed, that in *ἤκουσάς* the Aorist expresses, as often, what is *customary*. *Ἰδε* in a Present sense is common. The elipsis after *ἀλλὰ* is very frequent.

44. *ἐκλείψας* — *κειρίαις*.] It is not necessary to suppose, with most Commentators, that the whole body was involved in the bandages, (for thus a *second* miracle would be requisite); but, as miracles are not to be supposed without sufficient reason, we may imagine that the sheet, (*σινδών*) in which the body was wrapped, was not so tightly brought together by the bandages whereby the armlets were kept in their places, but that Lazarus was enabled to *creep forth*.

— *σουδαρίῳ*] *kerchief*. This did not cover the face, but was brought under the chin.

— *ἀραιε*] i. e. "loosen the bandages." On the credibility of this stupendous miracle, see the able remarks of Tittm. in Rec. Syn.



- 47 Ἰησοῦς. ἰ Συνήγαγον οὖν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ <sup>t Matt. 26. 3.</sup> <sup>Mark 14. 1.</sup> <sup>Luke 22. 2.</sup> ἔλεγον· Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.
- 48 Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Εἰς
- 49 δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν
- 50 αὐτοῖς· Ῥαεῖς οὐκ οἴδατε οὐδέν· <sup>u Infra 16. 14.</sup> οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος
- 51 ἀπόληται. τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφῆτευσεν, ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ
- 52 τοῦ ἔθνους· καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα
- 53 τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. Ἀπ' ἐκείνης οὖν τῆς

47. τί ποιοῦμεν.] “What are we doing?” A popular phrase fitted to deliberation, and implying also “What are we to do?”

—σημεῖα.] They admitted, it seems, the miracles of Jesus, but yet refused faith, on some such groundless pretence as, that they were effected by Diabolical agency.

48. τόπον.] Not the Temple, as some explain; for that would require τοῦτον τὸν τόπον; but the city of Jerusalem. Though Kuin. takes it of the country. Αἰρεῖν, like the Hebr. נשן, is used of destroying either a city or country.

49. ἡμεῖς οὐκ οἴδατε οὐδέν.] These words, and the counsel afterwards given, correspond so little to the foregoing ones, that almost all the best Commentators are of opinion, that something which immediately preceded them in the deliberations has been omitted by the Evangelist. This, however, is a principle always precarious, and is here (as usual) unnecessary. May we not consider the words of the Evangelist, τί ποιοῦμεν—ἔθνος as containing two opinions pronounced by two different parties of the Sanhedrim; τί ποιοῦμεν—ποιεῖ by those who were inclined to think well of Jesus; and εἰν ἀφῶμεν—ἔθνος by those who troubled not themselves about the truth or the falsehood of Jesus's pretensions, but viewing the thing solely in a political point of view, were alive to the danger of letting him go on; and thought he must be put down, but scrupled at the means. Against these the rebuke of Caiaphas seems to be directed: q. d. “Ye are foolish and raw! namely, in state craft, by seeing what is expedient to be done, and yet scrupling at the means to bring it about.” “He seems (observes Campb.) to concede to those who appeared to have scruples, that, though their putting Jesus to death could not be vindicated by strict law or justice, it might be vindicated from expediency and reason of state, or rather from the great law of necessity, the danger being no less than the destruction of their country, and so imminent, that even the murder of an innocent man, admitting Jesus to be innocent, was not to be considered as an evil, but rather as a sacrifice every way proper for the safety of the nation.”

50. συμφέροι—ἀπολήται] i. e. “It is a frequent maxim of state policy, that the safety of the whole nation is to be preferred to one individual.” On the nature of the reasoning, and the cause of the apprehension felt by the Sanhedrim, see Towns. Chron. Arr. i. 384. As to the phraseology, we have here a Positive with καὶ μὴ instead of a Comparative with ἢ.

51. προεφῆτευσεν.] The sense “prophesied,”

generally assigned to the word, has been by most recent Commentators rejected, because the words of Caiaphas were, they say, no prediction at all, but only a political counsel, like the Virgilian “Unum pro cunctis dabitur caput.” Accordingly, they take προεφ. for quasi vaticinatus est, ita locutus ut vatic. videatur. But C. F. Fritzsche, (not the Editor of St. Matthew and Mark) in his learned Tract de Revelationis notione Biblica, p. 63, shrewdly remarks, that he can no more understand the meaning of a quasi oraculum in the Gospel, than Cotta (in Cicero de Nat. D. i. 26.) could understand “in Deo quid sit quasi corpus, vel quasi sanguis.” He contends strongly for retaining the usual sense prophesied, which he thinks required by the opposition between ἀφ' ἑαυτοῦ εἶπεν and προεφῆτευσεν. The meaning, therefore, is, that in saying what he did, (namely, that one should die for the people,) he unwittingly uttered a prediction, afterwards fulfilled, that one, even Jesus, should die for the people. That Caiaphas, though a bad man, should have been inspired, is not strange, (as will appear by the example of Balaam,) since his office rather than his person is to be considered; especially as we have some reason to think that the gift of prophecy was occasionally granted to the High Priest. So Philo says expressly: ὁ δὲ πρὸς ἀλήθειαν ἱερεὺς εὐθὺς ἐστὶ προφήτης. Thus Diodati, in his Annotations, well remarks: “God guided the tongue of the High Priest: so that, thinking to utter a speech according to his own wicked meaning, he pronounced an oracle according to God's meaning: as the High Priest had oftentimes inspirations from God.” If this view be thought inadmissible, we may, (and must at least,) with Lampe, Kypke, and Tittm., take προεφ. in the sense, “spoke from the impulse of divine inspiration,” which comes to the same thing.

52. καὶ οὐχ ὑπὲρ—εἰς ἓν.] These words are meant to explain and show the extent of the seeming prediction. And here there is an ellipsis of some words, to be supplied from the preceding clause; q. d. [It was, indeed, decreed that he should die for the nation] and not for the nation only, &c. This is better than (with Kuin. and Tittm.) assigning to εἰς the sense quoniam, which is an unusual signification, and here forbidden by the words following ἐμελλεν ἀποθνῆσθαι, which plainly mean, that “he should die.” Συνάγει εἰς ἓν, as it were into one Catholic Church, united in one holy communion, under one common Head.—Τέκνα τοῦ Θεοῦ. So called by anticipation, in order to show God's gracious designs that they should be so.



ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι 54 παρόρησά περικεπαίει ἐν τοῖς Ἰουδαίοις· ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραΐμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. Ἦν δὲ ἐγγὺς τὸ πιάσχα τῶν Ἰουδαίων· καὶ 55 ἀνέβησαν πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πιάσχα, ἵνα ἀγνίσωσιν ἐαυτούς. Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων 56 ἐν τῷ ἱερῷ ἐστηκότες· Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; Δεδώκεισαν δὲ καὶ οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα 57 ἂν τις γνῶ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

x Matt. 26. 6.  
Mark 14. 3.

y Supra 11. 2.

z Infra. 13. 29.

XII. \*Ο ΟΥΝ Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πιάσχα ἦλθεν εἰς Βηθα- 1 νίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. Ἐποίησαν 2 οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν \* ἀνακειμένων σὺν αὐτῷ. Ὡς οὖν Μαρία λαβοῦσα λίτρον μύρου 3 κρόδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. Λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σί- 4 μωνος Ἰσκαριώτης, ὁ μέλλων αὐτόν παραδίδέναι· Διὰ τοῦτο τὸ μύρον 5 οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; Ἔπεε δὲ 6 τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ· ἀλλ' ὅτι κλέπτῃς ἦν,

55. ἵνα ἀγνίσωσιν ἐαυτοὺς.] Namely, from such ceremonial defilements as they might have contracted; in order to participation in the Paschal feast. This purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. This, and the other prescribed rites, brought a great concourse of people together at Jerusalem, before the Festival.

56. τί δοκεῖ — ἐορτήν.] These words are by most Expositors supposed to mean, "What think ye, that he should not have come to the Feast." But the Feast was not yet arrived; and therefore that he should not have come, was not surprising. Indeed, from what is said in the next verses, they had little reason to expect him at all. Moreover, the words τί δοκεῖ ὑμῖν rather indicate a mutual discussion of what was doubtful and uncertain, whether it would or would not be. I have, therefore, followed the Pesch. Syr., Chrys., Euthym., Lampe, Pearce, Kuin., Tittm., and Campb., in placing a mark of interrogation after ὑμῖν; of course taking ἔλθῃ in a future sense, for ἐλεύσεται. The phraseology is, indeed, unusual; but this use of the interrogation with a double negation is intended to represent some one as proposing a question, and himself answering it in the negative. Thus it may be regarded as equivalent to, "Is it your opinion [as it certainly is mine] that he will by no means come?" They were warranted in supposing so, since (as we find from the next verse) strict inquiries were made after Jesus, and orders given for his apprehension.

XII. 1. πρὸ ἑξ ἡμερῶν τοῦ πιάσχα.] A transposition, for ἐξ ἡμερῶν πρὸ τ. π., as [in Joseph. Ant. xv. 4. πρὸ ἡμερῶν μίας τῆς ἑορτῆς, and elsewhere in the later writers. Ὅπου ἦν Λ. ὁ τεθ. is rightly rendered by Markland, "where Lazarus was; he who had been dead and raised to life."

2. ἐποίησαν δ.] For the Impersonal, "a supper was made." Διηκόνει denotes attendance at table, to carve and serve the provisions. The entertainment, however, was, as we find from Matt. xxvi. 6, not in honour of Martha, but a person of the name of Simon, surnamed the Leper, probably a near relative of Mary, who acted as *hostess* on the occasion.

— ἀνακειμ.] instead of *συνανακ.*, is found in almost all the best MSS. and the early Edd., and is received by almost every Editor from Wets. to Scholz. Lazarus's presence is mentioned, to show that since his resurrection he had possessed the usual functions of life.

3. καὶ ἐξέμαξε ταῖς θριξίν.] This has been thought by Lightf. and Bynæus to denote that Mary had washed Jesus' feet before anointing them. If so, there is a remarkable *transposition* in the construction. But as the unguent used was liquid, the wiping would be as suitable to that as to washing. See more in Rec. Syn., in the Notes on Matt. xxvi. 6—11. On πιστικῆς; see Note on Mark xiv. 3.

— ἡ δὲ οἰκία — μύρον.] This is, as Bp. Midd. observes, a figurative mode of expressing the extreme fragrance of the unguent. So Plutarch i. 676. cited by Wets. ὠδῶδει δὲ θιασέσιον οἶον ἀπὸ ἀρωμάτων καὶ μύρων ὁ οἶκος.

6. τὸ γλωσσόκομον.] This word originally denoted the box in which pipers deposited the mouth pieces of their instruments. Thence it came to denote any box or casket, for holding money, or other valuables. And such is the sense here and in 2 Chron. xxiv. 8. and Plut. p. 1060. cited by Wets. Βαλλόμενα is for ἐμβαλλόμενα, "what was put therein," as contributions towards a common fund for the support of Christ and his Apostles. According to the common rendering of the passage, the sense proceeds very awkwardly; nor is this to be remedied by that *Θεὸς ἀπὸ μηχανῆς, a transposition*, which the Critics call to their aid.



- 7 καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. Εἶπεν οὖν  
 ὁ Ἰησοῦς· Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετή-  
 8 ρηκεν αὐτό. <sup>a</sup> Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ <sup>a</sup> Deut. 15. 11.  
 οὐ πάντοτε ἔχετε. <sup>b</sup> Matt. 26. 11.  
 9 Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον  
 οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Ἀάζαρον ἰδῶσιν, ὃν ἤγειρεν  
 10 ἐκ νεκρῶν. Ἐβουλευσάντο δὲ οἱ Ἀρχιερεῖς, ἵνα καὶ τὸν Ἀάζαρον ἀπο-  
 11 κτείνωσιν· ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον  
 εἰς τὸν Ἰησοῦν.  
 12 <sup>b</sup> Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἐορτήν, ἀκούσαντες ὅτι <sup>b</sup> Matt. 21. 8.  
 13 ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα· <sup>c</sup> ἔλαβον τὰ βαῖα τῶν φοινίκων, καὶ <sup>c</sup> Luke 19. 35.  
 ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννά· εὐλογημένος ὁ <sup>c</sup> Paul. 118. 25.  
 14 ἐρχόμενος ἐν ὀνόματι Κυρίου ὁ βασιλεὺς τοῦ Ἰσραὴλ! Εὐρῶν δὲ ὁ  
 15 Ἰησοῦς ὀνύχιον, ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστι γεγραμμένον· <sup>d</sup> Μὴ <sup>d</sup> Zach. 9. 9.  
 φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται  
 16 καθήμενος ἐπὶ πῶλον ὄνου. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μα-  
 θηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν  
 † ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.  
 17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Ἀάζαρον ἐφώνησεν  
 18 ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. Διὰ τοῦτο καὶ ὑπῆν-  
 τησεν αὐτῷ ὁ ὄχλος, ὅτι \* ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.  
 19 Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε  
 οὐδέν; ἰδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

It is plain that the sense commonly assigned to ἐβάσταζεν cannot be tolerated; and that of *man-aged*, proposed by some, is destitute of proof or even probability. Almost all the best Commentators, ancient and modern, are agreed that it must signify *surripuit, intervertit*, (like *ferre* for *auferre* in Latin) of which sense they adduce examples from the later writers, to which I would add the following very apposite one from Joseph. p. 402. 39. Huds. ὠρμήσαντες εἰς μίαν σκηνὴν, ὡς οὐδὲν ἰσχυρὸν ἐν μίσῳ, φάγοντες καὶ πίνοντες ἐβάστασαν ἰσθῆτα, καὶ πολὺν χρυσὸν κομισάντες ἔξω τῆς παρεμβολῆς, ἔκρουσαν. Indeed as at xx. 15. the word denotes to *carry off* by stealth, so it may here very well mean simply to *steal*: a sense required by the εὐλαπής just before; for thus we learn *why* Judas took exception at the ointment being so employed, and why he is called thief.

7, 8. See on Matt. xxvi. 12.

11. ἐπήγον.] Literally, “drew off,” namely, abandoned that attachment to the teaching of the Scribes, which they had formerly had. Not, “withdrew from the Temple service,” as some Commentators explain. For (as Campb. observes) no sect of the Jews withdrew from the synagogue. Both Jesus and his Apostles and disciples punctually attending at the Temple service, until they were expelled from the synagogues. The sense of *οἱ ἰσθῆτα* for the Scribes and Pharisees occurs often in this Gospel.

13. βαῖα.] This is by many Commentators said to be a Coptic word, signifying a branch of a palm tree. But it rather comes from *baia*, *slen-der*, and thus denotes the *lupering twigs* of the palm-tree. Indeed the Coptic may be derived

from this, just as there are numerous words in the Rabbinical writers derived from the Greek and Latin. Indeed the Coptic language is filled with words of foreign origin and late introduction.

15. μὴ φοβοῦ, θύγ. Σ.] On this prediction of Zech. ix. 9. see Townsend Chron. Arr. i. 395.

16. The first αὐτῷ is emphatical, and the words καὶ (repeat ὅτι) ταῦτα ἐποίησαν αὐτῷ mean — and that [the people] had done unto him [in fulfilment of prophecy]. Which last words are suggested by the preceding words.

17. ὅτι.] Many MSS., Versions, and early Edd. have *ὅτι*, which was edited by Matth., who remarks that *ὅτι* was introduced into the text by Beza. Be it so — but it is supported by perhaps *stronger* MSS. authority, than *ὅτι*; as *internal* evidence is quite in favour of *ὅτι*; for thus *ἐφώνει*, not *ἐφώνησεν*, would be required. Moreover, the context requires this sense. By *ὁ ὢν μετ' αὐτοῦ* must be meant, “who had been with him,” [on the occasion in question.] Thus there is a blending of two clauses into one. The sentence *fully* expressed would run — “The people who had been with him when he raised Lazarus from the dead, attested that he,” &c.

18. ἤκουσαν.] This, for *ἤκουσε*, is found in most of the best MSS., and early Edd., and is received by almost all Editors from Wets. to Scholz. There is a transposition of *τοῦτο*.

19. θεωρεῖτε — οὐδέν;] The best Commentators, ancient and modern, are agreed that these words must be taken interrogatively. See *ye*, &c.? And thus they have certainly more spirit. The words *ὁ κόσμος* — ἀπῆλθεν are a *popular* form of



Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν 20  
τῇ ἐορτῇ· οὗτοι οὖν προσήλθον Φίλιππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς 21  
Γαλιλαίας, καὶ ᾐρώτων αὐτὸν λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν  
ἰδεῖν. Ἐρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας 22  
καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέ- 23  
γων· Ἀλλήλθεν ἡ ὥρα ἵνα δοξασθῇ ὁ Πῦς τοῦ ἀνθρώπου. Ἀμὴν 24  
ἀμὴν λέγω ὑμῖν· ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν  
ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

e Matt. 10. 39.  
& 16. 25.  
Mark 8. 35.  
Luke 9. 24.  
& 17. 33.  
1 Cor. 15. 14. 3.  
& 17. 24.  
- Thess. 4. 17.

“Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισθὸν τὴν ψυχὴν 25  
αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον ἀνταλλάσσει αὐτήν. Ἰὰν 26  
ἐμοὶ διακορῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ  
διακονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακορῇ, τιμήσει αὐτὸν ὁ

### Πατήρ.

speaking, denoting that a teacher has very numerous followers. The hyperbole in *κόσμος* is frequent in the N. T. and the Rabbinical writers.

20. [Ἕλληνες.] It is a much debated question *who* are here to be understood. Some suppose foreign Jews living out of Palestine, and speaking the Greek language. And certainly there were Jews dispersed all over Egypt, Asia Minor, &c., where Greek was the vernacular tongue, and spoken by the sojourning Jews. But that is no reason why they should be called *Greeks*; nor can it, I think, be proved from any passage of the N. T. that they were so called. It is therefore better to suppose (with others) that by Ἕλληνες are to be understood *Gentiles*; for 1. wherever in the N. T. Ἰουδαῖοι and Ἕλληνες are mentioned, by the latter are meant *Gentiles*; 2. because the thing recorded is agreeable to the custom of those times; since the Gentiles worshipped not only the gods of their own country, but of any foreign nation into which they might come, nay they made journeys for the purpose of worship, to the most celebrated foreign temples, especially that of Jerusalem. See the passages of Joseph., Philo, and Sueton., adduced (from Lightf., Wets., and Schoettg.) in Recens. Synop. Nay, many Gentiles were in that age diligent in their search after true religion, and in order thereto, frequented the Jewish Synagogues, though they made no external profession of the Jewish religion, nor were circumcised. Such are in Acts xvii. 4. called οἱ Ἕλληνες σεβόμενοι. Thus though σεβόμενοι be not here added, yet it might be understood, and these may be regarded as a sort of Proselytes. And as it cannot be proved that the Gentiles ever attended at Jerusalem, at the celebration of the *Passover*, these may with most probability be supposed Proselytes of the *gate*, who, however, afterwards made profession of the Mosaic religion. See Lampe and Tittm.

21. Ἰδὲν] “to have an interview with.” An idiom common to most languages. There were many reasons why such persons should desire an introduction to so celebrated a person. Their motives, however, in seeking it can only be conjectured. And the effect of the application, not being recorded, is also a matter of uncertainty. But it is most probable that they were admitted.

23. Ἀλλήλθεν — ἀνθρώπου.] Our Lord may be thought to take occasion from this circumstance to presignify to the two disciples the future progress of the Gospel, when it should be manifested

not merely to a few religiously inclined foreigners, but to all the nations of the earth in their own countries. At least, such is the view taken by Noesselt, Kuin., and others, whom see in Recens. Synop. But, notwithstanding that it may seem confirmed by the context, I am inclined to agree with Lampe and Tittm., that the *glory of Christ* here mentioned rather consisted in the resurrection from death, ascension to heaven, and sitting at the right hand of the Father, nay even in the death itself which he suffered for the salvation of the human race, of his own free will, and from the abundant love which he bore towards the Father and towards men. This glory, they add, would be eminently displayed, when it became generally known on earth that he died to save men,—had, moreover, returned from death to life, had ascended to heaven, and was constituted head of the human race, Lord in heaven and earth; and finally, when he should be acknowledged by Jews and Gentiles as the supreme Saviour of all men.

24. ἐὰν μὴ ὁ κόκκος — φέροι.] This is an illustration of what was said in the preceding verse; though the comparison is unaccompanied with application. The sense is: “As a grain of corn cast into the earth, unless it die (i. e. putrify), remains alone, i. e. has no increase; so it must be with *me*; for as *it* must die to yield increase, so must *I* undergo temporal death, in order to be glorified, and produce a great spiritual increase.”

25. ὁ φιλῶν τὴν ψυχὴν — αὐτήν.] See Note on Matt. x. 39. Our Lord here teaches, that those of his disciples who desire communion in his glory, must not decline participation in his tribulations. q. d. “He who so loveth his life, as to prefer to the loss of it the loss of the advantages of my kingdom, shall not enjoy the felicity destined for those faithful followers, who encounter all perils for mine and the Gospel’s sake.” Φιλῶν τὴν ψυχὴν is for φιλοψυχῶν. The words have indeed immediate reference only to the then state of things and the first Christians; but may, by accommodation, be applied to all times, and Christians of every age.

26. ἰὰν ἐμοὶ διακορῇ τις, ἐμοὶ ἀκολου.] The words may be thus paraphrased: “If any one would dedicate himself to my service, let him imitate my example, submitting cheerfully to all afflictions, nay even death itself, for the advancement of my religion: and (for his encouragement) let him be assured, that where I am, there will he



27 Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ  
 28 τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. Πά-  
 29 τερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ  
 30 ἐδόξασα, καὶ πάλιν δοξάσω! ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας, ἔλεγε  
 31 βροντὴν γεγονέναι. ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. Ἀπεκρίθη  
 ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι' ἐμέ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.  
 31<sup>5</sup> Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου— g Infra 16. 11.

be, as partaker of my glory. Moreover, whoever shall serve me faithfully, him will my Father reward with a crown of glory.

27. νῦν ἡ ψυχὴ, &c.] If the common punctuation and interpretation be here adopted, we must suppose that, through perturbation, our Lord first utters, and then retracts a prayer. That, however, is both objectionable and unnecessary; for many of the best ancient and modern Commentators and Editors place a mark of interrogation after ταύτης, thus making *two* interrogations, as follows: What shall I say? [Shall I say] Father, deliver me from this hour? But for this cause came I, for this hour, i. e. to meet this hour. It is well observed by Campb., that "it suited the distress of our Lord's soul to suggest at *first* a petition for deliverance. But in this he is instantly checked by the reflection on the end of his coming. This determines him to cry out, Father, glorify thy name! which was not put as a question, it is what his mind finally and fully acquiesced in. After a short, but severe, struggle, the natural emotions of fear soon subside into *acquiescence* in the will of his Father, whose glory he desires may be promoted by his death."

Ὡρα to denote a time of distress, occurs also on the same subject, in Mark xiv. 35.

28. Π. δόξασόν σ. τ. ὃ.] These (as Dr. Burton observes) are words of *resignation*. q. d. "Cause thy name to be glorified in any manner that seemeth good to thee."

—ἦλθεν οὖν φωνὴ ἐ. τ. ο.] Many recent Commentators understand by φωνὴ here and at Matt. iii. 3. 17. simply *thunder*. They maintain that *no words* were uttered at all; and that the Evangelist did not suppose that there *were* any; but that he only meant to use the words which God, *if he had* expressed His will and intention by human voice, *would have used*. But this is justly accounted by Tittm. an unjustifiable license of interpretation. He observes, that it is inconsistent with the words of v. 30. οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. "That a voice *was* (says he) *heard* in *plain words*, from heaven, we are not permitted to doubt, because of the exactly similar circumstances which took place not only in the case of Moses and the children of Israel, (Exod. xix. 12.) and also in that of Samuel, (see 1 Sam. iii. 5. *seqq.*) but likewise in that of our Lord himself at his baptism, and in his transfiguration on Mount Tabor, which places the thing beyond dispute. For 1. the *words themselves*, which were heard, are expressly mentioned. 2. In the following passage not only are some said to have thought that an angel spoke with Jesus, but our Lord himself says, οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. So also St. Peter relates, that he and the rest who were with our Lord on Mount Tabor, *heard a voice* from heaven which said, This is my beloved Son. It is true that the bystanders differed in opinion. Some, who perhaps had not been very attentive, and had them-

selves not heard the words distinctly, said *it thundered*; for the voice had proceeded from the clouds, [and indeed that thunder sometimes accompanied (probably preceded or followed) this voice from heaven, is certain from Exod. xix. 16. 19. Revel. iv. 5. vi. i. x. 3. Edit.] Others, however, had heard them, and immediately supposed that God had spoken by an angel, conformably to the opinion of the Jews, who thought that God never spoke except by the ministry of angels; and therefore they did not doubt whether the words were uttered, but *in what manner*." See Note on Matt. iii. 17. As to the words themselves, the full sense intended, though not *then* expressed, but meant to be understood from the *event*, may be what Dr. Burton expresses in his paraphrase: "I have caused my Name to be glorified by my former dispensations, and now I shall do so again by thy death." On the whole of this important subject, the *Bath Col*, or voice from heaven, see Mr. Townsend's remarks, Chr. Arr. i. 406.

30. δι' ὑμᾶς] for *your* sakes, for the confirmation of your faith.

31. νῦν κρίσις—ἐξω.] There has been much difference of sentiment on the interpretation of these words, which admit of more than one sense. Tittm., after an elaborate discussion of the import, is of opinion that by ἀρχων τοῦ κόσμου is denoted the *genius seculi*, a spirit of unbelief and wickedness, (see Eph. ii. 2. and compare Acts xxvi. 18. with Col. i. 13.) and that by ἀρχων τοῦ κόσμου τούτου we may understand generally the *influence* which unbelief and iniquity exerted over the minds of men, impeding the progress of true religion and happiness. This interpretation, however, is more *ingenious than solid*; and I see no reason to abandon the common one, by which ὁ ἀρχων is taken to mean *Satan*. The full sense of the passage may be expressed thus: "Now is [at hand] the judgment or condemnation of the world," (i. e. now will sentence be passed on this world "which lieth in sin"); "now will the Prince of this world be deposed from his rule." This sense of ἐκβάλλειν is found in the best writers, who use both ἐκβάλλειν βασιλεῖα ἐκ τῆς ἀρχῆς and simply ἐκβάλλειν. The not discerning the *ratio metaphoræ* has led the Commentators astray. The meaning is, that now is the Prince of this world about to be deposed, and his subjects condemned for sin and unbelief. That the two clauses are very closely connected in sense, is certain from a kindred passage at xvi. 11. compared with v. 6.; where our Lord says that the *Paraclete*, at his coming, ἐλγξει τὸν κόσμον πρὸς κρίσεως, i. e. as it is then explained, δεῖ ὁ ἀρχων τοῦ κόσμου τούτου κίκριται, "is to be condemned," and consequently deposed. See the Note there.

Thus here, by the Ruler of the world being deposed is meant, that his authority is to be abolished, and his empire over the minds of men destroyed; namely, by the abolition of idolatry and



h Supr. 3. 14.

12 Sam. 7. 13.  
Psalm. 89. 29, 36.  
& 110. 4.  
Isa. 9. 6. 7.  
Ezek. 37. 25.  
Dan. 2. 44.  
& 7. 14, 27.  
1 supra 1. 9.

του ἐκβληθῆσεται ἔξω· <sup>h</sup> καὶ γὰρ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύνω 32  
πρὸς ἑμαυτόν. Τοῦτο δὲ ἔλεγε, σημαίνων πρὶν θανάτῳ ἡμελλεν ἀπο- 33  
θνήσκειν. <sup>i</sup> Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, 34  
ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις· [“Οὐ”] δεῖ  
ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ Υἱὸς τοῦ ἀν-  
θρώπου; <sup>k</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐπὶ μικρὸν χρόνον τὸ φῶς 35  
μεθ’ ὑμῶν ἐστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς  
καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει.  
Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. 36  
Ταῦτα ἐλάλησεν ὁ Ἰησοῦς· καὶ ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.

1 Isa. 53. 1.  
Rom. 10. 16.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπί- 37  
στευον εἰς αὐτόν· <sup>l</sup> ἵνα ὁ λόγος Ἰσαΐου τοῦ προφήτου πληρωθῇ, ὃν 38

superstition, and the introduction of true and vital religion.

32. *καὶ γὰρ—ἑμαυτόν*] Here our Lord, I conceive, points out, though obscurely, the *means* by which the great consummation just adverted to would be accomplished, namely, by his *crucifixion, resurrection, ascension, exaltation* to glory, and the commencement of his office as Advocate with the Father, the first work of which would be the sending of the Holy Spirit, and then the mission of those who in every age should preach the Gospel. By these, and by his revealed Word in the N. T., our Lord means to say, he would draw all men to him; would offer such moral inducements and spiritual aids to men as should be sufficient to sway the intellect to assent to the truths of his religion, and the will to obey its moral requisitions. By πάντας may be intimated the *universality* intended in the blessings of redemption; though it may also (as Tittm. thinks) mean, that these benefits shall be extended to men of *every* nation, both Jews and Gentiles. Πρὸς ἑμαυτόν suggests the place whither he is going, *Heaven*. Thus at xiv. 2. 3. our Lord says he is going to prepare a place for them; and having prepared it, he will return and receive them to himself. Ἐὰν is here and at John vi. 62. xiv. 3. 1 John iii. 2. and elsewhere, and sometimes in the Sept., put for ὅταν, i. e. ὅτ’ ἂν, by an ellipsis of ὅτε.

33. *σημαίνων*.] The word is often used (as here) of things future and obscurely signified, as in oracles, &c. So Plutarch cited by Wets. οὕτε λέγει, οὕτε κρύπτει, ἀλλὰ σημαίνει.

34. *τοῦ νόμου*] i. e. the Scriptures. See x. 34. Μένει εἰς τὸν αἰῶνα, “is to remain on earth for ever.” There are numerous passages of the Prophets, referred to by the Commentators, importing that Christ’s kingdom would be everlasting. But by *that* was meant his *Spiritual* kingdom.

—ὑψωθῆναι τὸν Υἱὸν τ. ἀ.] It is plain from hence that the terms Χριστὸς and ὁ Υἱὸς τοῦ ἀνθρώπου were regarded as synonymous. The speakers take for granted that Jesus is, what he claims to be, the *Messiah*. The Commentators, however, are wrong in supposing that by ὑψωθῆναι the people understood him to speak of *crucifixion*. It should seem that not even the Apostles comprehended the import of what was said, which was only meant as a *dark prediction* to be understood *after the event*, for the confirmation of their faith. The multitude, as appears from what follows, un-

derstood the expression ὑψωθῆναι ἐκ τῆς γῆς only of removal from earth to heaven, whether by death, or otherwise, as in the case of Elijah.

—τίς ἐστιν—ἀνθρώπου.] This is wrongly rendered by our English Translators, “Who is that Son of man?” Τίς is for ποιῶς (like *quis* for *qualis* in Latin), as in Mark i. 27. & vi. 2. Luke i. 66. John vii. 36. and often. Render: “What sort of Son of Man is that to be?” To this question our Lord (ver. 35.) only replies *indirectly*, and by allegory, hinting at their erroneous opinions concerning the Messiah, by adverting to that opportunity for obtaining light to dissipate the clouds of error which they must use while they have it, lest they should be overtaken by that spiritual darkness which would disable them from directing their course. Καταλαμβάνειν is often used of the *coming on* of night. At περιπατεῖτε sub. ἐν τῷ φωτί, which is explained at ver. 36. by πιστεύετε εἰς τὸ φῶς, “believe in Him who is the great Teacher.” By υἱοὶ τοῦ φωτὸς are meant those who should follow the instructions and example of that Teacher. See Luke xvi. 8. Ὁ περιπατῶν ἐν—ὑπάγει must be viewed in the same light as the passage at xi. 10. where see Note, οὐκ οἶδε ποῦ ὑπάγει being a popular expression, signifying, “he knows not how to direct his course.”

36. *ἐκρύβη ἀπ’ αὐτῶν*] “withdrew himself from them, and kept himself in seclusion, no longer teaching in public.”

37—50.] This portion is called by Grot. and Beng. the *Epiphonema*, or *Epicrisis historica totius*, containing the remarks of the Evangelist on the *event* (so little successful) of Christ’s teaching. In this he treats, 1. of the *miracles* (vv. 37—43.), and 2. of the *doctrine* of Jesus; and shows that *neither* were such as to induce the Jews to believe in him.

38. *ἵνα*.] The best Commentators, ancient and modern, are agreed that ἵνα here denotes (as often) the *event*, and not the *cause*; “for (as Mr. Holden expresses it) their unbelief did not happen because it was foretold; but it was foretold because it was foreseen that it would happen.” For a complete understanding of this abstruse subject, the reader is referred to the able Note of Whitby; and for a learned and able discussion of the phraseology (especially as to its difference from the Hebrew and Sept.), to Tittm. in Recens. Synop. It is shown that the difference is only in words, the sense being precisely the same. q. d. “So that the saying of Isaiah was fulfilled.”



εἶπε· Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ  
 39 βραχίων Κυρίου τίνι ἀπεκαλύφθη; Διὰ τοῦτο οὐκ ἠδύναν-  
 40 το πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας· <sup>m</sup> Τετύφλωκεν αὐτῶν τοὺς <sup>m</sup> Isa. 6. 9.  
 ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα <sup>Matt. 13. 14.</sup>  
 μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ <sup>Luke 8. 10.</sup>  
 41 ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς. Ταῦτα εἶπεν Ἡσαΐας, ὅτε <sup>Acts 28. 26.</sup>  
 42 εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ· ὅμως μέντοι καὶ ἐκ τῶν <sup>Rom. 11. 8.</sup>  
 ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτὸν· ἀλλὰ, διὰ τοὺς Φαρισαίους,  
 43 οὐκ ὡμολόγουν, ἵνα μὴ ἀποσυναγάγωι γίνωνται. <sup>n</sup> ἡγάπησαν γὰρ τὴν <sup>n</sup> Supra 5. 44.  
 δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ Θεοῦ.  
 44 Ὁ Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς <sup>o</sup> 1 Pet. 1. 21.  
 45 ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ Θεωρῶν ἐμὲ Θεωρεῖ τὸν πέμ-  
 46 ψαντά με. <sup>p</sup> Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων <sup>p</sup> Supra 1. 5, 9.  
 47 εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη. <sup>q</sup> Καὶ ἐάν τις μοῦ ἀκούσῃ τῶν ῥημά- <sup>q</sup> Supra 3. 17.  
 των καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἤλθον ἵνα κρίνω <sup>Mark 16. 16.</sup>  
 48 τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμ-  
 βάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα  
 49 ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>r</sup> Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ <sup>r</sup> Infra 14. 10.  
 ἐλάλησα· ἀλλ' ὁ πέμψας με Πατὴρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἰπω  
 50 καὶ τί λαλήσω· καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ  
 οὐκ λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ Πατὴρ, οὕτω λαλῶ.

—τῇ ἀκοῇ] “our speech,” or testimony. A sense of the word derived from the Heb. כִּשְׁלָוָה, and occurring at Rom. x. 16. Gal. iii. 2. and Jerem. x. 22. *Βραχίων* signifies *power*; a common metaphor; or rather *power exerted in action*. Lampe thinks this has reference to the custom of the warriors of antiquity, to uncover their arms whether for actual battle, or for giving orders. But there can be no more than an *allusion*, and perhaps not *that*. The interrogation implies a strong negation, q. d. *nemo fere, very few*. And although the words might be applicable enough to the times of Isaiah, nay, to almost all times, yet (as Tittm. observes) there can be no doubt but that the Prophet had in view our Lord and his age.

39. διὰ τοῦτο] i. e. since they would not hearken to Christ's instructions. *Οὐκ ἠδύναντο πιστεύειν*. This must, of course, not be understood of physical inability; but we must, with the best Commentators, ancient and modern, take it of *moral* inability, to mean, they *would* not, i. e. literally, *they could not bring themselves to, &c.* See Note on Matt. xiii. 14.

42. ὅμως μέντοι.] An accumulation of synonymous words, to strengthen the sense, as in Herodot. i. 189. On ἀποσυναγ. γίνονται, see note on ix. 22.

44—50. This forms the *second* part of St. John's discourse above mentioned, namely, on the *doctrines* of Jesus, being a brief summary of them, and in our Lord's own words. See supra i. 15. and Note. The Aorists *ἔκραξε* (which denotes *public teaching*) and *ἔπει* must be taken as Pluperfects.

—ἐγὼ — ἀλλ'] Here, as often, this denotes *non tam — quam*. “not [so much] in me as in Him,” &c. Or there may be, as Kuin. thinks, an ellip.

2 M\*

of *μόνον*, on which see my Note on Thucyd. iii. 45. and compare Mark ix. 37.

45. ὁ θεωρῶν — με.] This denotes the intimate union of nature, will, counsel, &c. between the Father and the Son. See xiv. 9. and Note.

46. φῶς — ἐλήλυθα.] St. John often styles our Lord φῶς. So i. 9. viii. 12. See Notes.

47. οὐ κρίνω αὐτόν.] The words are commonly taken to mean, “I do not *here* on earth act as judge over him, since I came to be a Saviour, not a Judge.” See iii. 17. v. 45. viii. 15. and Notes. Kuin. and Tittm., however, take *κρίνειν* here in the sense *condemn* and *punish*, q. d. I am not the cause of his condemnation, or that of men, having come not for the ruin, but the salvation, of men. On this verse see iii. 16—19. compared with 2 Pet. iii. 9.

48. ὁ ἀθετῶν — κρ. αὐτόν.] There seems here to be an ἀλλά omitted per *Asyndeton*. q. d. [Nevertheless, he will not go unpunished]. He that, &c.

—ὁ λόγος.] By this and the τὰ ῥήματα are meant that part of Christ's teaching which respected his person and office. See iii. 17. and Note. The εἰπω refers to commands; and λαλήσω to oral instruction. It is meant that the unbeliever's inattention and willful neglect of both will bring down on him condemnation and destruction.

50. Christ here made three declarations: 1. That he had not invented the doctrine himself, but received it from the Father, and that therefore it did not owe its origin to human invention, but was altogether divine. 2. He testified his thorough persuasion, that those things which were committed to him to be delivered, had all no other end but the eternal salvation of men: and that his doctrine points out the way which



• Matt. 26. 1.  
Mark 14. 1.  
Luke 22. 1.

XIII. \* ΠΡΟ δὲ τῆς ἐορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυ- 1  
θεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα,  
ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.  
Καὶ δείπνου γενομένου, (τοῦ Διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν 2  
Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,) ἔειπεν ὁ Ἰησοῦς, ὅτι 3  
πάντα δέδωκεν αὐτῷ ὁ Πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε  
καὶ πρὸς τὸν Θεὸν ὑπάγει· ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ 4  
ἱμάτια, καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν 5  
νιπτήρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμύσσειν

† Matt. 28. 18.  
Supra 3. 35.  
Infra 17. 2.

leads to eternal happiness. 3. He affirmed that, in teaching, he had confined himself to the will of his Father; that he had neither added nor suppressed aught, and that therefore his doctrine was pure, complete, and altogether Divine. (Tittm.)

XIII. Having finished the work of *public* instruction, our Lord now devoted the short remainder of his life to the private instruction of his disciples. These he in, chap. xiii., xiv., xv., apprises of his approaching trials, and endeavours to console them by kind assurances, evincing his love both to them and to the whole human race.

1. πρὸ τῆς ἐορτῆς τοῦ πάσχα.] See Note on Matt. xxvi. 2.

—εἰδὼς — ὥρα.] Of this he was well aware — having frequently conversed with his disciples upon it, and predicted its most minute circumstances.

—ἵνα μεταβῇ — Πατέρα.] Christ called his departure *μετάβασις*, as signifying that he had not come on earth as a *mere man*, but as the *Son of God*, who had proceeded from, and would return to God.

—ἀγαπήσας τοὺς ἰδίους.] By τοὺς ἰδ. almost all Commentators understand *his disciples*. But as the words τοὺς ἐν τῷ κόσμῳ are subjoined, Tittm. maintains that the sense must be, “the whole human race.” See xvii. 24.

—ἠγάπησεν.] Tittm. rightly observes, that this is to be taken, like many other verbs, *declaratively*. By the *tokens* of love evinced by Jesus to his disciples are meant the *symbolical actions* mentioned just afterwards. At εἰς τέλος sub. βλεν; or take εἰς τέλος *hy.* for διετλεῖν ἀγαπῶν, with Grot. and Tittm.

2. δείπνου γενομένου.] Many Commentators render this *cenā peractā*. But, as at vv. 4 & 12, Christ is said to have risen from supper, and again sat down, others (as Tittm.) with reason take it to mean “*cenā instructā*,” “it being supper time,” such washing being performed *before*, not *after* a meal. Accordingly, Tittm. thinks that our Lord had sat down to table; but that before he began supper, he arose, to wash his disciples’ feet. Then, having sat down again, he held the discourse here recorded. Kuin., on the other hand, takes γενομένου for *δυνος*, and thinks the sense is, “while supper was taking.” And he parries the objection, that washing *preceded* the meal, by observing, that this was an *extraordinary* washing, meant as a *symbolical action*. Yet there were, as we learn from the Rabbinical writers, *two* washings at the Paschal supper. Be that as it may, the symbolical action was meant to inculcate a lesson of humility and affectionate atten-

tion to each other’s comfort, so much the more seasonable, as the disciples had been disputing *who* were to fill the *chief posts* in the Messiah’s temporal kingdom.

—βεβληκότος εἰς τὴν καρδίαν Ἰ. Σ.] This and other kindred phrases, with more or less variety, are used in Scripture of suggesting any thought to the mind. Many recent Commentators, indeed, regard this as a popular form of expression, meant only to denote the enormity of the crime meditated. This, however, is founded on a dangerous principle, and the words evidently convey the notion of a *real Being* possessed of an *actual power* over the minds of men. The circumstances of Judas’s temptation to betray his Master, and the condescension of that Master, are mentioned together, in order to represent more strongly the baseness of the betrayer.

3. εἰδὼς ὁ Ἰησοῦς — χεῖρας.] Tittm. has shown that *ὅτι ἀπὸ Θεοῦ ἐξῆλθε*, taken in conjunction with *πρὸς τὸν Θεὸν ὑπάγει*, can import no less than that Jesus was of celestial origin, and dwelt in heaven before he came upon earth. (See iii. 13; vi. 62; xvii. 5; also i. 1; ii. 18.); also “that *πρὸς τὸν Θεὸν ὑπάγει* must mean, that our Lord would return to the Father, again to reign with Him by equal right.” In short, the verse plainly declares the dignity of Christ’s person and office — that as he had “come *from*” God (by origination from the Father), and had had the governance of the universe committed to him, so he was going [back] to God, to resume the glory he had had with the Father from all eternity. See viii. 42. and Note.

4. τίθησι] “lays aside.” So *ponere* in Latin. By *ἱμάτια* is meant either the upper garment, the *pallium* (plural for singular, as in the corresponding Hebrew terms), or the *pallium* and *stola*. See Recens. Syn. and Note on Matth. xxiv. 18. *Αντιον* is a Hellenistic word, from the Latin *linteum*, nearly synonymous with *σινδών*, and properly called *σάβανον*, a *towel*. To be thus girded was considered by the ancients in the same light as a person’s wearing an *apron* is with us, namely, as indicating the exercise of some servile occupation.

5. βάλλει — νιπτήρα.] Βάλλει is for ἐμβάλλει, (or more properly ἔρχει) and occurs in this sense in Exod. xxi. 6. Τὸν νιπ. Bp. Middl. observes that the *Article* implies that there was *but one* ewer employed for the occasion. This washing which, in the times of primitive simplicity, had been performed by the host or hostess to the guest, was in after ages committed to the servants, and was therefore accounted a servile employment. Thus it is rarely mentioned. At no time had it been done by a *superior* to an *inferior*.



6 τῷ λεντίῳ ᾧ ἦν διεζωσμένος. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ  
 7 λέγει αὐτῷ ἐκεῖνος· Κύριε, σύ μου νίπτεις τοὺς πόδας; Ἀπεκρίθη  
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ  
 8 μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς  
 τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις  
 9 μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας  
 10 μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. <sup>u</sup> Λέγει αὐτῷ <sup>u</sup> <sup>Infra 15. 3.</sup>  
 Ἰησοῦς· Ὁ λελουμένος οὐ χρειαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ'  
 11 ἔστι καθαρὸς ὅλος. Καὶ ὑμεῖς καθαροὶ ἔστε· ἀλλ' οὐχὶ πάντες. ἤδει  
 γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροὶ  
 ἔστε.  
 12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀνα-  
 13 πεισὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; <sup>x</sup> Ὑμεῖς <sup>x</sup> <sup>Matt. 23. 8,</sup>  
 φωνεῖτέ με· Ὁ διδάσκαλος, καὶ ὁ Κύριος· καὶ καλῶς λέγετε· ἐμὶ <sup>1</sup> <sup>Cor. 8. 6.</sup>  
 14 γάρ. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ διδάσκα-  
 15 λος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. Τπόδειγμα γὰρ  
 16 ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῇτε. <sup>y</sup> Ἀμήν <sup>y</sup> <sup>Infra 15. 20,</sup>  
 ἀμήν λέγω ὑμῖν· οὐκ ἔστι δοῦλος μελίζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπό- <sup>Matt. 10. 24.</sup>  
<sup>Luke 6. 40.</sup>

6. σύ μου — πόδας.] This sort of interrogation involves a strong negation, and the *σὺ* and *νίπτ.* are emphatic.

7. ὁ ἐγὼ ποιῶ, &c.] A popular mode of expression for, "The meaning of what I am doing," &c. *Μετὰ ταῦτα* is often used, as here, of a very short period hence; and then is better rendered afterwards: here it means, "after I have done what I am doing." Our Lord shows the reason at v. 12—17; namely, to set them an example of humility, condescension, and Christian forbearance.

8. *ἔὰν μὴ νίψω σε* need not be supposed (with Kuin. and others) to mean, "unless thou *sufferest* me to wash thee." The phrase seems to be so worded, to make the thing appear a *privilege* to be conferred by Christ. There is an allusion to the *spiritual* washing away of sin by the blood of Christ. Ἐχειν μέρος μετὰ τινος is a common phrase denoting conjunction, friendship, and (from the adjunct) communion of benefits.

10. ὁ λελουμένος — ὅλος.] The best Commentators are agreed, that *λελ.* denotes the washing of the whole body in a bath, as opposed to *νίπτεσθαι*, which is used of *washing* part of the body. See Acts ix. 37. compared with Homer, *Iliad* ω. 542. A guest who had gone through the *former*, needed only, on arrival at the house of his host, to have his *feet* washed; which, as the Jews wore no sandals, might be soiled by the way; or, in a hot climate, would need washing after the perspiration occasioned by walking. To offer this was a mark of civility and attention. Thus the sense is: "As he who has bathed has no need of washing himself, except his feet, but is then quite pure, [so] ye need no other washing." "It is for ἀλλ' ἢ, which is of rare occurrence.

— καὶ ὑμεῖς — πάντες.] From the mention of external and ceremonial cleansing, Christ takes occasion to advert to *internal* and *moral* purity; i. e. from evil thoughts and actions; both by way of admonition to the disciples, and to smite the

conscience of Judas. The *καὶ*, as at ver. 14, may be rendered "and [thus]."

12—17. Here our Lord shews the *intent* of the action he had been performing, admonishing them of the duty it was meant to suggest.

12. τί πεποίηκα ὑμῖν] "the intent of what I have done to you."

13. φωνεῖτέ με· ὁ διδ. is not (as Campb. supposes) the nominat. for the accus., but rather for the *vocative*, as at Mark v. 41. and elsewhere. See Winer's Gr. § 22, 3. Indeed, here it forms part of the form of address, there being an ellip. of *λέγοντες*. How frequent, nay perpetual was this mode of address, is proved by the citations adduced from the Rabbinical writers by Schoettgen; which indeed shew that the *proper* name of the Rabbins was almost dropped. Thus in *Sanhedrim*, fol. 100, 1. we read, "It is Epicureism (or impiety) if any one shall call a Rabbi by his proper name."

14. ὑμεῖς — πόδας.] These words are not to be taken, nor were understood, in the *literal* sense; for neither the Apostles nor the primitive Christians had any such customs. Our Lord here intended an admonition (as Tittm. has shewn at large, see Rec. Syn.) most seasonable to the disciples (in whose bosoms ambition, pride, and other worldly passions had begun to manifest themselves), and, in order to impress it still more on their minds, was pleased to employ a *symbolical* action; a mode of teaching often resorted to by the prophets of the O. T. and by our Lord. By "washing one another's feet," however, he did not mean that they should do this *actually* and according to the *letter*, but that they should behave towards each other with the same *spirit* as that characterized by this symbol of humility and condescension, having a mind weaned from pride, ambition, vain-glory, and ever ready to shew mutual forbearance, condescension, and kindness.

16. ἀπόστολος] for ὁ ἀπεσταλμένος, like the Heb



στολος μείζων τοῦ πέμψαντος αὐτόν. Ἐὰ ταῦτα οἰδατε, μακάριοί ἐστε 17  
 εἰν ποιῆτε αὐτά. Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελε- 18  
 z Psal. 41. 9. ξάμη· ἀλλ' ἵνα ἡ γραφή πληρωθῇ, "Ὁ τρώγων μετ' ἐμοῦ  
 τὸν ἄρτον ἐπήρην ἐπ' ἐμὲ τὴν πιέσσαν αὐτοῦ. Ἀπ' ἄρτι 19  
 λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ  
 Matt. 10. 40. εἰμι. "ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων εἰν τινα πέμψω ἐμὲ 20  
 λαμβάνει· ὃ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.  
 b Matt. 26. 21. c Matt. 26. 21. Luke 22. 21. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτίρῃσε καὶ 21  
 εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. Ἐβλε- 22  
 c Infra 21. 20. πον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνας λέγει. "Ἦν 23  
 δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῇ κόλπῳ τοῦ Ἰησοῦ, ὃν  
 ἡγάπα ὁ Ἰησοῦς. Νεύει οὖν τοῦτω Σίμων Πέτρος πυθέσθαι τίς αὐν 24  
 εἴη περὶ οὗ λέγει. Ἐπιπεσὼν δὲ ἐκείνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, 25  
 λέγει αὐτῷ· Κύριε, τίς ἐστιν; Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός 26  
 ἐστιν ὃς ἐγὼ βίβας τὸ φομίον ἐπιδώσω. καὶ ἐμβάψας τὸ φομίον, δι-

ηλῆν. A similar maxim is cited from the Rabbinical writers.

17. *εἰ ταῦτα* — *αὐτῶν*.] The *εἰ* may, with Kuin. and others, be rendered *siquidem*, *since*, as at ver. 14. *εἰ* — *ἐνίψα*, &c. Acts xi. 17. xvi. 15. xviii. 15. Rom. viii. 31. and elsewhere. See Herm. on Vig. § 312. Matth. Gr. § 503. Buttm. Gr. p. 240. 2. But it may be doubted whether they did really know the truths they had been told; and an *opinion* of knowledge is a frequent cause of ignorance: *οἷσιν προκοπῇς ἰγκοπῇ*, said the Philosopher. Moreover, as that signification is not to be resorted to unnecessarily, and where it materially alters the sense, so here it is better to retain the ordinary one; and suppose that our Lord here slightly alludes to that self-opinion. q. d. Ye may say that ye know all this very well. If, then, ye do know these things, happy are ye if ye *put them in practice*; for, as Lampe remarks, "knowledge must precede holiness; but it is not of itself sufficient. The *practice* must be added. These two things are inseparably connected: knowledge is the rule of practice, and practice the scope and purpose of knowledge."

18. *οὐ περὶ* — *λέγω*] meaning "Of *all* of you I cannot affirm that ye will be happy in the practice of this precept."

— *οἷα οὓς ἐξελεξάμην*.] The sense is, "I know the [dispositions of the] persons whom I have chosen [as Apostles]." So xv. 16. *ἐγὼ ἐξελεξάμην ὑμᾶς καὶ ἔθγκα ὑμᾶς*. At *ἀλλ' ἵνα*, &c. sub. *τοῦτο γένηται*, or the like. The *ἵνα* has the *eventual* force. Render, "But [such is the case with you] that the words of Scripture are fulfilled:" what was literally meant for Abithophel being typically intended for, and fulfilled in, Judas.

— *ὁ τρώγων* — *αὐτοῦ*.] Ὁ *τρ.* denotes a familiar friend; the communion of domestic hospitality having in every age been accounted an inviolable pledge of friendship. See Eurip. Hec. 793. Quint. Curt. vii. 4. Ἐπ' αὐτῶν, &c. The general sense is, "has turned against me, to overthrow me." A metaphor taken, according to some, from *wrestling*: according to others, from *kick-*ing** animals, which suddenly and treacherously kick at and injure their feeders. This is confirmed by a similar passage at Jerem. ix. 4. *πᾶς δόλ-*

*φδς πτέρνη πτερινεῖ* (scil. *ἀδελφὸν*) καὶ πᾶς φίλος δολίως πορεύεται.

19. *ἀπ' ἄρτι λέγω* — *πιστεύσητε*, &c.] "I tell you this now before it has happened, that when it has taken place, ye may be confirmed in your faith that I am He [whom I professed to be, the Messiah]." There is the same omission at viii. 24. and elsewhere; in which, and many other similar cases, we recognize what we should call genuine *modesty* in a distinguished *human being*; though, in speaking of our Lord, the language even of commendation should be checked by reverential awe. Πιστ. is taken as at ii. 11. and elsewhere; in which an *intension* of the sense denoted by the verb seems meant. Our Lord's purpose was not only to confirm their faith, but calm their perturbation at the perfidy soon to be disclosed, since his words allude to only *one* traitor, as indeed he soon afterwards intimates in express terms.

20. So Matt. x. 40. where see Note. The connexion here is variously traced. The scope of the words seems to be, to fortify them under the tribulations they should endure in the course of their Apostolic office, by the remembrance, that as they sustained the character of *representatives* of their Lord, they should not be troubled at having to suffer, as He had, from the treachery, cowardice, stupidity, and perverseness of those whom they taught.

21. *ἐμαρτίρῃσε καὶ εἶπεν*.] For *ἐμαρτ.* *εἰπὼν*. *Μαρτυρεῖν* denotes open declaration, in contradistinction to the indirect allusion at v. 20.

22. *ἐβλεπον ἐκ ἀλλ.*] This well depicts their *anxiety*, as *ἀπορούμενοι* their *perplexity* what to think or whom to suspect. See Gen. xlii. 1. and Hom. II. v. 480.

24. *νέει*.] See Note on Luke i. 22.

25. *ἐπεσὼν*.] "leaning upon." Euthym., however, thinks John did not alter his posture, but merely turned his head. That the question was put in a low voice, and answered in the same tone, is plain from vv. 23, 29.

26. *ψάπλω*.] This is ill rendered *sop*; and not well translated *morsel*, though that signification is sometimes found. As derived from *ψάω*, it signifies, (like the Heb. *נָסַב* from *נָסַב* to *break*) a



27 δωσιν Ἰούδα Σίμωνος Ἰσκαριώτῃ. Καὶ μετὰ τὸ ψωμίον τότε εἰσηλ-  
 28 θεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς,  
 29 αὐτῷ. <sup>d</sup> τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι <sup>d</sup> Supra 12. 6.  
 λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ  
 30 τοῖς πτωχοῖς ἵνα τι δῶ. Λαβὼν οὖν τὸ ψωμίον ἐκείνος, εὐθέως ἐξήλ-  
 31 θεν· ἢν δὲ νῦν. Ὅτε [οὖν] ἐξῆλθε, λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη  
 32 ὁ Πίος τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. Εἰ ὁ Θεὸς  
 ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς <sup>e</sup> Supra 7. 34.  
 33 δοξάσει αὐτόν. <sup>e</sup> Τεκνία, ἔτι μικρόν μεθ' ὑμῶν εἰμι. ζητήσετε με, καὶ <sup>f</sup> Infra 15. 12.  
 καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε <sup>g</sup> Lev. 19. 18.  
 34 ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι. Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγα- <sup>h</sup> Matt. 22. 39.  
<sup>i</sup> Gal. 6. 2.  
<sup>j</sup> James 2. 8.  
<sup>k</sup> 1 Pet. 1. 22.  
<sup>l</sup> 1 John 3. 11.  
<sup>m</sup> & 4. 16, 21.

*bit* or *piece* of anything. And here probably it denotes a piece of the paschal lamb dipped in the sauce. Such portions were usually distributed by the master. There is no real discrepancy in the statements of the Evangelists. Jesus, it seems, was thus engaged, when John, putting the above question to him, he either helped Judas first, or, in serving out the portions, had come to him in his turn. Judas, then, (perhaps sitting near Jesus, and having heard John's interrogation, or, with the suspicion natural to guilt, supposing that they were speaking of *him*), after receiving the portion, asks in a low voice, Is it I, master? To whom Jesus answers, *σύ εἶπας, it is thou*. (See Matt. xxvi. 25.) Then in a loud voice he adds *ὁ ποιεῖς ποιήσον τάχιστα*, "what thou art to do, do very quickly." Where the Present *ποιεῖς* is for the Future sense, the Imperative is, as Chrys. remarks, *permissive*.

31. *ὅτε [οὖν] ἐξῆλθε*. The MSS., Versions, and Edd., vary as to the *reading*, and still more the *position* of these words; which are in some copies connected with what *precedes*, in others with what *follows*. The Ed. Princ. and Stephen, 1, 2, join them with the *following*, placing a period after *νῦν*: the Erasmusian and Stephen's 3d Ed. connect them with the *preceding*. But the old position was recalled by Beza and the Elzevir Editor; and was thus introduced into the *textus receptus*. Of later Editors, Wets., Matthæi, Knapp, and Vat., join them with the *preceding*; Griesb., Tittm., and Scholz, with the *following*. The determination of this question much depends upon its being decided whether the *οὖν* should be adopted or rejected. It is found in most of the MSS. (many of them very ancient) in several of the later Versions, and some Fathers; but is *not* found in very many MSS., (some equally ancient), and the earlier and principal Versions; and is rejected by Wets., Matth., Griesb., and Scholz. The point admits not of any certain determination. It might have been thrown out by those who, joining the words with the *preceding*, thought the *οὖν* worse than useless; or it might have been inserted by those who, connecting the words with what follows, thought that a particle of *continuation* was wanting. And this seems more probable, and better accounts for the variation of opinion as to the construction of the words. Whether *οὖν* — *ἔπειτα* should be taken with the *preceding*, or the *following*, is a matter on which we cannot positively pronounce. I agree, however, rather with those who adopt the *latter* course; by

which we gain a better sense; for it surely could not be the intention of the Evangelist to make an insignificant circumstance so very prominent. And if the other mode of position be adopted, there is a great harshness in the next verse beginning so abruptly. This, too, is directly opposed to the great body of the MSS., which have *οὖν*; for thus the *οὖν* could not be retained. At *ἢν νῦν* the words *ὅτε ἐξῆλθε* may very well be supplied from the preceding context; and it is expressed in Cyril; and we have something equivalent to it in Nonnus.

On the departure of Judas our Lord delivered those most interesting *last discourses* with his disciples, by which he intended to infix in their minds truths, which, ignorant as they were, and labouring under heavy affliction, they could not, indeed, *at that time*, fully comprehend, but which they would *afterwards* understand; and by which, even now, they would be fortified against their impending trials and afflictions. (Tittm.) In *ἐδοξάσθη* we have the *Prophetic Preterite*, used of what is shortly to happen, to express certainty. See John xi. 23. xv. 6. xvi. 33. and Notes. On this *glory*, both as it regarded our Lord and the Father, see Wets. and Tittm. in Recens. Synop.

32. *δοξάσει αὐτὸν ἐν ἑαυτῷ*.] It is not easy to say whether *ἐν ἑαυτῷ* should be referred to *God* or to *Christ*. Rosenm. and others *avoid* the difficulty in their explanation; while Kuin. and others attempt to get rid of it by supposing the words *redundant*! The question is ably discussed by Lampe as follows: "If it be referred to *God*, God glorifies Christ in *himself* because *by himself*, by his own divine glory, (see Rom. vi. 4.), his perfections all shining in the Son — because he will himself be glorified by the glorification of the Son — because he glorifies his Son with *himself*, giving him a communion and equality of glory, &c. If to the *Son*, he is glorified in *himself*, because the glory, though given by the Father, is *his own*, and because by the glorification, he possesses an eternal fount, from which the glory of all the elect to the end of the world will be derived."

33. *τεκνία*.] This appellation was employed in ancient times by masters to their servants, and generally by superiors to inferiors; especially by teachers to their pupils. It is expressive of affection, and may, in several passages of 1 John be rendered, Dear children.

— *ὅς δύνασθε ἰδεῖν*] i. e. not *now*, but, as is added further on at xiv. 3., hereafter.



παῖτε ἀλλήλους· καθὼς ἡγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλή-  
 λους. Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγά- 36  
 πην ἔχητε ἐν ἀλλήλοις. ὁ λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ 36  
 ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαι μοι  
 νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. λέγει αὐτῷ ὁ Πέ- 37  
 τρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν  
 μου ὑπὲρ σοῦ θήσω. ὁ ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν σου 38  
 ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ  
 ἕως οὗ ἀπαρνήσῃ με τρίς.

h Matt. 26. 34.  
 Mark 14. 30.  
 Luke 22. 34.

XIV. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν Θεόν, 1  
 καὶ εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μοῖναι πολλαὶ 2  
 εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· πορεύομαι εἰσιμαῖσαι τέπον ὑμῖν.

34. ἐντολὴν—ἀλλήλους.] There have been some needless difficulties raised on the sense of these words, and that by pressing too much on the sense of *κατ' ἑαυτὴν*. In removing these, some of the best Commentators (as Lampe, Kuin., and Knapp) make some rather sophistical distinctions, and especially by laying an undue stress on *καθὼς*. It must, I think, be granted that these words are not to be regarded as a *general precept* of mutual love, though such precepts abound in the N. T. See Eph. v. 2. 1 Thess. iv. 9. James ii. 8. 1 John ii. 8—11. iii. 23. It was very necessary to be then enjoined to the Apostles, as the best alleviation of the trials and tribulations they would have to undergo. Nay, the very Mosaic rule itself (Lev. xix. 18.) was not *universal*, but *particular*, and confined to their countrymen. The injunction here given to the Apostles was, though not absolutely new, yet new to *them*, if we consider the sentiments, opinions, and practice of the age. In their contests for pre-eminence, and selfish preference for themselves, in their worldly, proud and envious spirit, they had forgotten the precept of mutual love. Hence our Lord had before enjoined on them the opposite virtues by an affecting *symbolical action*; and now he enforces one of the most important of these duties by the *present injunction*, which might, Tittm. observes, be called new, if we consider the *standard* to which the duty was raised, *καθὼς ἡγάπησα ὑμᾶς*. "They were" (Tittm. remarks) to show as sincere and unfeigned an affection to each other, as fellow labourers in the Gospel, as he had done to them; and by no means to suffer this holy society to be torn asunder by hatred, variance, envy, strife, &c.; but rather to preserve it by mutual concord, and being united in the bonds of sincere affection." It was also so far *new*, as being enforced by new motives, to be performed in a new manner, and made a peculiar characteristic of the Christian Religion, as is suggested in the words *ἐν ταύτῃ γνώσονται*, &c., and which was so observed by the first Christians, that the Heathens used to say, "See how these Christians love one another!"

XIV. Now follow two discourses of Christ: one held at the Eucharistical table, the other on going out of the city. The former is contained in ch. xiv., the latter in ch. xv., xvi.; and may be distributed into three heads:—I. *Consolation* for the impending affliction, vv. 1—5. II. *Exhortation* to faith in Christ, vv. 5—15. III. A *promise* of the Holy Spirit, vv. 16—fin. (Schoettg.) The

whole relates primarily to the Apostles only. But it was, no doubt, meant to apply, *mutatis mutandis*, to their successors, all future Teachers of the Gospel.

1. μὴ ταρασσέσθω ὑμῶν ἡ κ., &c.] "Be not troubled in mind at what I have said of my *departure*: only trust in God and in me." The first *πιστεύετε* admits of being taken either in the *Indicative* or in the *Imperative*. See Note supra, ver. 39. The former is adopted in the Vulg. and by the earlier modern Commentators; the latter, by many ancient Fathers, the Pesch. Syr. Version, and almost all the modern Commentators from Whitby to Tittm. From the connection of the words, we can scarcely suppose the same word used first in the Indicative, and then in the Imperative, *in the same sentence*. Nothing but a necessity, resulting from the impossibility of otherwise attaining a good sense, could authorize this. We are therefore bound to suppose the Imper. to be meant in the *first* as well as the second *πιστ.*; especially as it yields a sense not only good in itself, but apposite, and agreeable to the analogy of Scripture.

2. ἐν τῇ οἰκίᾳ—εἰσιν.] This seems meant to wean them from ambition, and console them under present affliction, by a representation of the ample felicity he is going to prepare for them. By *ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου* is expressed *κατ' ἀνθρώπων ὁρατόν*, *Heaven*. In the *μοναὶ πολλαὶ* some suppose an allusion to the *numerous chambers* in the House of his Father on earth, the *Temple*; and others to the custom of Eastern monarchs, of assigning to their courtiers habitations within the precincts of their vast palaces, while others think we may hence infer that there are various degrees of reward in heaven proportioned to men's progress in faith and holiness. But this is very precarious. All that we can with certainty pronounce meant by our Lord is, to console them under affliction, by a view of the glory and boundless felicity in reserve for the faithful servants of God and Christ. The words imply a *participation* in those mansions of bliss which our Lord was going to occupy, and to which he would lead the way to all his disciples. Tittm., too, thinks that by *πολλαὶ* our Lord *also* meant to intimate that heaven is a *most ample space*, sufficient for the reception of vast numbers, nay, as far as concerns the will of the Father, *all men*. And so also Dr. Burton understands.

—εἰ δὲ μὴ, εἶπον ἂν ὑμῖν.] "If it had not been



3<sup>i</sup> Καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παρα-<sup>i</sup>λήφωμαι ὑμᾶς πρὸς ἑμαυτόν· ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ᾔτε.<sup>Infra ver. 18. & 17. 24. sup. a 12. 26.</sup>  
 4 Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ  
 5 Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν  
 6 ὁδὸν εἰδέναι; Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλή-  
 7 θεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ.  
 8 Εἰ ἐγνώκετέ με, καὶ τὸν Πατέρα μου ἐγνώκετε ἄν· καὶ ἅπ' ἅρτι  
 9 δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἄρκει ἡμῖν.<sup>k</sup> Λέγει αὐτῷ ὁ Ἰησοῦς·<sup>Supra 12. 45. infra ver. 20. & 17. 21, 23.</sup>  
 Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ  
 ἐωρακὼς ἐμὲ ἑώρακε τὸν Πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν

so, I would have told you so, and not deceived you with vain hopes."

—πορεύομαι, &c.] These words contain (as Tittm. observes) a sentence of *particular* application, in confirmation of the foregoing *general* one. "Nay, I go to prepare a place for you there;" namely, by virtue of his sacrifice and intercession; a similitude taken from one who goes before another to some unknown country, to prepare for his reception.

3. ἐὰν πορευθῶ καὶ ἐτοιμάσω.] The best Commentators are agreed that the sense is, "When I shall have gone, and shall have prepared a place;" and that πάλιν ἔρχομαι (I am to come back) is for πάλιν εἰσελθεῖν. They differ, however, on whether this coming of our Lord is to be understood of the *day of judgment* (see vv. 18, 28. xii. 26. Acts i. 11. 1 Thess. iv. 17.), or of the *day of each man's death*. The former interpretation is maintained by most ancient and earlier moderns; the latter by the generality of the recent Commentators. The words are, indeed, a continuation of the foregoing similitude, and derived from the custom of persons, who have gone forward to prepare a residence for their friends, returning to fetch and accompany them thither. But if the latter interpretation be adopted, the words would seem a mere accommodation, with little meaning. And even were we to grant (what has never yet been proved) that at death the righteous are immediately received up into heaven, yet the maintainers of that doctrine do not assert that Christ comes to fetch them. The common interpretation, then, is greatly preferable; and it is placed beyond doubt by 1 Thess. iv. 16, where the language of the Apostle is the best comment on that of his Lord: *ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον· ὅπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀπαιχθήσονται ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς αἶον· καὶ οὕτω πάντοτε σὺν Κυρίῳ ἔσμεθα.* The purpose of both passages is the same, namely, the consolation of the persons addressed.

4. The general purport of the ver. may be thus expressed (with Dr. Burton): "Thus ye know that heaven is the place whither I am going; and all my former teaching was suited to shew you the way thither."

—τὴν ὁδόν] i. e. the means whereby ye may arrive thither, namely, by faith in Christ. Since, however, the disciples did not thoroughly comprehend his meaning (confounding the terms with notions of an earthly kingdom, and never of the death of the Messiah), he makes it clearer at

ver. 6; at the same time using a certain boldness of metaphor, in order to impress it in a more lively manner.

6. ἐγὼ εἰμι ἡ ὁδός, &c.] Ὁδός is for ὁδοποιός, or δδηγός. The other terms ἡ ἀλήθεια and ἡ ζωὴ, are by the best Commentators supposed to be put, by Hebraism, for the adjectives ἀληθινή and ζωοποιός. See x. 7. compared with ver. 9. xi. 25. But it is rather a more energetic mode of expression, q. d. I am the way, the true way [to life], the author of life and happiness; the third term being exegetical of the two former. The words following are exegetical of the preceding clause, and by the coming of the Father is denoted introduction to the heavenly mansions just before mentioned, alone to be obtained by faith and obedience, through the one true Guide to life and happiness, and by his propitiation.

7—10. In these vv. it is affirmed that he who has seen and heard Christ has, in some way and some sense, seen and heard the Father; which implies an essential union of Father and Son. So intimate is this union, that Christ says, *εἰ ἐγνώκατε, &c.* Now by the *knowing* Christ is denoted the knowledge of his attributes, his infinite wisdom, benevolence, mercy, &c. which, if they be fully known, will be found the same as those of the Father. This implies that mysterious union of the Father and the Son, which makes the will of the latter essentially the will of the former.

—καὶ ἀπ' ἅρτι—αὐτόν.] The best Commentators are agreed that the Present is here (as often) used of what is very *shortly to be*; and that in order to suggest its speedy occurrence. We may therefore render: "Ye will a short time hence know, and, as it were, see him," meaning after Christ's death, and at the sending of the Holy Spirit, to guide them into all truth; or, retaining the usual force of the tenses, the sense may be, "Yea, a short time hence [ye may say that] ye know Him, nay have seen Him;" namely, because ye have known and seen me, who am one with Him. This I find confirmed by the learned C. G. G. Thiele in his Notitia Comm. in N. T. p. 7, where, after Luick, he assigns as the full sense (though imperfectly developed) "Nondum intellexistis, verum] abhinc intelligitis atque vidistis jam," i. e. intelligetis, quippe jam auspiciati; [atque ita intelligendi facultatem nacti.]

8. δεῖξον ἡμῖν τὸν Πατέρα.] This inquiry seems founded on Philip's erroneously taking ἐώρακατε in the literal sense.

9. οὐκ ἔγνωκάς με] i. e. known who I am, and my true character.

—ὁ ἑωρακὼς—Πατέρα] "He who hath seen me



τὸν Πατέρα; Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατήρ ἐν 10  
 ἐμοί [ἐστι]; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν ἀπ' ἐμαντοῦ οὐ λαλῶ.  
 ὁ δὲ Πατήρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. Πιστεύετε μοι 11  
 ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατήρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα  
 αἰτῶ πιστεύετε μοι. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ πιστεύων εἰς ἐμὲ, τὰ 12  
 ἔργα ἃ ἐγὼ ποιῶ καὶ αὐτοῦ ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι  
 ἐγὼ πρὸς τὸν Πατέρα μου πορεύομαι· <sup>1</sup> καὶ ὁ <sup>2</sup> τι ἂν αἰτήσητε ἐν τῷ 13  
 ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ Πατήρ ἐν τῷ Γίῳ. Ἐάν 14  
 τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

Infra 15. 16.  
 & 16. 23, 24.  
 Matt. 7. 7.  
 Mark 11. 24.

Ἐάν ἀγαπᾷτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. καὶ ἐγὼ ἐρωτήσω 15  
 τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν 16

hath [in effect] seen the Father." The Apostles had seen the sanctity of his life, his contempt of earthly riches and honours, his submission to the lowest state of poverty and misery, his sole desire to promote the salvation of souls. They had, moreover, seen his *majesty*, "the majesty of the only begotten of the Father" (see i. 14.) nay, were shortly to see him *die for the human race*. But in all this, they had, in fact, heard and *seen the Father*, i. e. the image, decrees, counsels, and works of the Father respecting the salvation of men. He who saw Jesus living, acting, and dying, *saw*, in fact, *the Father*, i. e. the image of the Father, and the *effigies* of the Divine nature. There was, therefore, *no need* that our Lord should then show them the Father, and more fully expound his counsels and decrees. They might *already* have sufficiently known them from the words and actions of their Lord, and would shortly know and comprehend them *more fully* by the inspiration of the Holy Spirit. (Tittm.)

10. *ὅτι ἐγὼ ἐν τῷ Πατρὶ*] scil. *ἐμῷ*. The phrase *ἐν τῷ* imports *intimate connection and conjunction with*, the nature of which must vary with the subject and the context. Tittm. shows that here (as also at x. 38.) *community of work and power* is meant, including also *parity of feelings and counsels*.

—*τὰ ῥήματα — οὐ λαλῶ*.] These words, and the following, *ὁ δὲ Πατήρ — τὰ ἔργα*, are an *illustration* of the *community* just mentioned, as applied both to *words* and to *works*. In the latter clause all will be regular, if we supply, as corresponding to *τὰ ῥήματα — λαλῶ*, the words *τὰ ἔργα ἃ ποιῶ ἐν ὑμῖν ἀπ' ἐμαντοῦ οὐ ποιῶ*. There is a plain *reference* to this omitted clause in the introductory *ὅτι*. Here Tittm. draws the following inference: "But since a conjunction not only in respect of *counsel and will*, but in respect of one and the same *energy and power*, subsists between the Father and the Son, it may hence, with certainty, be inferred that there is also between them a *communion of one and the same nature*; and when our Lord affirms, that 'the Father abideth in him,' he has indicated a perpetuity of mutual conjunction, and testifies that it is impossible he should ever do any thing contrary to the mind, counsel, and wishes of the Father."

11. *πιστεύετε, &c.*] Here Christ not only *repeats* the foregoing assertion, but enjoins them to repose faith in it; telling them (as a *popular proof* of His conjunction with the Father) that His works (i. e. miracles) argue community of mind, energy, and power.

12. *ὁ πιστεύων — ποιήσει*.] It is evident that this promise appertained solely to the *Apostles*. By *τὰ ἔργα ἃ ἐγὼ ποιῶ*, Tittm. observes, is meant that *part* of Christ's work which he at xvii. 4. calls *the work committed to him by the Father*, namely, in promulgating the Father's plan of salvation though the Son, in confirming it by miracles, in collecting a community of those who should embrace the plan of salvation, &c. &c. By the *greater* works here mentioned we are to understand not greater *per se*; for, as far as regards the miracles worked by the Apostles, none were *more illustrious* than those performed by our Lord, but only in a *certain degree*, partly as regarded their *office and ministry* (which is alone the subject of these words), and partly in respect to the *effects* of those miracles. See more in Tittm. and Whitby.

—*ὅτι ἐγὼ — πορεύομαι*.] In these words the difficulty is to determine the reference. They seem to have so little bearing on the preceding words, that many Commentators connect them with the following *καὶ ὁ <sup>2</sup> τι ἂν αἰτῶ*; and they render, "because I go to my Father, whatsoever," &c. This, however, is overlooking the *καὶ*; and in *because* we have a not very apposite sense. I would render, "For I am going to my Father, and [accordingly] whatsoever ye ask," &c. This is confirmed by *facts*: for after our Lord's death, resurrection, and ascension, he sent the Holy Spirit both to guide them into all truth, and to enable them to work all miracles necessary to its confirmation.

13. *ὁ <sup>2</sup> τι*] i. e. *whatsoever*, in the furtherance of the work committed to you, which indeed is implied in *ἐν τῷ <sup>2</sup> ὄν*. Compare this verse with xv. 16. xvi. 23., whence it follows, (as Whitby shows), that "as both Father and Son equally hear and grant the petitions offered up in the name of Christ, both equally possess omniscience and omnipotence." *Ἐν τῷ ὀνόματι*, "in my cause," "for the furtherance of my cause." *Ἐν τῷ <sup>2</sup> ὄν*, "by and through the Son."

16. *ἄλλον Παράκλητ.* *δώσει ὑμῖν*.] For their further encouragement, Christ subjoins a *promise*; on the nature of which there has been much difference of opinion. Many of the earlier Commentators assign to *παράκλητ.* the sense of *comforter*; others *teacher*; others, again, *helper*; and not a few, *advocate*, or *intercessor*. On due examination, it will, I apprehend, appear, that those of *comforter, teacher*, and some others which have been proposed, are *too limited* to reach the *extent* of signification evidently meant by the term, or denote the variety of the gifts imparted by the



17 εἰς τὸν αἰῶνα· τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβῆναι, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε  
 18 αὐτό, ὅτι παρ' ὑμῶν μένει, καὶ ἐν ὑμῖν ἔσται. Οὐκ ἀφήσω ὑμᾶς ὁρ-  
 19 φανούς· ἔρχομαι πρὸς ὑμᾶς. Ἔτι μικρόν, καὶ ὁ κόσμος με οὐκ ἔτι  
 20 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. Ἐν  
 ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ Πατρὶ μου, καὶ ὑμεῖς  
 21 ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,  
 ἐκείνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ  
 Πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.  
 22 Λέγει αὐτῷ Ἰούδας (οὐχ ὁ Ἰσκαριώτης)· Κύριε, καὶ τί γέγονεν ὅτι  
 23 ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; Ἀπεκρίθη ὁ  
 Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει·

Holy Spirit. One of the two senses, *Helper* and *Intercessor*, is, I doubt not, the true one; the former of which is adopted by Tittm., Kuin., and almost all recent Commentators; the latter by Bp. Pearson, Lampe, Ernesti, Pearce, Wets., and others. And this (confirmed by most of the ancient Fathers and Commentators) seems to be preferable, especially as it has the peculiar advantage of including the former; since, as appears from the passages of the Classical writers, adduced by Lampe, Wets., and Tittm., *παράκλητος* was used not only of a person called in to plead any one's cause, but of one who is a helper in any matter, or generally a patron. And as both these offices are centred in the PARACLETE, so there can be little doubt that both are intended. Nay, even the sense *Comforter* may be included.

— εἰς τὸν αἰῶνα.] The best Commentators are agreed, that the context here so limits the sense, that the phrase is synonymous with εἰς τέλος, "to the end of life."

17. τὸ πνεῦμα τῆς ἀληθ. This may, as the best Commentators explain, denote the author of all truth, the very truth itself (and the impartor of it), Gospel truth. There is, however, a reference to the Holy Spirit as being this Paraclete. See v. 17. 26. From this passage, compared with the following one, and xv. 26. xvi. 13. Matt. x. 20. Acts ii. 18. 33. Rom. viii. 9. Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11., the Personality and Divinity of the Holy Ghost is manifest, as well as His procession from the Father and the Son.

— ὁ κόσμος.] i. e. the sensual, corrupt, and worldly-minded part of it. Οὐ δύναται λαβεῖν. i. e. cannot bring themselves to receive it; since, from exclusive attention to worldly things, they neither understand, nor care about spiritual gifts. And thus it happens, as is just afterwards said, that they have neither any perception nor any knowledge of the thing. Μένει, "is [soon] to abide."

13. οὐκ ἀφήσω ὑμᾶς ὁρφ., &c.] These words are variously interpreted. Some refer them solely to Christ's reappearance, and society with them, after his resurrection. Others take them, in a figurative sense, of Christ's invisible and spiritual presence. But it is best, with Tittm., to unite both interpretations. And this is supported by facts. "For (as Tittm. observes) Christ did return literally to his disciples, after his resurrection, in a visible manner; and, metaphorically, unseen, after his ascension to heaven; when also,

as he promised, in departing to heaven (see Matt. xxviii. 20.), he was perpetually present with them, by the gracious aid of his omnipotent power, in the discharge of their Evangelical functions. He was always with them, and, in fact, gave them, when absent, greater aid than he had done when present.

19. καὶ] "and [then]." Θεωρεῖ, "is to see, will see." Θεωρεῖτε, "ye will see me." Ζῶ may be for ἀναζῶ, and ζήσεσθε for ἀναζ. The two terms may be taken, either in a metaphorical sense, of the spiritual life, or in the ordinary one of the natural. Nay, both the natural and metaphorical senses may have been intended.

20. ἐν ἐκ. τῇ ἡμ.] i. e. when the promise of the sending of the Paraclete shall be fulfilled. Ἐγὼ ἐν τῷ Πατρὶ, &c. On this indissoluble union, see v. 7. and Note.

21. ὁ ἔχων — ἀγαπῶν με.] This is a repetition of the sentiment at v. 15. and is meant to limit the declaration in the foregoing verses to those only who evince their love of God, by keeping his commandments; since to such alone will he manifest himself. See also vv. 23, 24. xv. 14. 1 John ii. 5. iii. 18 — 24. Ἐχεν here, and often elsewhere, denotes to have in mind, be acquainted with.

— ἐμφανίσω αὐτῷ ἐμ.] This is by some understood literally, of Christ's personal appearance after his resurrection. But that interpretation (as Kuin. observes) is at variance with the explanation of the words at v. 23. It must, therefore, be taken, with others, metaphorically, of an invisible and spiritual manifestation. Though as far as regards the disciples, both senses may be conjoined, as at v. 18.

22. Κόιτε — κόσμῳ.] This question, (which, as Lampe observes, displays "ignorance proceeding from prejudice, and conjoined with alarm"), originated in misapprehension of our Lord's words, arising from the false notions the Apostles entertained of the Messiah's kingdom. "To this, our Lord (observes Tittm.) answered not directly, (because they would not have comprehended him) but merely assigns a reason for the distinction which he would make between his disciples and the world; or turns their attention to what it especially behoved them to know and believe; — namely, that not He only, but the FATHER would be perpetually with them by His Holy Spirit, and that then they would understand all things necessary for them to know."

Before εἰ γέγονεν I have inserted καὶ, from many



καὶ ὁ Πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα καὶ  
μονὴν παρ' αὐτοῦ ποιήσομεν. ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ  
τηρεῖ. Καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός  
με Πατρὸς.

m Luke 24. 49.  
infra 15. 26.  
& 16. 7.

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. ὁ δὲ παρακλήτορ, τὸ  
Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκείνος 26  
ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. εἰρήνην 27  
ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δι-  
δωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιά-  
τω. ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ἐγὼ καὶ ἔρχομαι πρὸς ὑμᾶς. 28  
Εἰ ἡγαπᾷτέ με, ἐχάρητε ἂν ὅτι εἶπον· πορεύομαι πρὸς τὸν Πατέρα·

n Supra 10. 29.

of the best MSS., some Versions and Fathers, and the Ed. Princ. It has been received by almost every Editor from Wets. to Scholz. There is a kindred construction at ix. 36. καὶ τίς ἐστι, Κρίτε, &c., where many inferior MSS. (with the received Text) omit the καὶ. Add 2 Cor. ii. 2. καὶ τίς ἐστι, &c. This forms one branch of that *generic construction*, by which καὶ is used with particles of interrogation; when it has always an intensive force.

23. *Ἐλευσόμεθα καὶ μονὴν π. α. π.*] The Commentators adduce examples of the phrase *μονὴν ποιεῖν*, which they regard as synonymous with *μένειν*. But it is, in fact, a more significant expression, denoting a *continued* abiding. Of course, it is to be taken in a metaphorical sense, of an invisible and spiritual presence, and (as Kuin. observes) is meant to illustrate the *ἐμφανίσω αὐτῷ ἑαυτὸν* at v. 21. In the O. T. God is said to *come* to men, when he promises or bestows peculiar benefits on them; also to *dwell* or remain with those whom he especially favours; as also to *leave* and *depart* from those whom he ceases to benefit.

Besides, God and Christ may be said to come by the *Holy Spirit*, whose temple (to use the words of Whitby) is the body of the Saints, (1 Cor. iii. 16; vi. 13.) and by whose indwelling they are made an habitation of God. Eph. ii. 22. *By* this Spirit the Father and Son dwell in all true Christians.

24. ὁ μὴ ἀγαπῶν — οὐ τηρεῖ.] This is, I conceive, a *resuming* of what Christ was going to say, when he was interrupted by Judas's question. It is meant to affirm the same truth *negatively*; and consequently there is *implied* the *negative* of the proposition at v. 21; i. e. he will *not* have the love of myself and the Father, the *ἐμφάνεια* and the other benefits resulting from thence. In the words following there must again be something supplied to *complete* the sense; which is rather *intimated* than fully expressed, — namely, “he therefore who rejects me, rejects the Father.” Οὐκ ἀλλὰ may here (as often) signify *non tam — quam*, implying no more than community of participation in commanding.

25. ταῦτα λελάληκα, &c.] The full sense is: “These instructions and consolations have I given you while present with you. At my departure the Holy Spirit will be your Teacher and Helper.”

26. ἐν τῷ ὀνόματι μου] i. e. in my behalf, and in my place. Πάντα, i. e. all things important for you to know, respecting the counsels of God, and the work of Christ for the salvation of men. Ὑπομνήσει, i. e. will bring to mind whatever either hav-

ing been said had been forgotten, or when said, imperfectly understood and misconceived. Thus the two clauses import the communication of all necessary knowledge, and a rectification of all misconception.

27. εἰρήνην ἀφίημι — ὑμῖν.] This is *not*, I conceive (as some Commentators suppose), a *mere form of farewell*, but a solemn and affecting *revelation* and *benediction*, as of a man about to leave his friends for ever. Τὴν ἐμὴν εἰρ. seems added in further explanation and confirmation of the *εἰρήνην* just before. Ἀφίημι is employed suitably to the *imagery*, and alludes to a dying man as *bequeathing*. The ἐμὴν, taken in reference to the subsequent clause, is *emphatical*; and suggests that this peace is given by Christ alone. The words of that clause are exegetical of the preceding, and suggest a comparison not between the *manner* of giving (for καθὼς has often a very lax sense) but between the *kind of gifts*, the *world* (as Gerhard observes) conferring external, empty, and transitory peace; *Christ* bestowing internal and spiritual, stable and solid peace. On the superiority of internal peace to all external advantages the ancient Philosophers often dilate.

28. Our Lord concludes with the same exhortation as that with which he had commenced this affecting address; after which, adverting to what he had said of his departure from them, he urges that their love of Him should make them rather rejoice than grieve thereat. He tells them that he is going, not to some distant region of the world (as some of the disciples fancied, viii. 36.) but to the *Father*, to resume the majesty and glory he had before the creation of the world; and that from Him he would send to the disciples his Holy Spirit, and be their present and omnipotent aider and helper.

28. ὅτι ὁ Πατὴρ — ἐστι.] On the true import of these words (which have staggered many orthodox Commentators, and have been abused by the Unitarians to impugn the doctrine of Christ's divinity) I must content myself with *referring* my readers to the invaluable annotatory matter introduced from Lampe, Zanchius, and Tittm. in Rec. Sen.; in which it is shown *in what respects*, and *in what sense*, Christ might be said to be inferior to the Father. The reader will also do well to consult sect. iv. of Bp. Bull's *Defensio Fidei Nicænæ*; entitled, “De Subordinatione Filii ad Patrem, ut ad sui originem ac principium.” Suffice it to remark, that the very mention of the comparison *implies* the fallacy of supposing Christ to have been a *mere man*.



29 ὅτι ὁ Πατήρ μου μεῖζων μου ἐστί. ° Καὶ νῦν εἶρηκα ὑμῖν πρὶν γε-<sup>o</sup> Supra 13. 19.  
νέσθαι· ἵνα ὅταν γένηται, πιστεύσητε.

30 <sup>p</sup> Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου <sup>p</sup> Supra 12. 31.  
<sup>infra</sup> 16. 11.

31 [τούτου] ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. ° Ἄλλ' ἵνα γνῶ ὁ κόσμος, <sup>q</sup> Supra 10. 18.  
ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ Πατήρ, οὕτω ποιῶ.  
ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

1 XV. ἜΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ Πατήρ μου ὁ γεωργός  
2 ἐστί. Πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ  
3 καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ. ° Ἰδοὺ ὑμεῖς <sup>r</sup> Supra 13. 10.  
καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. Μείνате ἐν ἐμοὶ, καὶ γὰρ  
ἐν ὑμῖν. Καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἂφ' ἑαυτοῦ, ἐὰν

29. εἶρηκα] scil. τοῦτο; i. e. "his departure and the sending to them of the Paraclete."

30. οὐκ ἔτι π. λαλ.] As this is suspended on the words *ἔρχεται γὰρ, &c.*, it is plain that the sense requires not *will*, but *shall*; i. e. I shall not *have opportunity* to discourse much with you. On the *ἄρχων τοῦ κόσμου τούτου* see Note on xii. 31. "ἔρχεται is coming upon me. The words *ἐν ἐμοὶ οὐκ ἔχει οὐδέν* are by the best Commentators admitted to mean, "hath no power;" "will have no effect against me," viz. in frustrating the plan of salvation. "Ἐν ἐμοὶ may literally be rendered "in respect of me." These words were made good by the event.

Τούτου after *κόσμου* is omitted in very many of the best MSS., Versions, and earlier Fathers, and is cancelled by almost every Editor from Wets. to Scholz, being supposed to have been introduced from xii. 3.

31. ἄλλ' ἵνα γνῶ, &c.] Here (as often after *ἀλλὰ*, before *ἵνα* and such particles) something is left to be understood, and may be variously supplied. The full sense seems to be, "But [the Prince of the world is permitted to attack me] that the world may know," &c. This sense of *ἀγαπῶ* is required by the words *καθὼς ἐνετείλατο, &c.*

XV. Commentators are not agreed as to the place where the remaining portion (Ch. xv., xvi., xvii.) of Christ's discourse was delivered. Many think it was pronounced somewhere on the way from Jerusalem to Gethsemane. But of this there is no proof, — and, from the nature of the discourse, little probability. Nay, the words of Ch. xviii. 1. *ταῦτα εἰπὼν ἐξῆλθε — ἦν κῆπος* plainly show that the words cannot have been delivered on the road to Gethsemane; nor, as some, at Gethsemane; but (as Glass, Pearce, Lampe, Dodd., Kuin., Knapp, and Tittm. maintain) in the *guest chamber*, after having risen from table, and previous to his departure. In this resumption of the foregoing discourse, our Lord, loath to part with his faithful followers, *enlarges on*, and further *illustrates* the same topics.

1. *Ἐγὼ εἰμι ἡ ἀμπελὶς ἡ ἀληθινή.*] This similitude (probably suggested by the wine on the table, called by Christ, Matt. xxvi. 29. *γύνημα τοῦ ἀμπέλου*) was one not uncommon. It is often used in the O. T. of the Jewish people and Church; and, as appears from the Rabbinical writers, was sometimes taken to designate the *Messiah*. It here represents the vital union between Christ and the *faithful people* in his Church. On the exact import of *ἡ ἀμπελὶς* Commentators are not agreed.

It is best explained by Euthym. *ἡ τὴν ἀλήθειαν καρποφοροῦσα*. The force of the Article here is the same as in *δ ποιμὴν ὁ καλὸς*, x. 14. where see Note. In calling God the *γεωργός* (i. e. *ἀμπελονργός*, genus for species) Christ follows the usage of the O. T. See Is. v. 1—7. Jer. ii. 21. Ps. lxxx. 8—11. Christ is here represented as the *Vine* (i. e. the trunk of the vine) of religious truth, — the Gospel; and his faithful disciples as the *branches* from that vine, — all deriving nourishment, and even life itself, from the trunk.

2. *ἐν ἐμοὶ*] "*belonging to me*;" i. e. considered as the trunk. Sub. *ὃν* for *δὲ ἐστι*, like *φῆρον* for *δ φέρει*. Αἶρει, "*cuts it away*." Opposed to which, by *paronomasia*, is *καθαίρει*, — purified the tree; i. e. by ridding it of those useless shoots, which most abound in the best trees. How this *spiritual* purification is carried on by the Almighty Vine-dresser, amidst the various dispensations of his Providence, see Lampe in Rec. Syn.

— *πλείονα καρπὸν*] not only *more*, but *better in quality*; for the difference between the works done under the Gospel, and those of mere nature, is like that which exists between the fruit of *wild* trees, and that of *cultivated* ones. So Plutarch. Vit. Arat. similarly speaking of the irregularity of virtue produced independently of philosophy says, *Τὴν δὲ τοιαύτην ἀνωμαλίαν ἐνδὲα λόγου φιλοσόφου περὶ τὰς ἐμφυίας ἀπεργάζεται· τὴν ἀρετὴν, ὥσπερ καρπὸν αὐτοφυῆ καὶ ἀγεώργητον, ἐμφέρουσα δίχα τῆς ἐπιστήμης*.

3. *ἴδω — ὑμῖν.*] From vv. 3—17, Christ now gives the *application* of the comparison; showing to what kind of vine branches they were to be referred, and the duties suitable to that state. (Lampe.) By *καθαροί* is here meant freed from ignorance, error, and prejudice; and therefore capable of bearing spiritual fruit. They were *then*, in a great measure, purified; though they were shortly afterwards to be *quite so* by the efficacy of the Holy Spirit soon to be manifested. Hence in the next ver. Christ exhorts them not to break the mutual conjunction between them and himself; but constantly cultivate it, as *He* should on his part preserve it for ever.

4. *μενετε ἐν ἐμοὶ — ὑμῖν.*] Our Lord here addresses them not so much as *disciples*, as his *future ministers*; and in this capacity exhorts them to zealously *adhere* to him, not only in faith and obedience, but in their Apostolic duties. *Μένειν ἐν τινι* is used, as here, of union of thought, feeling, purpose, and action at 1 John ii. 6, 24, 27, 28. See more in Note supra vi. 56. The next words *καλῶ (sub. μινῶ) ἐν ἐμῖν* contain a *promise*, as the following ones do a precept. And the *καὶ* is to



μὴ μείνη ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. Ἰγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ, καὶ γὰρ ἐν 5 αὐτῷ, οὕτως φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ἐὰν μὴ τις μείνη ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ 6 ἐξηράνθη· καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσι, καὶ καίεται.

Ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἐὰν θέ- 7 λητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. Ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου, 8 ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς 9 ἡγάπησέ με ὁ Πατήρ, καὶ γὰρ ἡγάπησα ὑμᾶς· μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· κα- 10 θὼς ἐγὼ τὰς ἐντολάς τοῦ Πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνη, 11 καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Ἀὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε 12 ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, 13

u Supra 13. 34.  
Eph. 5. 2.  
1 John 3. 11, 16.  
1 John 3. 22.  
1 Thess. 4. 9.

be taken for καὶ οὕτω, the οὕτω being implied in the *apodosis*. The substance of the promise is, that Christ will *abide* in them, importing communion with them by his Holy Spirit, and support and protection to them by the influence of the Paraclete, whom he should send to them from Heaven. See Rom. viii. 9. 1 John iii. 24. iv. 13. The words καθὼς τὸ κλῆμα — μείνητε suggest another argument to union, deduced from the *highly beneficial effects* of it. As the *branches* receive all their life and vigour from the trunk, so must *they* adhere to Christ and his injunctions, if they would produce spiritual fruit. Ἄφ' αὐτοῦ, “by its own virtue.”

5. χωρὶς ἐμοῦ] “apart, separate from me.” Οὐδὲν. ποιεῖν οὐδέν, i. e. can do nothing effectual. See 2 Cor. iii. 5. Comp. ver. 4.

6. ἐβλήθη ἔξω.] The Aorist is here for the Future, or rather the Present, as being used of what is *customary*, or perhaps to represent the thing to be done, as already done. By τὸ κλῆμα is meant the branch which has been separated from the trunk. The καὶ before ἐξηράνθη is not put (as some imagine) for the *relative*, but *abstr.* is understood. Αὐτὰ is for αὐτὸ, *populariter*.

The τὸ before πῦρ is found in many MSS. and some early Edd., and is admitted by Matth., Griesb., Knapp, Tittm., Vat., and Scholz. The same phrase, however, occurs *without* the Article at Matt. iii. 10. vii. 19. Luke iii. 9.

7. ἐν μείνῃ — γενήσεται ὑμῖν.] Here is another argument for the preservation of this communion; in stating which the foregoing general enunciation (μένειν ἐν ἐμοὶ) is further evolved by καὶ τὰ ῥήματα — μείνη; and as the former denotes continuance in, communion in *general*, so this denotes, *specialty*, steadfastness in assenting to and receiving the doctrines and instructions of Christ; especially in the present discourses, wherein he taught them the nature of his person and office. The benefit promised in 8 ἐὰν — ὑμῖν is nearly allied to that at Matt. xxi. 21. The *whatever* must, of course, be limited to whatever is *necessary* for the purpose adverted to in the preceding and following verses, — namely, their bringing forth much fruit, and the promotion thereby of the glory of God.

8. ἵδοῦσθ.] The Aorist is here taken as at ver. 6., where see Note. ἵνα is used as *veri, quod*, at iii. 23. iv. 17. The καὶ is *not*, as most Com-

mentators suppose, for οὕτω or *εἴτε*, but we must repeat ἐν τούτῳ from the preceding clause. So xiii. 35. ἐν τούτῳ γνώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ. By γενήσεται is meant, *will really be*. How, and in what respects the Father is glorified by the disciples of his Son bringing forth the fruits of holiness and virtue, &c. See Tittm. in Recens. Synop.

9—11. καθὼς ἡγάπησέ με, &c.] Christ here proceeds to remind them of his own singular love to them, and holds out for their imitation his own *example* in doing the work of the Father. Καθὼς and καὶ may be rendered *quantopere* — *tantopere*. (Tittm.) Others, however, as Lampe, take the sense to be *as — so*. Others, again, take the καθὼς to signify *since*; and the καὶ they regard as a simple copula; which would require a *comma* after ὑμᾶς. But the first-mentioned interpretation is preferable. The words μένετε — ἐμῇ are explained by most Commentators, “continue in the love of me,” or “to love me.” But that sense can only be tolerated by the change of punctuation just mentioned. Both methods, however, are liable to much objection. And it is better, with Campb., to suppose the sense to be, “Continue to be beloved by me,” “keep your place in my affections.”

Then are mentioned the *means* by which they may continue to possess his love, — namely, by keeping *His* commandments, after the example which he had set them by keeping his Father's.

11. ἵνα ἡ χαρὰ — πληρωθῇ] i. e. (as the best Commentators explain) “that *my* joy in *you* [at your love, faith, and obedience] may be enduring; and that *your* joy [in continuing in my love] may be complete and perfect.” See xvi. 24 & 33. xvii. 13. 1 John i. 4. 2 John 12. Χαρὰ ἐν ὑμῖν denotes “joy felt on your account.”

12. αὕτη ἐστὶν — ὑμῖν.] These words are meant to show what *sort* of love is evinced by Him to them, and consequently expected in return. A similar argument is used at xiv. 21. See also Matth. xx. 28. Rom. v. 7 & 8. 1 John iii. 16. As instances of this degree of attachment from a friend, Grot. adduces the cases of Pylades and Orestes, and Damon and Pythias. I would add the yet more apposite one of Alcestis, so finely represented in the inimitable drama of Euripides. So ver. 155. πῶς δ' ἂν μάλλον ἐνδύξαιτό τις Πόσει προτιμῶς, ἢ θεὸς ἑλόντ' ἐπερθαιεῖν.



- 14 ἵνα τὶς τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. Ὅτι οὐκ ἔστι φίλος μου  
 15 ἐστὶ, εἰς ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκ ἔστι ὑμᾶς λέγω δούλους·  
 ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φί-  
 λους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρὸς μου, ἐγνώρισα ὑμῖν.  
 16 Ὁὐκ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, <sup>x</sup> Matt. 28. 19.  
 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα  
 17 ὅ τι ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. Ταῦτα  
 ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.  
 18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.  
 19 Ἐἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ <sup>y</sup> 1 John 4. 5.  
 κόσμου οὐκ ἐστὶ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο  
 20 μισεῖ ὑμᾶς ὁ κόσμος. <sup>z</sup> Supra 13. 16.  
 Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· <sup>Matt. 10. 24.</sup>  
 Οὐκ ἔστι δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς <sup>Luke 6. 40.</sup>  
 διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

14. Here Christ shows *how* that friendship may be evinced; namely, as in the love before mentioned, by keeping his commandments.

15. οὐκ ἔστι ὑμᾶς — ἐγνώρισα.] The sense here is not very clearly developed, and may best be expressed by the following paraphrastic version: “[I say *friends*.] for I no longer style you *servants*, since the servant [differeth from the friend, inasmuch as he] knoweth not what his master doeth” (i. e. his plans of action). But you I call *friends* [and as such I have treated you] since whatsoever I have learned from my Father I have made known to you [thus treating you with the most unreserved confidence]. Some exceptions have indeed been made to the words taken in their ordinary and full acceptation by several recent Commentators; who, because our Lord had before (Luke xii. 4.) called them his *friends*, and had always treated his disciples with affability and kindness, would here take οὐκ ἔστι for οὐκ, and λέγω in the sense of a Preterite, *per Enallagen*! But that is a figure not to be resorted to *ad libitum*, and the use of οὐκ ἔστι for οὐκ is precarious. Lampe's arguments in defence of the common interpretation are sufficient to establish it. Our Lord had, up to this time, (agreeably to the custom of the Jewish Rabbies) called them servants; though he had not *treated* them as such. And the term is susceptible of a milder interpretation, considering the connection of disciple with master; and thus it is interchanged with διάκονος at John xii. 26. The words of Luke will only prove that Christ addressed them as friends. And certain it is that he had never before *expressly* styled them his friends.

From xvi. 12. it is clear that the πάντα must (as the best Commentators are agreed) be understood *restrictively*, i. e. of all things proper for them then to know. The disciples here present were (as Titim. observes) the *exoteric*, those *interioris admissionis*, as opposed to the *exoteric*, the of *Exo.* (Compare Matt. xiii. 11. Luke vii. 10.) and therefore favoured with his peculiar confidence.

16. οὐκ ἔστι δοῦλος — ἐγνώρισα.] This is meant to excite them to gratitude and obedience, as showing them that the obligation was all on *their* side. Ἐαγγελοῦμαι may here (as often) be taken, not so much of *choice*, as of the *love* which it implies; antecedent being put for consequent; as Mark xiii.

20. Acts xiii. 17. 1 Cor. i. 27 & 28. Eph. i. 4. James ii. 5. Τιθεῖναι, like the Heb. וַיִּשְׁ, and the corresponding terms in most languages, has often the sense *appoint*. Ὑπάγητε is regarded by most Commentators as pleonastic. It is not, however, quite so, but conveys a notion of activity in the discharge of their functions as Apostles or Teachers. For that is what is meant by the καρπὸν φέρ. The words καὶ ὁ καρπὸς ὑμῶν μένη point at the *ulterior* effects of these labours to succeeding ages; and which, judging by events, we *now know* must endure unto the end of the world. In the words following ἵνα denotes *event*, *result*, or *consequence*. The sense is: “Thus it shall happen, that whatever ye shall ask the Father,” &c.

17. In this verse, our Lord, I conceive, means to say, that he has given them the injunctions he has, with the hope and trust that they will so fulfil them as to love each other; concord being essential to their spiritual success.

18. From the above injunction of *mutual love*, our Lord passes to a kindred subject, — the *hatred of the world* towards them; forewarning them of the evils they would have to endure in his cause, exhorting them to patient endurance, and consoling them by reminding them of the treatment *He* had experienced in his own case: q. d. “If *my* blameless and most beneficial life could not shield me from the hatred and mortal persecution of the world, (i. e. of the unbelieving and wicked part of it) so neither will yours protect you.” Many Commentators take γινώσκετε as an *Imperative*, in the sense *reflect, consider*. But the common view, by which it is considered as an *Indicative*, is most natural. Πρῶτον is manifestly an *adverb* for πρότερον, as Campb. has convincingly shown.

19. ἐκ τοῦ, &c.] Ἐκ τοῦ κόσμου εἶναι signifies “to be conformed to the world.” So ἐκ τοῦ Θεοῦ, or διαβόλου, &c. For (as Grot. observes) the ἐκ, as it denotes *descent from*, so it may very well import *affinity to*.

20. οὐκ ἔστι δοῦλος, &c.] Compare Matt. x. 24. John xiii. 16.

— εἰ τὸν λόγον — τηρήσουσιν.] The sense of these words *seems* to be directly contrary to that which the context requires. To remove this difficulty, some would take τηρεῖν for παρατη-



a <sup>Infra 16. 3.</sup> <sup>Mat. 24. 9.</sup> Ἄλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν 21  
b <sup>Supra 9. 41.</sup> τὸν πέμψαντά με. Ἐὶ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ 22  
εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. Ὁ ἐμὲ 23  
μισῶν καὶ τὸν Πατέρα μου μισεῖ. Ἐὶ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, 24  
ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι,  
c <sup>Ps. 35. 19.</sup> καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν Πατέρα μου. Ἐλλ' ἵνα πληρωθῇ 25  
& 69. 5. ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, Ὅτι ἐμίσησάν με  
d <sup>Supra 14. 26.</sup> δωρεάν. Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ 26  
<sup>John 16. 7.</sup> τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύε-  
<sup>Luke 24. 49.</sup> ται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' 27  
c <sup>Act 1. 21.</sup> ἀρχῆς μετ' ἐμοῦ ἔστε.  
& 5. 32.

ρέιν. But for that sense of the word with τὸν λόγον there is no authority. The same remarks will apply to that method of interpretation (objectionable on other grounds) which is founded on the use of *εἰ* to signify *as*. The best mode of removing the difficulty that has been hitherto propounded is that of Tittm., who assigns the following sense. "If they had admitted and observed my doctrine, they would admit and observe yours. Yet it involves such an anomaly of language as I must hesitate to ascribe to the Evangelist; because, though inattentive to the nicer idioms of the language, yet he nowhere so openly sets all rules at defiance. Not to say that the use of the tenses in the *antithetical* clause forbids this sense. In short, if we would arrive at the truth, on any difficult passage, we must not tamper with the sense of any word, nor strain the force of the tenses; but seek some mode of explanation which may not involve any anomaly. In the present instance, this may be done by considering the *affirmative* enunciation as dependent on the *hypothetical εἰ* as meant to *imply* also its *negative*, i. e. "If they have *not* observed my words, neither will they observe yours." On examination, I find that Euthym. and some of the early modern Commentators took the words as *equivalent* to a negative sentence; but *how* this arose, they seem not to have been aware.

21. διὰ τὸ ὄνομά μου] "on my account," "for your attachment to me." And, therefore, what they do to you I regard as done to myself. Οὐκ οἶδασιν. This imports not involuntary ignorance, but self-produced blindness as to the true nature of the evidence of a Divine legation.

22. εἰ μὴ ἦλθον, &c.] This verse is exegetical of the preceding, and our Lord (as Lampe observes) "therein encounters a tacit argument, which might be pleaded in excuse of the persons in question, that they sinned from ignorance. This he overturns, by showing that their ignorance and perverseness were inexcusable, because sufficient means for the attainment of a knowledge of the truth had been provided, both by internal and external evidence, in doctrines and in miracles." ἁμαρτ. must not be taken (with many) of *sin in general*, but of the sin in question, that of rejecting the Messiah. From the antithetical clause νῦν δὲ οὐκ ἔχουσι, &c., it appears that the sense *here* is, "they would have been, comparatively, innocent of the sin," "there would have been some excuse for them."

23. ὃ ἐμὲ μισῶν—μισεῖ.] This is meant to mark, under a *general* assertion, the sinfulness of their conduct, in particular: namely, that their

hatred and rejection of Him and his mission, and injurious treatment of Him, was, in fact, done to his Father. v. 24. Here the assertion of v. 22. is resumed, (the words of v. 23. being in some measure parenthetical) and the *proof* of Divine mission from *miracles* is adverted to. Then a conclusion is drawn. Or, as Lampe observes, "we have a *conditional proposition* so assumed, that, from a refutation of the *antecedent*, there results a refutation of the *consequent*." (See Bp. Warburton's Works. vi. 326.) The sense may be thus expressed: "But now, although these miracles have been wrought before their eyes, yet they have only produced hatred and injurious conduct towards me, a conduct (agreeable to the foregoing assurance) directed against my Father likewise." In this is implied the *consequence* above expressed at v. 22. πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.

25. ἀλλ' ἵνα πληρωθῇ.] The older Commentators maintain that the sense is, "But this is come to pass, that the Scripture might be fulfilled;" while the later ones are of opinion that the *ἵνα* is here, as often, *eventual*, and that the sense is: "Now by this having come to pass the words written in the Law have been made good." Those words were *properly* spoken of the enemies of David: but as David was a type of Christ, so they are *accommodated* to Him.

26. ὅταν δὲ ἔλθῃ ὁ Παράκλητος.] The scope of the words here is uncertain; but seem to have been spoken with the view of softening an ungrateful communication, by a promise of Divine assistance, and the aid of the Holy Spirit; q. d. "Though rejected by the multitude, I am acknowledged as Messiah by the Father, who, in proof of this, will shortly send you the aids of the Holy Spirit."

—μαρτυρήσει περὶ ἐμοῦ.] This is explained by almost all recent Commentators, of confirming by arguments what has been taught. q. d. "The Holy Spirit will cause that my person, counsels, deeds, and works, shall be more and more known," or, as it is said in xvi. 14. ἐκεῖνος ἐμὲ δοξήσει. The words, however, cannot admit of that sense; and that the usual signification of μαρτυρεῖν is here to be retained, is plain from the next verse; for we can hardly suppose the word used in two such different senses within so short a space. The true interpretation seems to be that of the ancients and earlier moderns, i. e. "the Holy Spirit will bear witness to my Messiahship by the miraculous spiritual gifts with which he will endow believers in me."

27. To the testimony of the Holy Spirit Christ



1 XVI. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. Ἀποσυναγώ-  
 2 γους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς  
 3 δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. <sup>f Supra 15. 21.</sup> Καὶ ταῦτα ποιήσουσιν [ὑμῖν],  
 4 ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ. <sup>g Matt. 9. 15. Mark 2. 19. Luke 5. 34.</sup> Ἐλλὰ ταῦτα λελάληκα ὑμῖν,  
 ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ  
 5 ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. Νῦν δὲ ὑπάγω πρὸς τὸν  
 6 πέμψαντά με· — καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις; ἀλλ'  
 7 ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἄλλ'  
 ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέροι ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐάν

adds that of the apostles and disciples themselves; who were, in all respects, qualified to bear unimpeachable testimony to the person, character, and actions of Christ, as having been with him from the beginning of his ministry; a testimony so much the more weighty, since it was, in the case of some, confirmed by personal miracles, and in others brought forward in writing, by the Gospels.

XVI. 1. ἵνα μὴ σκανδ.] Those were said σκανδαλισθῆναι, who, either stumbling at the external poverty and lowliness of our Lord, formed a wrong judgment of him, and at least doubted of his Divine mission; or who, though convinced of it, suffered themselves to be so influenced by the apprehension of evil, as to abandon their Christian profession. (Tittm.)

2. ἀποσυναγώγους π.] See Note on ix. 22. Ἄλλα, quin imò, nay. ἵνα for ὅτε, as often.

— λατρείαν προσφέρειν.] Λατρεῖαν properly signifies to serve any one as a slave. But in the N. T. and LXX. it is always used to denote the offering of sacrifice, or rendering worship and service of any kind. The sense is: "he will think he is rendering an acceptable service to God." So a Rabbinical writer, cited by Lampe: "Omnis effundens sanguinem improborum æqualis est illi qui sacrificium effert." Doddr. thinks there is here an allusion to such sort of deeds as the assassination of Paul planned by the forty conspirators, (see Acts xxiii. 14. sq.) and in which they gloried: and certain it is that the greatest enormities recorded in Josephus were perpetrated by the Zelotæ, who originally were religious zealots.

3. καὶ ταῦτα — ἐμ.] This is meant to trace such conduct to its original source (namely, ignorance of God and the Son of God, otherwise they would have known how abhorrent from the nature of both is persecution), and to suggest consolation to themselves, as suffering in the cause of God and Christ. See xv. 21. Ὑμῖν after ποίησ. is not found in very many MSS., Versions, Fathers, and early Edd., and is, with some reason, cancelled by Matth., Griesb., Tittm., Vat., and Scholz.

4. ἡ ὥρα] i. e. the time for suffering such calamities.

— ταῦτα — ἐμ εἶπον.] By ἐξ ἀρχῆς is meant the beginning of Christ's ministry. And in using the expression ἐγὼ μεθ' ὑμῶν ἤμην, our Lord speaks of himself as already departed, since he is on the point of leaving them. Of this there are several examples in the Classical writers; e. gr. Eurip. *Alcest.* 231. οὐκ ἔτι ἐξ ὑμῶν εἶπὼν ἵσταμι. 399. ὡς ἐκ ἐγ' ὄσαν οὐδὲν ἐν λόγοις ἐμῇ. *Hæc.* 9. πλάτων μετὰσχον, εἰς ἀνθρ., Ἡρακλῆϊ, δὲ ἦν μεθ' ἡμῶν, πρὶν δ' ἐπεὶ κατ' ἐοράκην Ναιῶν, κ. τ. λ. Since,

however, our Lord had apprized his disciples of the persecutions they would have to undergo on account of their Christian profession, many take the οὐκ εἶπον restrictively; q. d. I did not fully apprize you of, &c. But as ταῦτα may very well mean the things which should befall them after their Lord's departure, and as Christ had nowhere directly adverted on those evils, so that should seem to be the sense here. This, indeed, is placed beyond doubt by the words following, which suggest the reason why Christ did not do it; namely, either because he was then with them, to comfort and support them, and himself to bear the brunt of those trials; or, because he was then going to stay with them for some time, and did not wish to pain them before the time.

5. νῦν δὲ ὑπάγω, &c.] The Commentators are not agreed on the scope of these words. They are generally considered as introducing a new subject, namely, — that of his departure, (see Lampe) and the following sense is assigned: "But now that I am going to Him who sent me, none of you asketh," &c. But thus the καὶ is silenced; and the sentiment in the preceding words ταῦτα δὲ — εἶπον is left very deficient. And though δὲ has sometimes a transitive force, yet the context must decide where that is to be ascribed. It is better (with Grot., Wakef., Kuin., Tittm., and Vat.) to suppose the words to be connected with the preceding clause. Thus the δὲ will be, as often, *adversative*. There is, however, something left, *per aposiopesis*, to be supplied, q. d. "And therefore I have thought it necessary to tell you," or something similar. The καὶ in the words following signifies "And [yet], i. e. though I am going;" a signification frequent in St. John's writings. By ἐρωτᾷ is meant πρὶν ἐρωτᾷ; for they had asked before. The disciples are, however, I conceive, reproved, not so much for not then asking, as for the feeling which occasioned it, namely, sorrow; for that profound grief produces silence is undoubted. So Shakspeare:—

"Light sorrows speak; great grief is dumb,"— imitated from Seneca. *Cura levis loquuntur, ingens stupet.* Their sorrow, however, was blameable, as proceeding from want of reflection on the causes of his departure, the place whither he was going, and the purpose of it, though these had been before suggested to them. However, our Lord in vv. 7—11. again adverts thereto, and in plainer terms.

7. συμφέροι — ἀπέλθω.] On the highly beneficial effects to the Apostles of Christ's departure, Tittm. remarks thus: "The Holy Spirit effected much more in them than Christ himself had done, (see v. 12, 14, & 16.) imparting to them a more complete knowledge of the Saviour, than what He himself could communicate, and also many



γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν 8 κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. περὶ 9 ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης δὲ, ὅτι 10 πρὸς τὸν Πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με·<sup>b</sup> περὶ δὲ 11 κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

<sup>a</sup> Supra 12, 31.  
<sup>i</sup> Supra 14, 26.  
<sup>&</sup> 15, 26.

"Ετι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·<sup>i</sup> ὅταν 12 δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν 13

other excellent gifts, necessary for their Apostolic function; supplying to them eloquence irresistible, the power of working the most illustrious miracles, for the confirmation of their testimony concerning Jesus, and rendering their timid minds invincible to all the terrors of their adversaries." "It was (says Euthym.) the pleasure of the Holy Trinity that the Father should *draw* them to the Son, that the Son should *teach* them, and the Holy Spirit *perfect* them. Now the two first things were already completed: but still it was necessary for the *third* to be accomplished, namely, the being *perfected* by the Holy Spirit."

8. ἐλέγξει—κρίσεως.] This is a passage of considerable difficulty, and therefore it is no wonder that the Commentators should not be agreed on its sense. Some take τὸν κόσμον to mean *the world at large*; others, the Jewish world,—the *Jews only*. And according as they adopt one or the other view, they assign to the passage either a *general*, or a *particular* sense. The former is supported by Lampe: and the latter by most recent Commentators, especially Kuin. and Tittm., who assign the following as the import: "He will show clearly, 1. the great sin of the Jews in rejecting me, by the conversion of many thousands of Jews through the effusion of the Spirit; 2. that I was really an innocent and just person, by teaching, through the Apostles, that God hath received me into heaven; 3. that the opposition made to me by the rulers of this world is in vain, since my religion will prevail; and that their policy will be judged and condemned." This seems, from the following vv., to be the most correct view: though exception may be taken to some points of the exposition, and others may be doubtful. Thus the sense of ἐλέγξει seems to be mistaken. For since (as Mr. Rose ap. Parkh. in v. observes) "whether the *world* be taken in its unlimited, or in its restricted sense, it is to be its own judge, the sense of ἐλέγξει must be *convince*, not *convict*: those two terms, when applied to a fault, only differing in this, that the individual may be *himself* convinced of his fault, but is *convicted* of it in the judgment of others." How this conviction was effected, and to what extent, is taught us in the subsequent book of Scripture, and in the early Ecclesiastical writers. See Acts ii. 4. By ἁμαρτία is meant not only the sin of *unbelief*, but of persecuting and *crucifying* the Lord of life, and endeavouring to suppress the religion sent from God.

With respect to the meaning of περὶ δικαιοσύνης, the best Commentators are agreed that it must belong to Christ; περὶ denoting *quod attinet ad*: and that, taken in conjunction with the words following, δικαιοσύνη can denote no other than the innocence and holiness of Jesus, the Author of justification by his blood. The *proof* of this (adverted to in the words following) was his going

to his Father in heaven, evinced by his resurrection, and also by his sending the Holy Spirit with miraculous gifts. See Acts ii. 2. sq. xvii. 31. Rom. i. 4. 1 Cor. xv. 14. sq. In περὶ κρίσεως the περὶ must be taken in the same sense, and the import of the phrase be determined by the words following; which show it to be the *Divine judgment* and condemnation, i. e. the condemnation of the unbelieving part of the world, whether Jews or Heathens. The *certainty* of this is hinted at v. 11., by the mention of the condemnation of ὁ ἄρχων τοῦ κόσμου, which expression, however, does not (as most recent Commentators imagine) denote the body of the Jewish rulers, chief Priests, &c. &c.; but (as the old Commentators thought, and as I have shown is also the sense at xii. 31.) *Satan*. For by the manifestation of the Holy Spirit, in all His miraculous gifts and wonderful effects, the Author of sin was condemned, and his power subverted. And if he was condemned, so would his followers, whether Jews or Gentiles; and punishment be executed on them, both in this world and in the next. Such seems to be the sense of this obscure passage; which is adopted and ably supported by Mr. Scott. If τὸν κόσμον be taken in its *unrestricted* sense, of the *world at large*, the meaning will be what is expressed by Mr. Holden, as follows: "The Comforter will convince the world of the heinous nature and penalty of *sin*, concerning *righteousness* or justification through the death of Christ, as proved by his resurrection and ascension to the Father; and concerning a future *judgment*, in which a final sentence will be passed upon all men."

12. πολλὰ] "many other doctrines," namely, as the Commentators say, the abrogation of the Ceremonial law, the removal of the distinction between Jews and Gentiles. But there seems reference *also* to those more mysterious and spiritual doctrines, such as justification by faith, which the Spirit of truth afterwards revealed by St. Paul. βαστάζειν, like the Latin *ferre*, often signifies (as here) to *comprehend*; and the same metaphor is found in our *understand*.

13. ἐκεῖνος.] Spoken emphatically, to denote the *Paraclete* before mentioned, v. 7. In τὸ Πνεῦμα τῆς ἀληθ. there is (as Grot. observes) the figure πρὸς τὸ σημαίνον. It is, however, of more importance to remark on *this* among so many other proofs in this Gospel, of the *personality* of the Holy Spirit, namely, from personal actions being ascribed to him.

—ὁδηγ. ὑμᾶς εἰς πᾶσαν τὴν ἀλ.] In Recens. Synop. I preferred to the common version that of Campb., Wets., and Newc., "into all the truth." This, I have since found, is adopted by Bp. Middlet., who remarks that ἀλήθεια here denotes not *truth universally*, but only in reference to the particular subject. He does not seem,



τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλή-  
 14 σει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάζει, ὅτι ἐκ τοῦ  
 15 ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν. <sup>k</sup> Πάντα ὅσα ἔχει ὁ Πατήρ, ἐμά <sup>k</sup> *Infra 17 10.*  
 ἐστὶ· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.  
 16 Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· ὅτι  
 17 ἐγὼ ὑπάγω πρὸς τὸν Πατέρα. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς  
 ἀλλήλους· Τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτέ με·  
 καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· καί· ὅτι ἐγὼ ὑπάγω πρὸς τὸν  
 18 Πατέρα; ἔλεγον οὖν· Τοῦτο τί ἐστίν, ὃ λέγει, τὸ μικρὸν; οὐκ οὐ-  
 19 δαμεν τί λαλεῖ. Ἐγνω οὖν ὁ Ἰησοῦς, ὅτι ἠθέλον αὐτὸν ἐρωτᾶν· καὶ  
 εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν  
 20 καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. Ἀμὴν ἀμὴν

however, to have been aware that the force of τὴν ἀλ. had been long ago pointed out by Le Clerc, in his *Ars Crit.* ii. 1. 2., where he adduces other examples from Joseph. Bell. viii. and Plato *Apolog.* in which Socrates thus addresses his judges: 'Ὑμεῖς δέ μου ἀκούσαθε πᾶσαν τὴν ἀλήθειαν. I would render, "the whole truth," i. e. without any thing being kept back, as at present, from circumstances. Our Lord seems to have had in view Ps. xxiv. 5. *ὁδήγησάν με ἐπὶ τὴν ἀλήθειάν σου.*

—οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, &c.] Christ here speaks of the Holy Spirit *after the manner of men*, as of a *Legate*, who ought to say nothing but what he has been instructed by his principal; q. d. "The instruction delivered by the Holy Spirit will not be ἀφ' ἑαυτοῦ, *suo arbitrio*, but agreeably to the injunctions and the will of the Father; and therefore absolutely true and divine. Nay, moreover, he will not only open out to you the whole truth of things *past*, but also, as often as need shall require, "he will tell you things *future*, and of which I have said nothing to you;" (Tittm.) namely, what shall happen either to the world at large, or to the Jewish people, or to the Church. See Acts xi. 28. xx. 23. xxi. 11. 1 Tim. iv. 1. 2 Tim. iii. 1. 2 Pet. i. 14. (Grot.)

14. *ἐκεῖνος ἐμὲ δοξ.* &c.] The *scope* of the word seems to be, to shew that in all the Holy Spirit shall reveal and teach, he will have in view the glory of Christ; or, that all which he teaches will tend thereto.

15. *πάντα ὅσα ἔχει — ἐστὶ.*] These words denote that there is the most intimate connection and perfect community of counsel, will, feeling, energy, and operation between the Father and the Son, and consequently that the cause of the latter is that of God. (Tittm.) This whole passage is excellently adapted to establish the doctrine of the Trinity against the Socinians. "For here are *three persons* expressly distinguished from each other, and yet among them the *closest connection* is said to subsist. The *glory ascribed to them is equal*; and yet this by no means precludes the supposition that the Son is the *Heir of the Father*, and the Holy Spirit the *Legate of both*." (Lampe.)

—διὰ τοῦτο εἶπον] i. e. it was in this sense that I said.

16. *μικρὸν.*] Sub. *διάστημα χρόνου ἐστὶ* or *ἐσται*, as in Hos. i. 4. *Kal, for δε, "and [then]."* *Ὁ δαμασκει.* Pres. for Fut. This is a strong, but delicate form of expression to denote *absence by death*. Ὁψεσθ' με is for πάλιν δὲ, spoken of his

visible advent after the resurrection. The next words *δε, ἐγὼ — Πατέρα* are not satisfactorily explained by any Commentator. It should seem to be an elliptical mode of expression, of which the sense is: "[I use this language] because I am going to the Father." Indeed, though speaking of *going away*, and then *coming* shortly, would suggest the idea of only a temporary stay, yet it would not do that clearly enough to be understood until *after the event*: which is all that our Lord intended. Then it would serve to confirm their faith, as it now cheered their sorrow.

17. *τί ἐστὶ τοῦτο, &c.*] It has been thought surprising that the Apostles should have failed to comprehend the words of our Lord. But the thing is easily accounted for, when we consider their conciseness, and remember that they were *predictive*, perhaps *intentionally* obscure, and only to be understood after their fulfilment. Besides, the Apostles' perceptions were clouded by deep-rooted prejudices, as to the temporal nature of Christ's kingdom, and dulled by their excess of sorrow on learning that, whatever might be the full sense of the words, they were, at least, to be deprived of their Lord. Their greatest perplexity, no doubt, was with the words *δε, ὑπάγω πρὸς τὸν Πατέρα*, which they were not likely to understand in the true sense. They might, indeed, comprehend that they were first to be deprived of, and then to receive back their Lord; but as they firmly believed that the Messiah was to come and establish an earthly kingdom, they could make nothing out of the last words. At ver. 18, the sense of *τοῦτο — τὸ μικρὸν* has been ill represented in most translations, from inattention to the *Article*, which is correctly expressed in the Syriac Version. The construction is: *Τί ἐστὶ τοῦτο ὃ λέγει, τὸ μικρὸν*; Render, "What meaneth this *little while* which he speaketh of?" *Ὁὐκ οἶδμεν, &c.* "We know not what he is speaking of."

These words of the Apostles to each other are, with reason, supposed by Heumann to have been pronounced *aside*.

19. *περὶ τοῦτον ζητεῖτε, &c.*] This sentence is generally regarded as *interrogative*; but by the best Expositors as *declarative*, which is more suitable to our Lord, as knowing all hearts, and being well acquainted both with what they had been saying, and their desire for information, which they dared not ask for. Compare ver. 30. Thus the sense will be, "So then you are debating," &c. However, after all, the interrogative mode (which is supported by the Pesch. Syr. Vor-







29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε νῦν παρόρησ' αὐτοὺς λαλεῖς, καὶ  
 30 παροιμίαν οὐδεμίαν λέγεις. ἂν νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ<sup>n Infra 17. 8.</sup>  
 χρείαν ἔχεις ἵνα τίς σε ἐρωτῇ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ  
 31 ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε; ὁ ἰδοὺ, ἔρχεται<sup>o Matt. 26. 31.  
Mark 14. 27.</sup>  
 32 ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ  
 33 μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἐστι. ταῦτα  
 λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εὐρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔξετε·  
 ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

1 XVII. <sup>p</sup> ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμούς· <sup>p</sup> Supra 12. 23.

for the last century, namely, "I need not say that I shall pray the Father for you, since you know I will do that; [nay, there is no need, in another respect] for the Father Himself loveth you." This idiom has the technical name *præteritio*, and is to be found even in the Classical writers. The omission of a clause suspended on γὰρ is common in the N. T. Αὐτὸς is for αὐτόματος. Πεφίληκατε and πεπιστεύκατε are to be taken as Presents. On the full sense of ἐξῆλθον παρὰ τοῦ Πατ. (as denoting not mission from, but procession from God, implying the being with God, and VERY GOD.) Compare iii. 13. 31. vi. 62. viii. 41. and see the Notes of Lampe and Tittm. in Recens. Synop.

30. νῦν οἶδαμεν, &c.] We may paraphrase: "Now we experimentally know that to thee all the thoughts, wishes, and desires of men are open, and therefore cannot doubt of thy divine mission." To the Messiah, the Jews always ascribed supernatural knowledge of the thoughts of men.

31. ἄρτι πιστεύετε;] Christ here checks their excessive confidence, and inculcates diffidence in their own strength. The interrogation here, as often, involves a strong negation.

32. καὶ νῦν ἐλήλυθεν] "nay, is now come." At ἴδια sub. οἰκήματα. So 1 Macc. vi. 54. ἐσκορπίσθη ἕκαστος εἰς τὸν τόπον αὐτοῦ. Comp Hom. Odyss. α. 274. Μνηστήρας μὲν ἐπὶ σφέτερά σκιδνωσθαι ἀνωχθί.

—καὶ οὐκ εἰμὶ, &c.] The καὶ has here, as often, the sense *and yet*; and in μετ' ἐμοῦ there is an allusion to the double meaning of the phrase. See Note on viii. 29.

33. ταῦτα.] The recent Commentators too much limit the force of the word, as if referring only to what was just said. Whereas it must, with the ancient, and some eminent modern Commentators, be taken of the whole of what had been said in the preceding discourse; which, it seems, our Lord delivered for the purpose of suggesting grounds of consolation under the evils which they would speedily encounter, and perpetually have to grapple with. See Lampe and Dodd.

—ἐν ἐμοὶ] i. e. by faith in me, and reliance on my protection. Εἰρήνην, that tranquillity of mind, consolation, and comfort, which he had so solemnly bequeathed them at xiv. 27, and alone to be attained through Him "who is our Peace." See Eph. ii. 14.

—νενίκηκα τὸν κόσμον.] This is, as Kuin, and Tittm. observe, the prophetic Preterite, for the Future, namely, when the future event is just about to take place. Νικ. signifies "to foil, and frustrate." Κόσμος here denotes the unbelieving and persecuting part of the world, combined under their leader the ἑ δρχων τοῦ κόσμου τούτου, to destroy the cause of the Gospel. By saying that

He hath overcome the world (for the ἐγὼ is emphatic) our Lord intimates that by the same all powerful aid (that of the Father, (see v. 32.) and His own, and the Holy Spirit's), they might also come off more than conquerors in the day of tribulation and persecution. See Rom. viii. 37. 1 Cor. xv. 57. 2 Cor. ii. 14. 1 John iv. 4.

XVII. After concluding the above impressive discourse, Christ addresses himself in prayer to God. The prayer is (as Tittm. observes) such, that, "had we no other knowledge of Christ than what was furnished thence, it would be sufficient to show us the supreme dignity of his person, his exalted magnanimity, his ardent love to man, and the momentous consequences of the work He was effecting." The following brief analysis thereof is given by Dr. Hales, vol. iii. 190: "As the Jewish High Priest, on the day of atonement, was required to make annual intercession for himself, for his household, the Priests and Levites, and for the whole nation, Levit. xvi. 17.; so our all-sufficient High Priest, once for all, Heb. ix. 26. Rom. vi. 10., on this his great day of atonement, solemnly interceded with God His Father for himself, that he might be received into glory, his original glory in heaven, xvii. 1—5., for his household, the Apostles and Disciples, that God would preserve them in his name, or in the true religion; give them a spirit of unity and concord, and protect them in and from the wicked world, v. 6—19.; and that, finally, they might partake of his glory in heaven, and also be supported by his love and presence on earth, v. 24—26.; and also for all future believers, through their preaching, that they might be endued with the same spirit of unity and concord, and for the conversion of the whole world, v. 20—23."

Lampe thinks, that the primary intent of this prayer was, to console the disciples. But it was equally so to instruct them, (since, as Dr. Hales observes, it unfolds the grand mystery of the Gospel—the instituted means of salvation by the Father and the Son conjointly, from their love to the world), to set them an example of fortitude and resignation, as well as prayer to God under circumstances of peril, affliction, and distress; finally, to teach Christians of all ages to commit themselves and all their concerns to the Providence of that God who "watcheth over them." This may very well serve to account for the variation of manner in different parts of the prayer; for though, throughout the whole, Christ speaks as the Incarnate Son of God, yet he sometimes supplicates as Man; at others he speaks as the Mediator of his people, but not unfrequently expresses himself with Divine majesty and authority.

1. ἔπηρε τοὺς ὀφθαλ. α. ε. τ. ο.] On this attitude



αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν γίόν· ἵνα καὶ ὁ γίός σου δοξάσῃ σε· <sup>9</sup> καθὼς ἔδωκας αὐτῷ <sup>2</sup> ἐξουσίαν πάσης σαρκὸς ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι σὲ τὸν μόνον <sup>3</sup>

of reverent devotion, as well as that of lifting up the hands, see Eisan. and Lampe.

—Πάτερ.] On the peculiar sense in which the word is here to be taken, see Lampe in Recens. Synop. Christ is here to be considered as praying according to his *human* nature: for as Schoettg. observes, “in his state of *exinanition*, having emptied himself of his glory, Christ is considered as a *subject* fulfilling the orders of his *Monarch*, namely, God. Therefore to the Triune God, as his Lord and Master, Christ might direct his prayers.” Ἐλήλυθεν ἡ ὥρα, i. e. the decisive and appointed time, the time in which the glory both of the Father and the Son should be manifested. ἡ ὥρα is elsewhere so employed in the N. T., and almost always used of a period ushering in calamity.

—δόξασον—δοξάσῃ σε] i. e. “receive Him into the glory He originally had in Heaven.” On the *nature* of that glory, *how* it was manifested in Heaven, developed on earth, and revealed to men; now the Father was glorified by the Son, in all His attributes, and in the whole work of salvation, see Lampe and Tittm. in Recens. Synop.

2. καθὼς ἔδωκας—σαρκὸς, &c.] This suggests the *reason* and *cause* of the prayer here offered; our Lord refers both his own glory and that of his Father to the work of salvation committed to him. Καθὼς, “inasmuch as, since.”

—ἐξουσίαν πάσης σαρκὸς] “a power over all men.” A Hellenistic use of the Genit. Πᾶσα σὰρξ is a frequent Hebraism. Πᾶν is Neut. for masc., by a usage frequent in the Classical writers. It is considered by Kypke and Kuin. as a nom. absol., or an accus. for dat., and αἰ τοῖς as redundant, the plural being referred to the sing. πᾶν, by the figure πρὸς τὸ σημαίνον. But Lampe, with reason, objects to this pleonasm, and enallage of number. The pleonasm, indeed, is *energetic*, and therefore *no* pleonasm. And the enallage *may* be, as he says, *emphatic*. It should, however, seem best not too *anxiously* to *press* on such constructions, nor too minutely to discuss them on the principles of Classical construction; but to consider them as *anacolutha*, such as are found in the *popular* phraseology of almost all languages. But, to turn from words to things; on the full extent of this *august* power claimed by our Lord, Tittm. shows that it involves the governance of all human affairs, the regulation of the vicissitudes of times, and places, &c. &c.: all in order to accomplish the work of human salvation. A work committed to Him, as the Saviour of men, in order that he who *obtained* that salvation, might be the *giver* of it. Christ might, indeed, be said to give eternal life, by giving and promulgating that Gospel which reveals it. But he *emphatically* gives it, by the sacrifice of himself to atone for the sins of the whole world.

3. αὕτη δὲ ἐστὶν—Χριστόν.] In the interpretation of this verse the utmost caution is requisite, since from it senses the *very opposite* have been sought. It has ever been regarded by the Heterodox as one of their strong-holds, and from this they have adventured to impugn the doctrine of the DEITY OF CHRIST. In order to effectually frustrate their attempt, many Orthodox Commen-

tators, ancient and modern, lay down such a construction of the sentence, as that the words τὸν μόνον ἀληθινὸν Θεὸν may belong not *only* to the Father, but *also* to the Son. This they seek to effect in two ways,—1. by inverting the natural order of the words, thus: “Ut te, et quem misisti Jesum Christum, solum verum Deum agnoscant.” 2. by supposing an ellipsis of εἶναι, and after καὶ supplying ἅμα σοι. But the best Commentators have long been agreed, that this arbitrary *transposition* and *supplying of words* involves so much violence, that the interpretation founded thereon is inadmissible. Indeed, as Bp. Middlet. observes, “it could only have originated in a wish to evade the consequences which this text has been supposed to establish.” We must not, then, seek here an *assertion of the Deity of Christ*, but content ourselves with proving that Christ is *not* here represented as a *mere Legate*, much less a *mere MAN*. That our Lord did not, *could* not, mean to make such an assertion, is plain both from the passage itself, and from what precedes and follows it.

In the first place, it is proper to ascertain the exact sense of the terms μόνον, ἀληθινόν, and γινώσκειν. Now this will mainly depend upon the *construction*; about which no little difference of opinion exists. There are *two* classes of Interpreters, who each suppose an ellipsis of εἶναι. But, as Bp. Middlet. has proved, the exposition of the one class is negatived by the presence of the Art. τὸν; and that of the other, both by that, and by its involving an unprecedented harshness of construction. It is evident that τὸν μόνον ἀλ. Θε. is in *apposition* with σε; and we may, with Lampe, suppose the τὸν to mean, “who art thou,” &c.; or, with Bp. Middlet. render, “as being.” Of *most* consequence, however, is it to ascertain the *true import* of μόνον ἀληθ. Now many ancient Expositors (as Athanasius, and most of the early Fathers), and, of the moderns, Calvin, Bp. Bull, Wets., Tittm., Hales, and others, suppose the words to recognize in God the Father a superiority, as being such, *principaliter*, and κατ’ ἐξοχὴν; the Fountain of all Deity; namely, as it is expressed by Athanasius (cited by Bp. Bull) Def. Fid. Nic. p. 264. ὅτι μόνος ἀγέννητος, καὶ μόνος πηγὴ Θεότητος. Yet, however true may be the doctrine *itself*, (which has been established, as on a Rock, by Zanchius and Bp. Bull. in Section iv. of his immortal DEFENSIO Fidei Nicenae), yet here it should seem to be out of place. Indeed, it may be observed, that one of the arguments which most effectually keep out the Socinian interpretation, will go far to exclude *this*. And to those by whom it has been supported, we may, to a certain degree, apply what Bp. Middlet. has said of the Socinian interpreters, who, he observes, “argue as if in *our Saviour’s days* there had been the same controversy about the *nature* and *essence* of the One True God, which arose *afterwards*; whereas the dispute then was, whether there were a *plurality* of Gods, or only One; of which the Jews held the latter, and the whole Pagan world, the former opinion.” This very circumstance, I would remark, is strongly in favor of an interpretation which has every appearance of be-



4 ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδόξασα  
 5 ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν  
 δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῶ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν  
 6 κόσμον εἶναι παρὰ σοί. Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις,  
 οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ᾔσαν, καὶ ἐμοὶ αὐτοὺς δέδωκάς·  
 7 καὶ τὸν λόγον σου τετηρήκασι. Νῦν ἔγνωσαν ὅτι πάντα ὅσα δέδωκάς

ing the true one, and has been adopted by some ancient and many eminent modern Expositors, as Lucas, Brugensis, Maldon, Grot., Whitby, Pearce, Schleus., Bp. Middl., Bp. Burgess, and Archdeacon Pott; according to which, *μόνον ἀληθ.* is supposed to be meant in opposition to the *false gods* of the Heathens, who have no real entity. Comp. 1 Thess. i. 9. 1 John ii. 8. Thus the Apostles would be taught that (to use the words of Bp. Middl.) “eternal life is only to be obtained by a knowledge of the *one true God*, and of Jesus Christ; thus directing the mind to the truths both of natural and revealed religion.” This is supported and confirmed by two passages of Josephus, namely, Antiq. viii. 13. 6. προσέκυνον ἕνα Θεόν, καὶ μέγιστον καὶ ἀληθῆ μόνον ἀποκαλοῦντες· τοὺς δ’ ἄλλους ὀνόματα ὑπὸ φάβλου καὶ ἀνοήτου δόξης πεποιημένα. and Ant. x. 11. 7. where Nebuchadnezzar calls the God of Daniel (Jehovah) τὸν μόνον ἀληθῆ. καὶ τὸ πᾶν κράτος ἔχοντα. i. e. (as Bp. Burgess, in his excellent Tract addressed to Mrs. J. Baillie, p. 77, explains the τὸν μόνον ἀλ.) “greater than all the gods of the heathens.” The learned Prelate there well remarks, that “the term *only* does not possess so *exclusive* a sense in Greek, Latin, or English, as is insisted on by Socinians and others, to the exclusion of the Deity of Christ, and that Servius’s Note on a passage of Virgil’s Georgics, may serve as an illustration: ‘*Sola, magna, præcipua, id est, supra alios deos marinos.*’ The restricted sense of this term, (continues the Bishop), in our own language, may be exemplified from a memorable passage in the Liturgy of our Church: ‘*Thou only art holy,*’ is said of Christ, but not exclusively of the Holy Spirit; and ‘*Thou only art the Lord,*’ yet not exclusively of the Father.” Thus it is plain that there is no opposition intended between the Father and the Son; and that the Father is no more said to be the *true* God, to the *exclusion* of the Son, than at Is. xlv. 6. xlv. 22. In short (as Bp. Middl. says), “it is perfectly frivolous to introduce this passage into the Trinitarian dispute.”

To advert to the import of *γινώσκωσι*, the term *must*, in its full force, (which is fully discussed by Lampe and Tittm.) denote such *knowing* and *recognizing* the Father and the Son to be what they have revealed themselves, *cum effectu*, and not in mere speculative knowledge, as shall influence us to worship, serve, and obey them; and to seek salvation from them alone. Thus the general sense may be expressed in paraphrase as follows: “This is the way by which they may attain to eternal salvation, namely, to acknowledge Thee as the only true God, and Jesus Christ whom thou hast sent [as the only true Messiah].” See Note on 1 John v. 20.

4. *σε ἐδόξασα.*] Jesus glorified the Father by causing him and his attributes to be known and acknowledged on earth. See Lampe and Tittm.

— *τὸ ἔργον* — *ποιήσω.*] Not the work of teaching only (as some recent Commentators suppose), but also (as Grot., Lampe, and Storr have proved)

that of *atonement by his death and passion*, which was then commencing. For as they were so very near, this anticipation is very admissible. The words breathe a holy triumph at so goodly a work being nearly completed.

5. *δόξασόν με σὺ, &c.*] Here again our Lord has predicated of himself things most august, and evincing his Divine majesty. 1. He professes that he had *δόξαν*, (Heb. כְּבוֹד) i. e. the divine Majesty, embracing the whole compass of the Divine nature, attributes, counsels, and works. (See the Note on i. 14.) 2. He makes the asseveration. “I had this glory *παρὰ σοί*, i. e. with God in Heaven.” Therefore he *was in Heaven* before he came into the world, or *was in the bosom of the Father*. (John i. 18.) 3. He professes that he had glory with the Father, *before he came to the earth*; nay, *πρὸ τοῦ τὸν κόσμον εἶναι*, or (as the Apostles say) *πρὸ καταβολῆς κόσμου*, and (as St. John expresses it) *ἐν ἀρχῇ*, i. e. *from eternity*. For by phrases of that sort the Hebrews were accustomed to designate *eternity*. (See the Note on i. 1.) 4. He prays that the glory and majesty which, as *Son of God*, he enjoyed from all eternity, the Father would now invest him with, as *Son of man*, and *Saviour of the human race*. Now, how could he have said this, and *thus* prayed for it from the Father, unless he had been the true and eternal Son of God, such as he is described in this Gospel? (Tittm.) The same learned Commentator and Lampe have completely refuted the Socinian perversion of *ἔχειν*, by which it is understood only of *destination*.

6—14. Christ here speaks of his *disciples*, and commends them to the especial favour and protection of the Father, since they had been his docile followers, and were to be the first planters of his Gospel.

As *ὄνομα τοῦ Θεοῦ* is often used for *θεός*, so *σου τὸ ὄνομα* may denote *Thee*, i. e. thy nature, attributes, and counsels for the salvation of men. See v. 14.

6. *οὓς δέδωκάς μοι.*] The best Commentators are agreed, that the sense is: “whom, by Thy Providence, thou hast delivered to me, to be taught, and brought unto salvation.” By *τοῦ κόσμου* is meant the world at large, which, as we are elsewhere told, lieth in sin.

— *σοὶ ᾔσαν*] namely, 1. by right of creation and preservation; and 2. by sincere attachment to thee. *Δέδωκας*, hast given me them as Disciples. *Τὸν λόγον σου τερ.* means the *doctrine of the Gospel* delivered to them through Christ by God the Father. *Τερ.* is a very strong term, and imports entire acquiescence in, and adherence to, as a principle of action.

7. *ἔγνωσαν*] “they assuredly know.” By *πάντα* may be understood both the *words* and *works* enjoined by the Father; but chiefly the former, as appears from the next verse, which is, in some measure, *exegetical* of the preceding.

8. *ὅτι παρὰ σοῦ ἔζηλον.*] Tittm. observes, that we must be careful to distinguish the *preceding*



† Supra 16. 27, 30.   
 infra ver. 25.   
 ‡ Supra 16. 15.   
 § Supra 10. 30.   
 infra ver. 21.

μοι παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· 8  
 καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον· καὶ  
 ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἔρωι· οὐ περὶ 9  
 τοῦ κόσμου ἔρωι, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι. Καὶ τὰ 10  
 ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ· καὶ δεδύσασμαι ἐν αὐτοῖς. Καὶ 11  
 οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς  
 σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ‡ οὕς

of Jesus from God, xvi. 28., and coming to the earth, v. 3., from his being sent by God, as the Messiah. It should seem that ἐξῆλθον here includes both these particulars: one referring to his Divine nature, as Son of God, the other to his office as commissioned from the Father, and sent to redeem mankind. The best comment on this passage is viii. 42. ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω (scil. εἰς τὸν κόσμον·) οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκ τίνος με ἀπέστειλε.

9. οὐ περὶ τοῦ κόσμου ἔρωι.] Since Christ did elsewhere pray for the world, (see v. 20, 22. Luke xxiii. 34.) nay for his very enemies, Kuin. supposes the sense to be: "I pray especially for thy faithful worshippers; they are worthy of this favour." Others take οὐ—ἀλλὰ for *non tam—quam*, importing that the prayer for His disciples is not to the exclusion of the world from his prayers. But this is *extorting* a sense which is not inherent in the words. The difficulty will, I think, be removed by rendering ἔρωι "I am praying," meaning, I am now praying. The nature of the thing did not (as the best Commentators have seen) admit of Christ's then praying for the world, i. e. the unbelieving part of it, those who had not embraced the Gospel. See v. 20.

—ὅτι σοὶ εἰσι] i. e. now by adoption (see 1 John iii. 2.) as heretofore by creation, &c. See note sup. v. 6.

10. καὶ τὰ ἐμὰ—ἐμὰ.] These words seem meant to illustrate the preceding: since from the close communion of will, counsel, and works, of Father and Son, whatever is the one's is also the other's. See xvi. 15. Hence the disciples are sometimes called the *Father's*, and sometimes the *Son's*. The πάντα may be taken (as the recent Commentators direct) for the masc. πάντες; but in a *gnome generalis* like this, the neuter may denote both persons and things.

—καὶ δεδύσασμαι ἐν αὐτοῖς.] These words seem meant to express something beyond the preceding, q. d. "they are not only mine, but I am glorified in and through them; therefore they are effectively mine." Rosenm. and Tittm. take δεδύξ. in a Future sense, as a *preterite prophetic*. But the glorification in question, namely, by the propagation of his religion, had already taken place, and was taking place. Hence Grot. and Doddr. would take it for a Pres. or Aor. But strict philological propriety will not warrant that. The case seems to be this: The *Pres.* is often put for the *Pres.*, when an action or state is designated, which has commenced in time past, but extends also to the present. See Matth. Gr. Gr. § 503. and Win. Gr. Gr. § 34. 3. a. But the Present, in an action of continued progression, like the spreading of the Gospel, is so intermingled with the Future, that the Future may also be included. Thus the full sense is: "I have been, am being, and am to be glorified."

11. καὶ οὐκ ἔτι—ἔρχομαι.] These words offer the reason why Jesus commends them to the

protection of God. See xiv. 18. Render: "I am [as it were] no longer in the world, but they are in the world [alone]; while I am going to thee." Yet something is wanting to complete the sense. It should seem that in this verse the words ἐγὼ περὶ αὐτῶν are supposed to be repeated, q. d. "Yea, I do pray for them, as being myself no longer in the world," &c.

—Πάτερ ἅγιε, &c.] Now follows, to the end of the Chapter, the prayer of our Lord for the disciples. With Πάτερ ἅγιε the Commentators compare the precatory use of *Sancte Pater!* in the Latin Classical writers.

—τήρησον αὐτοὺς ἐν τῷ ὀν. σ.] On the sense of ἐν τῷ ὀνόμ. σου the Commentators differ. It seems to be best explained by Grot., De Dieu, Kuin., Hales, and Campb., who take it to mean "in the profession of thy doctrine and worship, in the faith and practice of thy religion." "By making known (says Campb.) the name of God to those who enjoyed the old dispensation, is plainly suggested that additional light was conveyed to them, which they could not have derived from it. By manifesting God's name to them, therefore, we must understand the communication of those truths which peculiarly characterize the new dispensation; and as every revelation which God gives tends further to illustrate the divine character, the instructions which our Lord gave to his disciples, relating to life and immortality, and the recovery of sinners through his mediation, may well be called revealing God, or (which, in the Hebrew idiom, is the same) the name of God to them."

There is here a remarkable var. lect. Instead of οὕς, very many MSS. (mostly ancient) and several Greek Commentators and early Edd. have ὧς; which has been received by almost every Editor, except Matthæi, from Beng. and Wets. to Scholz. And this is very agreeable to the Critical Canon, which directs the more difficult reading to be preferred. But that Canon has several limitations and exceptions; and, amongst the rest, where the readings are exceedingly similar in appearance, and where the propriety of the language rejects the more difficult one, or where the context will not permit it. Now *all* these circumstances here concur. For the ὧς involves an unprecedented harshness; since thus we must take ἐν τῷ ὀνόμ. in the sense "by thy power;" a use of ὄνομα nowhere else found in Scripture, or any other writings; and which would be unsuitable to the words following. Besides, the idiom of ὧς for ὧς is not agreeable to the character of St. John's style, and nowhere occurs in his Gospel or his Epistles. Whereas the above use occurs at ver. 6, 9, and 12, of this prayer. Indeed the common reading is not only greatly superior in external evidence (being supported by a decided majority of MSS., some exceedingly ancient, and the earliest Versions and Fathers), but seems to be placed beyond doubt by the repetition of



12 δέδωκάς μοι ἵνα ὦσιν ἐν καθῶς ἡμεῖς. <sup>u</sup> Ὅτε ἡμῖν μετ' αὐτῶν ἐν τῷ <sup>u</sup> Infra 18. 9. Ps. 109. 8.  
 κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὗς δέδωκάς μοι ἐφύλαξα,  
 καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ  
 13 πληρωθῇ. Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ,  
 14 ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. Ἐγὼ δέδωκα  
 αὐτοῖς τὸν λόγον σου· καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ  
 15 κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς  
 16 ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. Ἐκ τοῦ κόσμου  
 17 οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. Ἀγίασον αὐτοὺς ἐν τῇ ἀλη-  
 18 θείᾳ σου. ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστι. Καθὼς ἐμέ ἀπέστειλας εἰς τὸν

the words in the next verse, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου, οὗς δέδωκάς μοι. I cannot help suspecting that the false interpretation of ὀνόμ. and the alteration of οὗς to ᾧ or δ (which last is found in several MSS. and Versions), arose chiefly from an inattention to the *transposition*; which, however, is frequent in St. John's writings. Certainly, if the librarii *did* stumble at ὀνόματι, (and what was so probable?) they would be likely to alter the reading οὗς to δ or ᾧ. Whereas, if we were to suppose ᾧ or δ to have been the *original* reading, it would not be easy to account for the alteration into οὗς.

—ἵνα ὦσιν ἐν καθῶς ἡμεῖς.] This is a blending of two phrases, ἵνα ὦσι (καθ' ἃ) ἐν and ἵνα ὦσι καθὼς ἡμεῖς ἔσμεν; the latter explaining the former: the sense being, "that they may be united in sentiment, affection, and zeal for the dissemination of the Gospel, even as we are united in will and purpose."

12. ἀπώλετο.] There seems here to be, as in Ps. ii. 12., an allusion to the case of a traveller, who has, from abandoning his guide, lost the right path, and come to destruction. In the words of the above Psalm, δράξασθε παιδείας, μήποτε ἀπολείσθε ἐξ ὁδοῦ δικαίας, there is a use of the antecedent for the consequent, as in the present passage.

—ὁ υἱὸς τῆς ἀπωλείας.] The sense is not merely, as Rosenm., Kuin., Schleusn., and Tittm. render, *homo nequam*, *nullius in frugis*; but the expression must mean one who is deserving of, and devoted to, perdition. This use of υἱός with a noun in the Genit. is a Hebraism.

—ἵνα ἡ γραφὴ πληρωθῇ.] The best Expositors are agreed that the sense is: "So that the Scripture is thus fulfilled;" or, as Bp. Pearce explains, may be *applied* in this case. On the passage here had in view the Commentators are not agreed. Most think there is only a *general reference* to the prophecies concerning the passion of our Saviour. See, however, Ps. 41. 9. and 109, 8. compared with Acts i. 20.

13. ἵνα ἔχωσι — αὐτοῖς.] Render: "that they may [by these words] have their joy in me (i. e. of which I am the object) complete and perfect." Now that would shortly be the case at his resurrection, and the sending to them the Holy Spirit.

15. οὐκ ἐρωτῶ — κόσμου.] The sense seems to be, "I pray not that thou shouldst remove them from this life." To more fully comprehend the purport of the expression, it is proper to bear in mind a remark of Euthym. and Grot. that "these words are used in *explanation* of the preceding, and for the sake of the disciples then present, and within hearing." Our Lord, therefore, meant *indirectly* to warn his disciples, under the bitter persecutions they would be called upon to endure, not to wish or pray for death, since he had

important purposes for them to answer, during many years: at the same time suggesting to them motives for constancy and fortitude, in their being *defended* and *preserved* under the sorrows which should surround them.

By τοῦ πονηροῦ many eminent Commentators understand the *Evil one*; referring to Matth. vi. 13. & 1 John v. 19. But though that interpretation be there suitable, it does not follow that it should *here* be admitted, since the circumstances are different. It is better, with Est., Grotius, Lampe, Campb., Noesselt, Rosenm., and Tittm., to take τοῦ πονηροῦ in the *neuter* gender of *evil*, as Rom. xii. 9, and often elsewhere. The sense, too, thence arising is more extensive, and more suitable to the context.

17. ἀγίασον — ἀληθείᾳ ἐστι.] From their *preservation under trials* and calamity, our Lord proceeds to pray for their *preservation in the Evangelical office*. Ἀγιάζειν, like the Heb. *שָׁרַף*, signifies properly to separate, set apart to some office, whether civil or Ecclesiastical, i. e. to consecrate to the worship of God, or the concerns of religion. Ἅγιος properly denotes a person so set apart, or consecrated, and is used especially of *Prophets* or *Priests*; both being said ἀγιάζεσθαι. It is also used of the appointment by the Father of the Son to the work of human salvation by his incarnation (see x. 36.) and to which our Lord is said to have devoted himself. But how, it may be asked, are we to understand the term, as applied to the *Apostles*? On this Expositors are not agreed. Some assign the sense "Set them apart unto the promulgation of thy truth," i. e. the Word of the Gospel, which is then added, by way of explanation, as the Truth. Others take it to mean, "Sanctify them (namely, by cleansing them from sin, and releasing them from the power of sin, through the operation of the Holy Spirit, unto the promulgation of thy Faith." This latter interpretation seems preferable, as being called for by the *fact*, that the Apostles required far *more* than to be set apart to the ministry: not to say that in the term itself there seems an allusion to the Πνεῦμα Ἅγιον. And this use of the word to denote *purify* is of frequent occurrence both in the Sept. and the N. T. as 1 Thess. v. 23. Since, however, the word is sometimes so used in the Sept. (as Gen. ii. 3. *ἡγίασεν ἡλὲαν*, and supra x. 36. (of our Lord Jesus Christ) *ὅν ὁ Πατὴρ ἡγίασε*, i. e. *ἀφώρισε*) it may *here* also be admitted; yet only in *conjunction* with the other. And indeed this setting apart and consecrating would be the result of that *cleansing and purifying* of which the Apostles then stood much in need.

18. εἰς τὸν κόσμον.] Namely, for the purpose of *promulgating thy Truth*. See ver. 17.



κόσμον, καὶ ἐπεὶ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγί- 19  
 ᾶζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὥσιν ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων 20  
 δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν \* πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς  
 ἐμέ· \* ἵνα πάντες ἐν ὧσι· καθὼς σύ, Πάτερ, ἐν ἐμοὶ καὶ ἐν σοὶ, ἵνα καὶ 21  
 αὐτοὶ ἐν ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. Καὶ 22  
 ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὥσιν ἐν καθὼς ἡμεῖς  
 ἐν ἐσμέν· ἐγὼ ἐν αὐτοῖς, καὶ σύ ἐν ἐμοί· ἵνα ὧσι τετελειωμένοι εἰς 23  
 ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐ-  
 τοὺς, καθὼς ἐμὲ ἡγάπησας. \* Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα 24  
 ὅπου εἰμὶ ἐγὼ, καὶ αὐτοὶ ὧσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν  
 ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου· Πάτερ 25  
 δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν  
 ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνω- 26  
 ρίσου· ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.

XVIII. \* ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐ- 1

19. ἐγὼ ἁγιάζω ἑμαυτὸν.] Here, again, some difference of opinion exists as to the sense of the term ἁγιάζειν; though it is generally agreed that it must be explained suitably to the sense adopted at ver. 17. This is, however, by no means necessary, considering the sudden transitions and changes of sense observable in this Gospel. It should seem that the word is here to be taken in the *secondary* sense pointed out at ver. 17; and thus we may render: "I set myself apart, devote myself to my ministry." The ἡγιασμένοι following must be explained in the same manner: "That they also may be devoted to the discharge of their sacred office."

20—26. Now commences the *concluding* portion of this sublime prayer, on the scope of which Expositors considerably differ in opinion; not only as to the *persons* who may be supposed to be objects of this prayer, but still more whether what is here said should be referred to Christians of that age, or of *all* ages: according as either of which views be adopted, so the leading terms, δόξαν, &c. are interpreted. One thing is certain—that our Lord here makes some change in the persons the objects of his prayers; namely, from the *Apostles* (then present). And it should seem that by τῶν πιστευόντων (which all the best Editors are agreed is to be read, instead of πιστευόντων) are meant the *believers in general* of that age, as distinguished from the *Apostles*. For these our Lord prays (ver. 21.) that they may be united to each other and to God, by a union as close as that which subsists between the Father and the Son (see x. 30. and Note), i. e. in being of *one mind, sentiment, will, and purpose*, being united to the Father and the Son by the Holy Spirit working in them. And for this, among other reasons: "that the unbelieving part of the world may, by seeing that union and concord, be more led to believe my doctrine to be from God."

At ver. 22, a difference of opinion exists as to *who* are the persons prayed for. Some say, *Christians in general*; others, the *Apostles*. And each class of Expositors interpret the δόξαν there according to their respective views; the former understanding it of the reward laid up in heaven for the righteous. But thus the expression δέδωκα will have to be taken for δέσω; which is the more

harsh, as δέδωκας, the next word but one, must thus be taken in a *preterite* sense. Others, therefore, suppose by δόξαν to be meant such a part of Christ's mediatorial glory, imparted to them by the Holy Spirit, as was suitable to the purposes they were to accomplish; including, of course, the *working of miracles* in establishment of the truth of the Gospel. Thus the next words ἵνα ὧσι τετελειωμένοι, &c. advert to the *mode of exercising* such high gifts, namely, with that perfect union with themselves and with the Father and the Son, as exists between the Father and the Son. Then is represented the *purpose*,—namely, that, by being thus τετελειωμένοι (i. e. perfectly united), the world may be brought to believe in the Divine origin of the religion they teach and profess, and in the love and favour of God towards its faithful professors. Ver. 24 seems to have reference, not to the *same persons* only, but to *true believers in general*. The words denote admission to heavenly felicity, and participation in the joy of their Lord. At ver. 25 there is manifestly a transition to the *Apostles*; the οἱ being said δεικτικῶς. Our Lord finally commends them to the care and protection of the Father. Οὐκ ἔγνω. See viii. 27 & 28.

25. δίκαιε] most gracious. Ἐγνώσαν, are assured. Ὄνομα, thy counsels, &c. Γνωρίσω, i. e. both in person after my resurrection, and by the Comforter, after my ascension.

26. ἵνα ἡ ἀγάπη—αὐτοῖς] that the love with which thou hast loved me may be in them (i. e. enjoyed by them, that they may be the objects of thy love and Fatherly care, and attain happiness both in this world and in the next), and that I may be in them, namely, by my spiritual presence, that they may remain united with me in the same holy cause, of promoting the salvation of men.

XVIII. 1. The Evangelist now proceeds to record the *Passion* of our Lord, so however as only to touch lightly on what had been recorded by preceding writers; at the same time adding certain circumstances omitted by them; thus strongly confirming the truth of what had been before written, and, in the circumstances which he himself records, plainly taking that truth for granted. (Lampe.)



τοῦ πέραν τοῦ χειμαῖρόν \* τοῦ Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλ-  
 2 θεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. Ἦιδει δὲ καὶ Ἰούδας ὁ παραδιδούς  
 αὐτὸν τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθη-  
 3 τῶν αὐτοῦ. Ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων  
 καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ  
 4 ὀπλῶν. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἰ-  
 5 πεν αὐτοῖς· Τίνα ζητεῖτε; Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζω-  
 ραῖον. λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ  
 6 παραδιδούς αὐτὸν μετ' αὐτῶν. Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἰμι,  
 7 ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. Πάλιν οὖν αὐτὸς ἐπηρώ-

a Matt. 26. 47.  
 Mark 14. 43.  
 Luke 22. 47.  
 Acts 1. 16.

1. τοῦ Κέδρων.] The reading is here uncertain. Instead of the common reading τῶν Κέδρων, four of the most ancient MSS. and several of the most ancient Versions, with some Fathers, have τοῦ Κέδρων, which was preferred by Beza, Casaub., Campb., Cast., Drus., Lightf., Bois, Bynæus, Reland, and others of the best Commentators down to Middleton, Kuinöel, and Tittm.; and has been received by Beng., Griesb., Knapp, Vat., and Scholz. The common reading, however, is strenuously, but not satisfactorily, defended by Lampe and Matthæi. The external evidence for τοῦ may, indeed, seem slender; but it is, in fact, of the most weighty kind (confirmed also by Josephus), the MSS. being some of the most ancient in existence, and the Versions the most estimable. And internal evidence is quite in favor of τοῦ, since it is far more likely that τοῦ should have been altered by the scribes into τῶν, than τῶν into τοῦ, especially in uncial MSS. Matthæi indeed adduces the authority of Chrys., Cyrill., Theophyl., and Euthym., for the common reading. But the authority of Commentators and Homily-writers, in proper names, which they do not particularly treat on, is but small; especially where the common reading is retained. That τῶν Κέδρων occurs twice in the LXX. may seem a strong confirmation of the Vulg. But that would not be decisive. Not to say that the very same mistake may there exist. The common reading might, as Bp. Middlet. observes, originate in a mistake of the Copyists (thousands of similar mutations occurring in the Classical writers); or even design, since the Greeks were accustomed to Grecize barbarous names. And it would seem probable that the name meant "the brook of Cedars." Though Lightf. and Reland have shewn that it is derived from the Heb. קדר; and hence קדרון will denote the black torrent. Bp. Middlet. instances a similar corruption in Suid. of Χειμαῖρός τοῦ Χισῶ into Χειμ. τῶν Χισῶν, "the torrent of ivy-trees."

—κῆπος.] This seems to have been a plot of garden ground provided with a sort of cottage.

3. τὴν σπείραν.] This word should, I think, be derived from σπῆω cognate with σπῶν, to draw or twist, and literally signifies a band. Hence it would designate any military corps; but the best founded opinion, and that supported by all the most eminent Commentators, is that it here denotes either the Roman cohort, which garrisoned the castle of Antonia, or the detachment of it, which, by order of the Procurator, attended on the Sanhedrim at the great festivals, and kept the peace. Hence the propriety of the Article, to denote the detachment then on duty.

—μετὰ φανῶν καὶ λαμπ.] It is not easy to determine the precise force of these two terms. Bynæus thinks the former means torches; the latter, lamps. Lampe is of opinion that the latter commonly denoted torches (appealing to the λαμπαδοφορία described by Meursius in his Græc. Fer. L. v.), and maintains (from a reference to Athenæus, L. xv. 18.) that the φανοὶ were a more ancient and ruder kind of torches, formed of split laths bound into a bundle; but that afterwards torches of other materials, and of a more convenient form (namely, tapers and lanterns) came into use; though the others still continued to be employed by the meaner sort of people. That both lanterns and torches were in use among soldiers, appears from Dionys. Hal. ix. (cited by Lampe and Wets.) ἐξέτρεχον ἅπαντες ἐκ τῶν σκηνῶν ἄνθρωποι, φανοὺς ἔχοντες καὶ λαμπάδας. It was, indeed (I would add) usual for such corps to carry both arms and lanterns. So Thucyd. iii. 23, speaking of the picket-guard of the Peloponnesians, says, καὶ ἐν τούτῳ οἱ τριακῆσιοι αὐτοῖς ἐπέφερον λαμπάδας ἔχοντες.

4. ἐρχόμενα ἐπ' αὐτόν.] This phrase is by some accounted a Hebraism. But, as Kypke and Wets. have shewn, it is also found in the Classical writers, in whom ἐρχεσθαι signifies to befall, and is almost always used of what is evil. Ἐξελθὼν. This is rightly taken by Euthym., Mold., and Pearce for προσελθὼν, namely, from that part of the garden whither Christ had retired for prayer.

6. ἀπῆλθον—ἔπεσον χαμαί.] The earlier and the recent modern Commentators here adopt different views. The former suppose a miracle; the latter, with the exception of Titt., recognize none, attributing the circumstance to the awe of the soldiers at the sight of so august a person; of this they adduce what they call parallel instances from the Classical writers. The cases, however, are quite of another kind, and the mode in which those Commentators account for the thing, proceeds almost wholly upon supposition. If we confine ourselves simply to the plain words and the actual circumstances, we shall see that something far surpassing the ordinary, and rising to the preternatural, is suggested. See the able Notes of Wolf, Lampe, and Tittm. There seems to be no reason to doubt but that some undefinable, but supernatural, power was exercised; as in many similar instances recorded in Holy writ; ex. gr. that of Paul (Acts ix. 3), where he is described as being "struck to the earth" as well as struck with blindness. Whether all fell to the ground (even Judas), as the old Commentators maintain, is uncertain, and will by no means alter the case. But we cannot understand less than very many.



τησε· Τίνα ζητεῖτε; οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. ἀπεκρίθη  
[ὁ] Ἰησοῦς· Εἰπον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε  
b Supra 17. 12. τούτους ὑπάγειν. <sup>b</sup>ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν· Ὅτι οὓς δίδωκας 9  
μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. Σίμων οὖν Πέτρος ἔχων μάχαιραν, 10  
εἵλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν  
αὐτοῦ τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δοῦλῳ Μάλχος. εἶπεν οὖν 11  
ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν [σου] εἰς τὴν θήκην. τὸ  
ποτήριον ὃ δίδωκας μοι ὁ Πατήρ, οὐ μὴ πίνω αὐτό;  
c Matt. 26. 57.  
Mark 14. 53.  
Luke 22. 54.  
d Luke 3. 2. <sup>c</sup>Ἢ οὖν σπεῖρα καὶ ὁ χιλιαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέ- 12  
λαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν, <sup>d</sup> καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν 13  
πρῶτον· ἦν γὰρ πενθερός τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ  
e Supra 11. 50. ἐκείνου. <sup>e</sup> ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει 14  
ἵνα ἄνθρωπον ἀπολέοθαι ὑπὲρ τοῦ λαοῦ. Ἰηκοῦθι δὲ τῷ Ἰησοῦ 15  
f Matt. 26. 58.  
Mark 14. 54.  
Luke 22. 54. <sup>f</sup> Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκείνος ἦν γνωστός  
τῷ ἀρχιερεῖ, καὶ συνεισηλθε τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως·

8. εἰ οὖν ἐμὲ—ὑπάγειν.] A brief manner of speaking, of which the full sense is: "If, then, ye seek to apprehend *me* [take *me*; but] let those [my companions] depart."

9. ἵνα πληρωθῇ, &c.] The best Commentators are agreed that the sense is, "Thus was made good, or verified, the words," &c. namely, xvii. 2. By this all difficulty vanishes.

11. σου.] This is omitted in very many of the best MSS. and Versions, and is cancelled by almost every Editor from Beng. and Wets. to Scholz; and with reason: for internal evidence is as much against it as external.

—τὸ ποτήριον—αὐτό.] See xxvi. 39 & 54. The interrogation, accompanied with a double negation, involves a strong affirmative (so Euthym. well explains πάντῳ μὲν οὖν), and the whole is expressive of perfect acquiescence in the will of his Father.

12, 13. On the discrepancy which has been supposed to exist in this statement, as compared with the other Evangelists, see the able remarks of Tittm. in Recens. Synop. On the dissimilarity of *manner* in St. John as compared with the other Evangelists, yet coupled with a *similitude of manner*, Dr. Paley has well treated, and especially with reference to the present passage.

15. καὶ ὁ ἄλλος μαθητής.] There is no little difficulty here to account for the *Article*. Many eminent Commentators are inclined to think it *redundant*. But Bp. Middl. justly accounts such a device "the refuge of learned ignorance." He admits the difficulty; but rightly maintains that, "though we should not be able to ascertain it, it is better to impute the obscurity to our own want of knowledge, than to attempt to subvert the analogy of language." To *cancel* it with Erasm., Beng., and Vat., is *rash*, because the evidence for its omission is so very slight, only that of four MSS., and that of *Versions* but slender. And, as Bp. Middl. observes, it is far easier to account for the omission of the article in a few of the MSS., supposing it to be authentic, than for its insertion in almost all of them, supposing it to be spurious; for the apparent difficulty which might operate as an inducement in the one case, would be a powerful discouragement in the other.

We must therefore explain as we may. Now almost all Commentators, ancient and modern, are agreed that by the *other disciple* the Evangelist means *himself*; and with reason: for though Grot., Lampe, Heum., and Pearce deny this, they are as unsuccessful in proving it *not* to have been St. John, as they are fixing on any *other* disciple. The Evangelist never mentions *himself* by *name*, and yet (as Michaelis shows) he has described the whole of what took place in the hall of Annas, &c. so circumstantially, that we cannot but conclude that he was present, as Ecclesiastical tradition attests. "Supposing, then, (remarks Bp. Middl.) that St. John himself is meant by ὁ ἄλλος μαθητής, it may not be impossible to assign something like a plausible reason why he should call himself *the other disciple*." "This phrase (continues the learned Prelate) obviously implies the remaining *one of two persons*, who not only were, in common with many others, disciples of Christ, but between whom some still closer relation might be recognized to exist: and if it could be shown that Peter and John stood towards each other in any such relation, the term *the other disciple*, might not unfitly be used, immediately after the mention of Peter, to designate John; especially if, from any cause whatever, John was not to be spoken of by name. Now it does appear that a particular, and even exclusive friendship existed between Peter and John. The same expression, ὁ ἄλλος μαθ., occurs in John xx. 2, 3, 4, 8; from which it may be inferred, that this phrase, when accompanied with the mention of Peter, was readily, in the earliest period of Christianity, understood to signify *John*." Prof. Scholefield, in his Hints, further remarks, that in ch. xx. 2. the words "the other disciple whom Jesus loved" are not to be taken in close connection, so as to imply that Peter and John were the *two* disciples whom he loved; but there must be a kind of break, as if the Evangelist had said, "the other disciple—him, I mean, whom Jesus loved."

—ὁ δὲ μαθητής—ἀρχιερεῖ.] These words are meant to show *how* it happened that persons of such inferior rank as he and St. Peter should have obtained access to the Hall of the High Priest.



- 16 ὁ δὲ Πέτρος εἰσπύκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσῆγαγε  
 17 τὸν Πέτρον. Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος· Οὐκ εἰμί. Εἰσπύκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότας, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς  
 19 καὶ θερμαινόμενος. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασκῆς αὐτοῦ. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρόξυσά ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν [τῇ] συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου \* πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκώς ἔδωκε ῥάπισμα τῷ  
 23 Ἰησοῦ, εἰπόν· Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; ὁ Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.  
 25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμί. Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὧν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;  
 27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν.

g Matt. 26. 57.  
 Mark 14. 53.  
 Luke 22. 54.

h Matt. 26. 69.  
 Mark 14. 66.  
 Luke 22. 55.

13. ἀνθρακίαν.] The word denotes a mass of live charcoal, from ἀνθραξ, a live coal; and that from ἀνθράσσω, all which come from ἄνθος, whence ἀνθηρὸς, florid, red, burning. So Hom. Il. γ. 213. ἀνθρακίην στορέσας. Its difference from τέφρα is plain from an adage of Suidas: μὴ τὴν τέφραν φεύγων εἰς ἀνθρακίαν πέσῃς.

20. πάντοτε.] Instead of the common reading πάντοθεν before οἱ Ἰουδαῖοι, almost all the MSS., with all the Edd. up to Beza's have πάντοτε, which is received by almost every Editor from Wets. to Scholz; and rightly: since the external evidence for παντόθεν is but slender, and its internal far inferior to the other reading. It was, in truth, as Wets. shews, a mere emendation of Beza. Both he and the ancient Critics stumbled at the tautology occasioned by the repetition of πάντοτε; the latter, by reading πάντες. At the same time, it cannot be denied that πάντοθεν would have been more suitable. So Joseph. Bell. vi. 4. 3. μή γὰρ ἂν ποτε Ἰουδαίους παύσασθαι νεωτερίζοντας τοῦ ναοῦ μένοντος, ἐφ' ὃν οἱ πανταχόθεν συλλέγονται. The τῷ in ἐν τῇ συναγ. is omitted in a great number of the best MSS., and is cancelled by almost all Editors from Beng. and Matthæi to Scholz; and rightly, I conceive: for internal evidence is strong against it; since it would be more likely to be wrongly inserted, on account of the ἐν τῷ ἱερῷ, than wrongly omitted. And, moreover, when the singular is, as here, used in a generic sense for the plural at large, it rejects the Article.

—ἐν κρυπτῷ ἐλάλησα οὐδέν.] This, as the best Commentators are agreed, must be taken comparative, and with restriction, i. e. nothing post seditious (like the Heathen mysteries, or the Jewish Cabala), at variance with any public

doctrines, and consequently nothing savouring of sedition.

25—27. Peter, it seems, was exceedingly terrified on beholding such a scene, and especially hearing Jesus examined respecting his disciples; from whence he might infer that the Sanhedrim had thoughts of ordering them also to be seized. He did not, it appears, return to himself before the cock crew, of which our Lord had spoken; when (as we learn from Luke xxii. 61.) Jesus turned his eyes towards him, and looked him full in the face. Our Lord, by the common decree of the Sanhedrim, had been pronounced worthy of death, since he had professed himself to be the Messiah and the Son of God. In order to carry this sentence into effect, they brought the affair before Pontius Pilate. The council, therefore, rose, and just as the day was dawning, led him bound, as one pronounced worthy of death, to the Prætorium. Matt. xxvii. 2., adds, καὶ παρέδωκεν αὐτὸν Ποντίῳ Πιλάτῳ; whence it is evident that it was their counsel and plan that Pilate should order him to execution. Thus do the infuriated wretches hurry away the Messiah sent to them, and deliver him up to the Gentiles! But, it may be asked, why should the Jewish Rulers have delivered Jesus to the Roman Procurator for punishment, and not themselves have executed it; and by what right could Pilate condemn him to death? On this question the most learned are divided in opinion; some contending that the right of inflicting punishment had been taken away from the Jews; others, that they still retained that right. At least they seem to have exercised it. See Acts vii. 57. xii. 2. xviii. 27. The discrepancy seems to be best settled by



i Matt. 27. 1.  
Mark 15. 1.  
Luke 23. 1.  
Acts 10. 28.  
& 11. 8.

<sup>1</sup> ΑΙΟΥΡΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καῖάφα εἰς τὸ πραιτώριον. ἦν 28  
δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιαν-  
θῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς 29  
αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;  
Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι 30  
παρεδώκαμεν αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, 31  
καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι·

k Matt. 20. 19.  
Mark 10. 33.  
Luke 18. 32.  
i Matt. 27. 11.  
Mark 15. 2.  
Luke 23. 3.

Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. <sup>k</sup> Ἴνα ὁ λόγος τοῦ Ἰησοῦ πλη- 32  
ρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. <sup>1</sup> Ἐισῆλ- 33  
θεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν,  
καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Ἀπεκρίθη αὐτῷ 34  
ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;  
Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ 35  
οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; Ἀπεκρίθη ὁ Ἰησοῦς· 36  
Ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου  
τούτου ἦν ἡ βασιλεία ἣ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα  
μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν  
ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἰ σὺ; Ἀπε- 37

those who maintain that a *distinction* must be made between *sacred* and *civil* causes; and that in those pertaining to *religion*, the Jews had yet the power of inflicting capital punishment, [subject, however, to the confirmation of the Procurator. — Edit.] but that in civil causes, and such criminal ones as appertained to the *crimen læsæ majestatis* or treason, (as did sedition) that was not conceded to them, the cognizance of all such matters resting solely with the President or Procurator. [On this question see the elaborate discussion in Townsend Chron. Arr. i. 511 — 18., who decides that the power of life and death had not been formally abrogated by the Romans; but that the grant which secured to the Jews their own rights and privileges, had been gradually *set aside* by the influence of the Roman authority, which had, in some measure, superseded the Jewish magistracy. — Edit.] Now our Lord's cause, at the beginning, did not *seem* to be *civil*; at least the Jewish Rulers had pronounced him worthy of death because he had *professed himself the Messiah, or Son of God*; and yet they led him to Pontius Pilate in order that they might cast on *him* the blame of shedding innocent blood. Afterwards, however, when Pilate had declared that he found no fault in him, and seemed to wish to remove from himself the cognizance of the cause, they ventured (as we learn from Luke xxiii. 2.) to bring forward a *two-fold political charge*, namely, that of exciting the populace to rebellion, and of discountenancing the payment of tribute; offences both of them falling within Pilate's jurisdiction, as being *ἡγεμῶν* of Judæa. (Tittm.)

31. λάβετε αὐτὸν ὑμεῖς.] Take ye him and punish him, q. d., I cannot do a thing so unheard of in the Roman law as to condemn a person unheard. On *ἡμῖν οὐκ ἔξεστιν*, &c., see Note on v. 25 — 27.

32. ἵνα ὁ λόγος — πληρωθῇ, &c.] The best Commentators are of opinion that the sense is:

"Thus was made good the words," &c. But it is not necessary to deviate from the usual import of this formula; for as our Lord had predicted the manner of his death (Matt. xx. 19. xxi. 2. John xii. 32. sq.) so, as Biscoe remarks, the meaning of what is here said seems to be, that the Jews fulfilled this prophecy, when they declined passing sentence on him by their own law; crucifixion being not a *Jewish*, but a Roman punishment.

34. ἀφ' ἑαυτοῦ] "*proprio motu*," from thy own knowledge or suspicion of my having been concerned in seditious practices.

35. μήτι ἐγὼ Ἰουδαῖός, &c.] The full sense is well expressed by Kuin. in the following paraphrase: "No, I have not asked thee of my own thought: I have found nothing hitherto in thee which would afford any colour to such a charge as thine enemies advance: but it does not hence follow that thou art innocent. Of thee and thy case I know nothing. I am not a Jew, to know or care about such things. It is on the representations of thy countrymen and the chief Priests that I examine thee. What hast thou done to afford ground for this accusation?"

36. ἡ βασιλεία, &c.] The sense is: ["I am a King, it is true, but] my kingdom is not a temporal one, but entirely spiritual. If my kingdom had been of this world, I should have collected about me vast numbers of my countrymen. These would have defended me against the attacks of my Jewish adversaries. But as I have done nothing of this sort, it is plain that my kingdom is not of such a nature as at all interferences with earthly governments, or affords any colour for this charge of sedition." (Tittm.)

37. οὐκοῦν βασιλεὺς εἰ σὺ;] Some Commentators would have the interrogation removed, — in the sense, So then, thou art a king! This may seem to be more agreeable to what follows; but there is no good authority, for οὐκοῦν is a declarative sentence.



- κρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο  
γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ  
38 ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς. Λέγει  
αὐτῷ ὁ Πιλάτος· Τί ἐστὶν ἀλήθεια; καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε  
πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὗρίσκω  
39 ἐν αὐτῷ. <sup>m Matt. 27. 15.</sup> Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ <sup>Mark 15. 6.</sup>  
πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; <sup>Luke 23. 17.</sup>  
40 <sup>n Acts 3. 14.</sup> Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν  
1 Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής. XIX. <sup>o Matt. 27. 26.</sup> Τότε οὖν ἔλαβεν ὁ <sup>Mark 15. 15.</sup>  
2 Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. Καὶ οἱ στρατιῶται πλέξαντες  
στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορ-  
3 φυροῦν περιέβαλον αὐτὸν, καὶ ἔλεγον· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·  
4 καὶ ἐδίδουν αὐτῷ ῥαπίσματα. Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ  
λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι ἐν αὐτῷ οὐδε-  
5 μίαν αἰτίαν εὗρίσκω. Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον  
στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· Ἴδε, ὁ ἄνθρω-  
6 πος. Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν,  
λέγοντες· Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε  
αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὗρίσκω ἐν αὐτῷ αἰτίαν.  
7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν  
νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ξαυτὸν ᾤον [τοῦ] Θεοῦ ἐποίησεν.

—σὺ λέγεις, &c.] i. e. thou truly sayest that I am a King; it is very true; I am a King. Σὺ λέγεις signifies *it is so*; a phrase of modest assent and affirmation. Our Lord now proceeds to show the *nature* of his kingdom, and in what sense he is a King. He is come not to *reign* but to bear witness to the truth, to promote, confirm, and establish it.

—ὁ ὢν ἐκ τῆς ἀληθείας] “he who is studious of the truth,” i. e. the truth of the Gospel, true religion. So Rom. ii. 8 ὁ ἐκ τῆς ἐριθείας.

38 τί ἐστὶν ἀλήθεια:] On the exact force of this question Commentators are not agreed. Some take the meaning to be: “What is truth to me? what care I about truth?” But this sense cannot be fairly elicited from the words: nor is it likely that a man in high dignity would speak with such levity. The other interpretations are, as I have shown in Rec. Syn. each in some respects more objectionable. It should seem that Pilate put the question with no design of *insulting* our Lord; but that, knowing the endless disputations of the Philosophers on this subject, and how difficult it was to arrive at any clear notions on the subject, he asked, “What is truth? define it;” as much as to say, “aye, what is truth? that is the great question — but such as you are not likely to settle.” But our Lord, knowing that the question was put with levity and insincerity, vouchsafed no answer. Nor did Pilate think it worth his while to wait long for the solution of so debated a question from a Jewish peasant. And perceiving that the kingdom claimed by him was purely figurative, (something similar to what the Heathen Philosophers spoke of), and considering him a harmless sort of person, he only thought how he might set him at liberty

XIX. 4, 5. On the motives and intent with which Pilate brought out Jesus, see Recens. Synop.

6. σταύρωσον, σταύρωσον.] In very many MSS., Versions, Fathers, and early Edd., is added *αὐτὸν*, which is received by almost every Editor from Wets. to Scholz. But it is so difficult to account for its *omission* in far more than half of the MSS., many of them very ancient, and so easy to account for its *insertion*, that I dare not follow their example. Such kind of exclamations are usually very elliptical, and the pronoun is often omitted. Out of very many examples which I could adduce, one must suffice. Pseudo-Eurip. Rhcs. 685. Παῖε, παῖε.

—λάβετε αὐτὸν ὑμεῖς, &c. Many understand these words as a *permission*. But Pilate neither said, nor could say this *seriously*; for he well knew that crucifixion was not in use among the Jews; and the Priests had already declared that they could not put him to death, on account of the festival. The words (as Chrysost. long ago saw, and in which light they have been viewed by some modern Commentators, as Lampe) are those of *irritation* and *disgust*; neither does it appear that the Jews regarded them as a *permission*, since they immediately resort to a new charge — that of blasphemy. (Kuin.)

7. ἡμεῖς νόμον ἔχομεν, &c.] The sense is: “By our law he has been found guilty of blasphemy, and condemned; but on account of the feast, we could not inflict the punishment; and therefore we had recourse to thee.” By the law, they meant some passages of the O. T., as Levit. xxiv. 16. Deut. xiii. 1. sq. v. 13 & 20, which denounce death on *pretenders* to Divine mission: for *ἐποίησεν* here means *pretended to be*. On the full purport of the Jewish Law on this head, on the cri-



“Οτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, ἔ  
καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν 9  
εἰ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. Λέγει οὖν αὐτῷ 10  
ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἔξουσίαν ἔχω σταυρῶσαί  
σε, καὶ ἔξουσίαν ἔχω ἀπολύσαι σε; Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ ἔχεις 11  
ἐξουσίαν οὐδεμίαν κατ’ ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ  
τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. Ἐκ τούτου ἐζητεῖ 12  
ὁ Πιλάτος ἀπολύσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες· Ἐὰν  
τοῦτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεῖα αὐτόν  
ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν 13  
λόγον, ἤγγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον

terion of false prophets, and on the kind of death inflicted on such, see the Note of Lampe in Recens. Synop.

The τοῦ before Θεοῦ is omitted in many MSS. and early Edd., and is cancelled by almost every Editor from Wets. to Scholz; a decision approved of by Bp. Midd., who shews that Ἰῶς Θεοῦ may mean *the Son of God*, as well as ὁ Ἰῶς τοῦ Θεοῦ, and proves that Christ, in affirming that he was the Son of God, did, in fact, affirm his Messiahship. See Note on Matt. xiv. 33. and comp. Lu. xxii. 66. with v. 70. Tittm., however (whose Note see in Recens. Synop.) is of opinion that the names *Messiah* and *Son of God* were by no means synonymous, but of very different meaning; the former expressing *office*, the latter *Divine nature*. See i. 14. And that Pilate so understood the appellation, he thinks is clear from what follows. Be that as it may, the two appellations by which the Saviour of Israel was called, namely, *Messiah* (which implied, they thought, *Kingship*), and *Son of God* (which expressed His *Divine nature* and union with God), afforded the chief Priests an opportunity of shifting the charge as they found politic, pressing either that of *sedition*, or of *blasphemy*.

8. μᾶλλον ἐφοβήθη] Namely, to condemn him to be crucified. Pilate's apprehension arose probably from an impression, such as he could not suppress, that Jesus was at least a very extraordinary person, if not the character he claimed to be. Whether this idea was at all mixed up with the notion of a Heathen Demigod (though the most celebrated Commentators ascribe it chiefly to *that*) is very doubtful. The stories of Demigods, &c. were probably by the higher classes regarded in nearly the same light in which we view them; namely, as mere *Mythological* fictions, only deserving of attention from their antiquity and poetic elegance.

9. πόθεν εἰ σὺ;] This cannot mean, as some Commentators imagine, “of what country art thou?” for Pilate knew him to be a Galilæan; but, as others interpret, “What is your origin and parentage?” So 2 Sam. i. 13. πόθεν εἰ σὺ; Josh. ix. 8. πόθεν ἔστε. For Pilate now knew that Jesus claimed to be of celestial origin (ὁ Θεοῦ). To this question our Lord was pleased to make no answer; partly because Pilate's conduct did not entitle him to any, and partly because an answer to the interrogation, in the usual acceptation of the words, Pilate could scarcely need; and in any other sense it would have been little intelligible, and have led to further questions, all superfluous,

since Jesus knew he had resolved to deliver him to the fury of the Jews.

11. οὐκ ἔχεις — ἄνωθεν.] The best Commentators, ancient and modern, are agreed that ἄνωθεν signifies “from on high,” “from Heaven,” i. e. “by Divine Providence,” as in iii. 31. James i. 17. and Ælian and Dio Chrys. cited by the Commentators. Instead of ἐξουσίαν ἔχειν, the more Classical phrase is *κρίσις εἶναι*. So in a kindred passage of Dio Cass. p. 398. 1. *κρίσις καὶ σῶσαι καὶ ἀπολύσαι τινὰς*. By *δεδομένον*, Grot. rightly understands, not that *common permission*, which leaves many things to the natural course of events, but something decreed in the Divine counsels.

— διὰ τοῦτο.] With these words the Commentators are perplexed. To suppose it, with Kuin., a mere formula of transition, is very unsatisfactory. The methods proposed by Markl. and Bp. Pearce are too violent and arbitrary. It may, perhaps, be best regarded as a highly elliptical expression, and the διὰ τοῦτο need not be too rigorously interpreted. The sense seems to be, “Wherefore [in thus giving me up to the fury of the people] he who put me into thy hands is more in fault than thou.”

12. This divining of his thoughts, and this candid judgment of his conduct, seems to have much affected Pilate for the moment; hence he made another effort to save Jesus. The Jews, however, perceiving that Pilate was studying every method of releasing Jesus, and that he paid little attention to their second charge, — of blasphemy, as not falling under his cognizance, — now return to their first alleged crime, which especially belonged to the Procurator, namely, that of *sedition*, and *treason against Cæsar*.

— οὐκ εἰ φίλος τ. Κ.] A popular *meiosis*. Ἀντιλέγει is, by a Hellenistic use, put for ἀπαρτῶ or ἀνταρτῶ. The threat was not to be despised; since, as we learn from Suetonius and Tacitus, Cæsar was most suspicious, and punished with death any offence that bordered on the *crimen læsæ majestatis*.

13. ἐκάθισεν.] A juridical expression signifying *sat for judgment*. Λιθόστρωτον denoted a pavement formed of pieces of marble or stone of various colours: such as were called *vermiculata*, and *tesselata*. A sort of luxury which had arisen in the time of Sylla, and had extended even to the most remote provinces. Julius Cæsar, as we learn from Sueton. Vit. 46, carried about with him in his expeditions such pieces of sawn marble and variegated stone with which to adorn his prætorium. The fashion, as we should call it, seems



- 14 λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθᾶ, (ἣν δὲ παρασκευῇ τοῦ πάσχα, ὥρα δὲ ὥσπερ ἔκτε,) καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε, ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκράνυσαν· Ἄρον, ἄρον· σταυρώσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν 16 οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα, εἰ μὴ Καίσαρα. <sup>p Matt. 27. 32. Mark 15. 26. Luke 23. 33.</sup> Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.
- 17 Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἄπήγαγον· καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστί Γολγοθᾶ· ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο 18 ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. <sup>q Matt. 27. 37. Mark 15. 26. Luke 23. 33.</sup> Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἣν δὲ γεγραμμένον, ἸΗΣΟΥΣ ὁ ΝΑΖΩΡΑΙΟΣ ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον 21 Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστί. Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι 22 ἐκεῖνος εἶπε· Βασιλεὺς εἰμι τῶν Ἰουδαίων. Ἀπεκρίθη ὁ Πιλάτος· 23 Ὁ γέγραφα, γέγραφα. Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιωτῇ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἀρόφος ἐκ τῶν ἄνω- 24 θεν ὑφαντός δι' ὄλου. εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα· Διμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.
- 25 Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· εἰσθήκεισαν δὲ παρὰ τοῦ

to have been brought from the East at the Roman conquests in Asia. It had probably long been in use there. So Aristeas ap. Euseb. Præp. Evang. p. 453, says of the Temple at Jerusalem. Τὸ δὲ πᾶν ἑσάφως λιθόστρωτον καθέστηκε. The passage of Suet. throws the strongest light on the passage before us, and shows that by λιθ. is here meant the *Prætorium* of Pilate, paved with variegated marble slabs.

14. παρασκευῇ τοῦ πάσχα.] See Campb. — ὥρα δὲ ὥσπερ ἔκτε.] On the seeming discrepancy between this account and that of the other Evangelists, see Recens. Synop. Townsend's Chr. Arr. i. 5. 24. and the Note on Mark xv. 25. There can be no doubt that an error of number has crept in (the 7 being confounded with the 5), and that the true reading is Γ, i. e. *τρίτη*. Indeed, this reading is found in seven of the best MSS., some Fathers, as Euseb. (who says it was so written in the autograph), Jerome, Severus, Ammonius, and Theophyl., and some Scholiasts, with Nonnus. In this opinion the best recent Commentators acquiesce. That this clause is not, as Wassenbergh imagined, a *gloss*, is established satisfactorily by Bornm. de Glossis, p. 44.

15. οὐκ ἔχομεν, &c.] A mere pretence, since the Jews always maintained that they owed no allegiance to any earthly monarch, but were subjects of God only.

16. καὶ ἀπήγαγον.] Many MSS. and early Edd., and some Fathers and Commentators have ἤγαγον,

which is received by almost every Editor from Wets. to Scholz. But ἀπάγειν (not ἄγειν) is a vox sol. de hac re. The error, I suspect, arose from the contraction ἀπήγαγον, which might easily be mistaken for καὶ ἤγαγον.

19. τίτλον.] On this superscription, see the ingenious dissertation of Dr. Townson in Mr. Towns. Chr. Arr. i. 534.

22. ὁ γέγραφα, γέγραφα] q. d. "as it is written, it shall stand." A popular form of expressing a refusal to have it altered.

24. ἵνα ἡ γραφὴ πληρωθῇ.] The best Commentators are of opinion that the sense is: "Thus was fulfilled the Scripture (i. e. Ps. xxii. 19.) which saith." But they are not agreed whether the verse of the Psalm was meant to refer to Christ, or not. Most recent Interpreters think it was not; and take the words to relate solely to David, and to have reference to the rebellion of Absalom. They are here only, they think, introduced by application and accommodation to the present purpose. But though it be true that the form ἵνα πληρωθῇ ἡ γραφὴ sometimes means, that such a thing so happened that this or that passage would appear quite suitable to it; yet as this and other passages of the Psalms cannot be proved to have been fulfilled in the case of David, whereas this and other parts of the same Psalm were minutely fulfilled in that of Christ; and, what is more, as the Evangelist plainly regarded the Psalm as







- 35 καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἁλθινῇ ἀντοῦ ἐστὶν ἡ μαρτυρία· κακῆνος οἶδεν ὅτι ἀληθῇ λέγει, ἵνα  
 36 ὑμεῖς πιστεύσητε. <sup>x Exod. 12. 46.</sup> Ἐγένετο γὰρ ταῦτα· ἵνα ἡ γραφὴ πληρωθῇ· <sup>Num. 9. 12.</sup>  
 37 Ὅσοι οὖν οὐ συντριβήσεται αὐτοῦ. <sup>y Zach. 12. 10.</sup> Καὶ πάλιν ἑτέρα γραφὴ  
 λέγει· Ὁποιοῦνται εἰς ὃν ἐξεκέντησαν.  
 38 <sup>z Matt. 27. 57.</sup> <sup>Mark 15. 42.</sup> <sup>Luke 23. 50.</sup> <sup>supra 12. 42.</sup> <sup>a Supra 3. 1.</sup> **META** δὲ ταῦτα ἠρώτησε τὸν Πιλάτον [ὅ] Ἰωσήφ ὁ ἀπὸ Ἀρι-  
 μαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, (κεκρυμμένος δὲ διὰ τὸν φόβον τῶν  
 Ἰουδαίων,) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψε τὸν Πιλάτος.  
 39 ἤλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ· <sup>a</sup> ἦλθε δὲ καὶ Νικόδημος, ὁ  
 ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ  
 40 ἀλός· <sup>\*</sup> ὡς λίτρας ἑκατόν. Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδη-

tors in general regard it as *miraculous*; but the researches of modern Surgery have established the *fact*, that the effusion would have taken place in *any* case, being the *natural* consequence of such a wound; and is, under all circumstances, decisive evidence of the actual death of Christ. Medical writers are, indeed, not quite agreed whether by αἷμα καὶ ὕδωρ be meant the small portion of water found in the pericardium, called *lymph*, or (which is more probable) the sanguineous and aqueous liquor found in the cavities of the pleura after a mortal wound, or that follows a stab in the pleura, when the *pericardium* has been pierced, *which is always mortal*; consequently a proof that if Christ had *not* been already dead, this wound would certainly have extinguished the last remains of life; which was doubtless the intent of the soldier. See the learned and convincing Treatise of C. F. F. Gruner (a celebrated German Physician), *de morte Christi verâ, non simulatâ*, Halæ, 1805. The purpose, then, of the Evangelist, in recording this circumstance, was probably both to afford additional evidence of our Lord's actual death, and to refute the notion of the Docetæ, and thus put to silence both infidels and heretics.

35. καὶ ὁ ἑωρακὼς — ἡ μαρτυρία.] I would render: "And one who was an eye-witness [to the circumstance] (namely, John himself) testifieth to the truth of this, and his testimony is true: yea he is conscious that he speaks the truth, so that ye may rely on his testimony."

36. ἔγινετο γὰρ ταῦτα.] The γὰρ refers to a clause omitted, q. d. "And believe ye well may — for all these things were really done," &c.

— δεσπὼν οὐ, &c.] Many recent Commentators are of opinion that the passages of the O. T. (Exod. xii. 46. Numb. ix. 12.) in which it is enjoined, that "not a bone of the lamb shall be broken," are not *prophetical*, and had no reference to Christ. "There are (say they) no vestiges in the O. T. of the Paschal lamb being considered as a type of Christ: nor did the Evangelist mean to so represent it. He only *applies* the passage to our Lord, and *compares* Christ with the Paschal lamb; intending to denote, that in the institution of the Paschal lamb, something had been engaged similar to what would, by Divine interposition, take place in the case of Christ; by which Providence, therefore, it happened that his bones were not broken." But that the Evangelist *did* mean to represent the Paschal lamb as a *type* of Christ, and consequently that such must be the only true view, no person who fairly considers the words can doubt. What can offer

so probable a reason for the otherwise unaccountable injunction, that not a bone of the Paschal lamb should be broken, as that it might point to the sacrifice of that lamb as a type of the sacrifice of Christ?

There is evidently a correspondence between the *type* and *antitype*. And as the passage noted in the first verse (also alluded to at Rev. i. 7.) is (as Lampe and Tittm. prove) plainly prophetic of the piercing of the Redeemer's side; so we have here both a correspondence of type and antitype, and a fulfilment of prophecy, viz. of the *piercing*. With respect to the circumstance *ὅψονται εἰς*, it was partly fulfilled at the *first* advent of our Lord, at the destruction of Jerusalem and the Jewish state; and will be finally and more signally fulfilled at the last advent, the *day of judgment*, which seems especially alluded to at Rev. i. 7. As to the seeming *discrepancies* in the above two passages, (namely, Exod. xii. 46. Zech. xii. 10.) suffice it to say, that the former is, properly speaking, no citation at all, but only a statement of the *sense*. The other is a quotation; and although it differs considerably from the Sept., it agrees with the Versions of Aquila, Theodotian, and Symmachus; and, indeed, with the Hebrew, if, with 36 MSS. and many Critics, we read יִהְיֶה instead of יִהְיֶה. And so indeed Abp. Newcome translates. Thus there will be no reason to suppose a *change of person*, for accommodation's sake; which is forbidden by the text of the *Jewish* Translator.

39. σμύρνης καὶ ἀλός.] The σμύρνα here mentioned is (as we learn from Dioscorides and Pliny) the juice of a certain tree in Arabia, from which, on the trunk being bored, exudes a kind of gummy liquid, which is caught on mats, &c. The ἀλὸς is supposed by many Commentators not to be the *herb aloe*, from which a bitter juice is expressed, but an *aromatic tree*, which is also called *agallochum*, and the *hylaloe*, whose wood was likewise employed by the Egyptians for embalming corpses. The best Commentators are of opinion, that we are not to suppose the myrrh and aloe to have been in a *liquid* state, (namely, the distillation from the trees) but to have been the *wood* of those trees *dried* and pulverized. This, indeed, appears by the great *weight* of the spices (100 lb. troy weight.) The body could not have been regularly embalmed, since there was not time sufficient for that; but spices and unguents were brought to wash and anoint the body.

— ὡς λίτρας ἑκατόν.] Instead of ὡσεὶ not a few MSS. and early Edd. have ὡς, which is received by Griesb. and others down to Scholz. I have



σαν αὐτὸ ὁθονίοις μετὰ τῶν ἁρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν 41 τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. Ἐκεῖ οὖν, διὰ 42 τὴν παρασκευὴν τῶν Ἰουδαίων, οἱ ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

<sup>b</sup> Matt. 28. 1.  
Mark 16. 1.  
Luke 24. 1.

XX. <sup>b</sup> Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται 1 πρῶτ', σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον 2 καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐ-

<sup>c</sup> Luke 24. 12.

τόν. <sup>c</sup> Ἐξῆλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς 3 τὸ μνημεῖον. Ἐίρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέ- 4 δραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· καὶ 5 παρακύψας βλέπει κείμενα τὰ ὁθόνια· οὐ μέντοι εἰσῆλθεν. Ἐρχεται 6 οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὁθόνια κείμενα, καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς 7 αὐτοῦ, οὐ μετὰ τῶν ὁθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὃ ἐλθὼν πρῶτος 8 εἰς τὸ μνημεῖον, καὶ εἶδε καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν 9 γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Ἀπῆλθον οὖν πάλιν 10

<sup>d</sup> Mark 16. 5.

πρὸς ἑαυτοὺς οἱ μαθηταί. <sup>d</sup> Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαί- 11 ουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκυνεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ 12 δύο ἀγγέλους ἐν λευκοῖς καθέζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. Καὶ λέγουσιν αὐ- 13 τῇ ἐκεῖνοι· Γύναι, τί κλαίεις; λέγει αὐτοῖς· Ὅτι ἤραν τὸν κύριόν

followed their example; though the reading is uncertain, since St. John uses both *ὡς* and *ὥσει* in this sense. However, *ὥσει* is more likely to have been a marginal gloss than *ὡς*. The Critics could have no reason to alter *ὥσει* to *ὡς*, since one is as good Greek as the other. The quantity of spices here mentioned has been thought by some incredibly great; and they propose some other signification of *λίτρα*. But there is no reason to abandon the common interpretation; for the chamber in which our Lord's body was deposited would, according to the common custom, have to be completely perfumed; and no inconsiderable part would probably be reserved for the funeral; since, on such occasions, immense quantities of spices were burnt, especially when great respect was meant to be shown to the dead.

40. *ἐνταφ.*] The term signifies *to prepare for burial*, whether by embalming or otherwise.

42. *οἱ δὲ τὴν παρασκευὴν, &c.*] Since the day (Friday) was verging to a close, and the Sabbath was at hand, they (for greater despatch) laid Jesus, for the present, in the sepulchre, which was near at hand, that they might observe the Sabbath rest.

XX. On the harmony of the Resurrection see Notes on Matt. xxviii. 1—10. and Townsend.

2 τὸν ἄλλον μαθ.] See Note on xviii. 15.

4. *πρόδραμε τάχιον.*] Here is a blending of two forms of expression, to strengthen the sense.

5. *οὐ μέντοι εἰσῆλθεν.*] This was either through fear of the pollution supposed to be imparted by a dead body; or through timidity.

7. *χωρὶς ἐντετυλιγμένον ε. ἑ. τ.*] The participle has a signif. pregn., "rolled up and put." The construction is: *ἐντετ. εἰς ἓνα τόπον χωρὶς*. It is excellently remarked by Racine (in his observations on particular passages of Scripture), that the linen clothes thus placed and disposed apart from one another, plainly showed that the body had not been carried away by thieves. Those who steal are not observed to do things in such a quiet orderly manner.

8. *ἐπιστευσεν.*] Not, the truth of the resurrection, as some eminent Commentators explain, (for, as the words following suggest, they did not yet know or fully comprehend the prophecies which predicted Christ's resurrection) but (as most of the best Commentators are agreed) the fact related by Mary, that the body had been removed from the sepulchre.

10. *πρὸς ἑαυτοὺς.*] The sense is: "to themselves," i. e. their companions, who then, jointly with them, occupied the same house. So that it comes to mean "to their homes;" of which sense many examples are adduced by the Commentators.

12. *ἐν λευκοῖς*] Sub. *ἱματίοις*, of which ellipsis the Commentators cite several examples. The



- 14 μου, καὶ οὐκ οἶδα ποῦ ἔθνηκαν αὐτόν. <sup>e</sup> Καὶ ταῦτα εἰπούσα ἐστράφη <sup>e</sup> Matt. 28. 9.  
εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ  
15 Ἰησοῦς ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς;  
Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐδά-  
16 στασας αὐτόν, εἰπέ μοι ποῦ αὐτόν ἔθνηκας· καὶ γὰρ αὐτόν ἀρῶ. Λέγει  
αὐτῇ ὁ Ἰησοῦς· Μαρία! στραφεῖσα ἐκείνη λέγει αὐτῷ· Ῥαββονί!  
17 (ὃ λέγεται, διδάσκαλε). <sup>f</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Μή μου ἄπτου· οὐπω <sup>f</sup> Psal. 22. 23.  
γὰρ ἀναβέβηκα πρὸς τὸν Πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελ-  
φούς μου, καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πα-  
18 τέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. Ἐρχεται Μαρία ἡ Μαγδα-  
ληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἐώρακε τὸν Κύριον, καὶ ταῦτα  
εἶπεν αὐτῇ.  
19 <sup>g</sup> Οὐσὴς οὖν ὀφίως, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν <sup>g</sup> Mark 16. 14.  
θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φό- <sup>h</sup> Luke 24. 36.  
βον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει <sup>i</sup> 1 Cor. 15. 5.

same occurs in other words denoting colour, as κόκκινα, ἀνθίνα, λαμπρά, &c. "White (observes Lampe) has ever been a symbol, 1. of excellence, whether of person or office; 2. of holiness and innocence."

15. ὁ κηπουρός.] This is explained by the best Commentators "*the bailiff*." But there is no reason why it may not denote the occupier of the plot of garden. Κύριε. The term is here, as often, merely an appellation of common civility to a person of respectable appearance.

—εἰ σὺ ἐβάστασας α.] 1. e. "if thou hast been concerned in its removal." The word βαστάζειν properly signifies to bear; 2dly, to bear away, remove; the nature of the removal being determined by the context. It is, however, (as also ἀναίρειν) especially applied to the removal of a corpse for burial. Examples of removal simply, and also for burial, may be seen in Wets. and Kypke. Mary, it seems, thought the corpse had been removed by some friend, with the knowledge and connivance, if not assistance, of the gardener; and she would be anxious to know where.

17. μή μου ἄπτου, &c.] On the purpose of this address, and consequently on the exact sense of ἄπτου, Commentators differ; yet the most eminent ones are agreed that the purport of the passage is: "Embrace me not; Let me go; do not waste the time in any demonstrations of affection and respect: you will have an opportunity of showing this afterwards; for I am not immediately going to take my departure from earth: but proceed directly to my brethren with this comforting message,—that in a little time I shall ascend to heaven, to God my Father, who is also your Father, and your God." This sense of ἀπρεῖσθαι (neglected by the Commentators) I have in Recena. Synop. illustrated from Eurip. Phœn. 910. μὴ ἐπιλαμβάνου, where the Schol. explains μὴ μου ἄπτου.

What was the action of Mary, interrupted by Christ's words, has been matter of debate among Commentators. It was probably embracing the knees or feet, as expressing deep veneration and perhaps adoration. Some Commentators think that Mary's motive in wishing to embrace our Lord was to ascertain whether it was He corpo-

really, or only a spirit. That may have been one of the motives.

In the words following, ἀναβέβηκα is regarded by the best Commentators as a kind of Preterite-Present, q. d. I am not now ascending, i. e. going to ascend. The words of the message, ἀναβαίνω πρὸς—ὑμῶν, would inform them that He should stay a short time longer with them upon earth, and then ascend—He does not say to heaven, but, in order to remind them of the relation in which He stands to God, and they to Him, He says, "to my Father," which would give them to understand, that, for their comfort, He who was from the beginning with God is going to act as their Mediator with God; who would now become their Father and their God, not by creation only, but by the spiritual pater-nity implied in the Gospel covenant.

19. τῶν θυρῶν κεκλ.] On this passage the ancient, and the recent modern Commentators are at the antipodes of opinion; the former maintaining that Jesus penetrated, by a miracle, through the closed doors; the latter, that he entered in the ordinary way, after knocking and being admitted. The former view cannot be admitted, 1. because it involves an insuperable Philosophical difficulty, well stated by Whitby and Lampe; 2. because such a sense cannot be shown to exist in the words. Still less, however, is the latter opinion defensible; for no dispassionate person can attentively peruse this passage and the similar one at v. 26. without feeling that something far more than an entry in the ordinary way is meant. In the latter passage there would have been no need of the τῶν θυρῶν κεκλ., unless something more had been intended; something supernatural. (See also v. 30.) But what, it may be asked, is that? Not the first-mentioned circumstance, for the reasons above adduced; but (as there is a beautiful economy, like that observable in nature, perceptible in our Lord's working of miracles, by which no more power is employed than is necessary to accomplish the purpose in view) we may suppose (with the best Commentators, from Calvin, Grot. and Whitby, down to Tittm.) that our Lord caused the doors to preternaturally open of themselves; as the angel did at



αὐτοῖς· Εὐρήνη ὑμῖν! Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ 20  
τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.  
Ἐῖπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εὐρήνη ὑμῖν! καθὼς ἀπέσταλκέ 21  
με ὁ Πατήρ, καὶ γὰρ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ 22  
λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον. <sup>b</sup> Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, 23  
ἀφίενται αὐτοῖς· ἂν τινων κρατῆτε, κεκράτηνται. Θωμᾶς δέ, εἰς ἐκ 24  
τῶν δώδεκα (ὁ λεγόμενος Δίδυμος) οὐκ ἦν μετ' αὐτῶν, ὅτε ἦλθεν ὁ  
Ἰησοῦς. Ἐλέγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐωράκαμεν τὸν Κύ- 25  
ριον. ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον  
τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ  
βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ 26  
μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ'  
αὐτῶν. Ἐρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστι εἰς τὸ  
μέσον καὶ εἶπεν· Εὐρήνη ὑμῖν! εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν 27  
δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου καὶ  
βάλε εἰς τὴν πλευρὰν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Καὶ 28  
ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου!

Acts v. 19. compared with 23. See also Acts xii. 4. 6. 7. 10. I must not omit to observe, that those who adopt the second interpretation are compelled to make the words τῶν θυρῶν κεκλ. a mere *notatio temporis*, q. d. "at door-shutting time." But for that there is no *authority*; nor could it be so taken *here*, since it is closely connected with the following ὅπου ἦσαν, &c.

21. καθὼς ἀπέσταλκε—ὑμᾶς.] As Christ was sent for many most important purposes which could have no parallel with the sending of the Apostles, the καθὼς—καὶ must solely refer to those points which *were* similar; i. e. the being delegated and commissioned by the Father, as His ambassadors, to carry the message of salvation to the world. Just as the Apostles were empowered to hand down their authority to their successors. Thus the Christian Ministry is of Divine ordinance.

22. ἐνεφύσησε.] This we are (with the best Commentators) to regard as a *symbolical action*, by which our Lord was pleased to confirm and illustrate (by a significant sign, comp. sup. iii. 8.) the promise before made: for λάβετε ἅγιον can only be understood as a *present promise* of a *future benefit*, which should very shortly be communicated; namely, on the day of Pentecost, when it was formally and substantially communicated.

23. ἂν τινων, &c.] These words were doubtless meant primarily for the *Apostles*; but they contain a promise which, with due limitation, may be extended to their *successors*. For the privilege given was one of *office*; and as the office was handed down, there is no reason why the *privilege* should not remain. The best Commentators are agreed that ἀφῆτε and κρατῆτε must be taken *declaratively*, i. e. to *pronounce* the remission or retention of sins; which is the general and safest view of the sense: though the more eminent of the recent Commentators (even Tittm.) are of opinion that the sense is, "that they were authorized to declare that pardon of sins and salvation in general will be granted to all

who seek it by the appointed means." But see Matt. xvi. 18, 19, and Notes.

25. ἂν μὴ ἴδω, &c.] He means to say, that "unless he have the testimony of both sight and touch as to the identity and real bodily presence of Jesus," &c. For Thomas did not so much call in question the *veracity* of the disciples, as he supposed they had been *deceived* by some spirit.

27. ἄπιστος] "unbelieving." This *active* sense is rare in the Classical writers; yet I can myself adduce the following examples in Thucyd. i. 68. 1. Æschyl. Theb. 873. Prov. xxviii. 25. The use of πιστός for πιστεύων is still more rare; yet one or two examples are adduced by the Commentators.

28. ὁ Κύριός—μου.] On the sense of these remarkable words there has never been any real doubt, except such as has been raised by Arians and Socinians; who, to avoid this plain recognition of the Divinity of our Lord, have been compelled to resort to the *miserable shift* of taking the words as a mere formula of admiration, as we say *good Lord!* &c., an idiom found also in *other* modern languages, but of which not a vestige is found in the *ancient* ones. Besides, that sense is not permitted by the words following; in which Christ commends the faith of Thomas, though he gently reproves the tardiness with which it was rendered. And, what is more, the words being introduced by an *ἀπὸ αὐτοῦ* shows that they cannot be a mere *exclamation of surprise*, but an *address*, which, (to use the words of Bp. Middlet.) "though in the form of an exclamation, amounts to a confession of faith, and was equivalent to a direct assertion of our Saviour's Divinity." See Towns. Chron. Arr. i. 604.

And in vain is it attempted to evade the force of this recognition by assigning a *lower* sense to *Θεός*; for a refutation of which, and an illustration of the sense in which the Apostles understood it, see Note in Recens. Synop. and Middl. in loc. The testimony is clear, and the authority irrefragable; for by not censuring the Apostles



- 29<sup>i</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, [Θωμᾶ,] πεπίστευκας· μα-<sup>i1 Pet. 1. 8.</sup>  
 κάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.
- 30<sup>k</sup> Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν<sup>k Infra 21. 25.</sup>  
 31 μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. Ταῦτα  
 δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ  
 Θεοῦ· καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.
- 1 XXI. ΜΕΤΑ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μα-  
 2 θηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριαδος. ἐφάνερωσε δὲ οὕτως. Ἦσαν  
 ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ  
 ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν  
 3 μαθητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεύειν.  
 λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ \* ἐνέβη-

for now first applying the name *God* to Him, our Lord takes it to himself, thinking it (in the words of the Apostle) "not robbery to be equal with God."

A question, however, still remains as to the construction. Many eminent Commentators (as Grot., Wets., Rosenm., Kuin., Tittm., and Midlet.) think that the *Κρίσις* and *Θεός* are *vocatives*, and that the Article stands for the Classical *ᾧ*. Others (as the ancient Syriac and Persic Translators, and some modern Commentators, from Bp. Pearson downwards) take them as *Nominatives*, with the ellipsis of *σὺ εἰ*. The former method seems to involve the least difficulty.

29. Θωμᾶ.] This is omitted in very many MSS. and early Edd., and is cancelled by almost every Editor from Wets. to Scholz.

30. σημεῖα.] By *σημεῖα* the earlier Commentators understand the *miracles* worked by Christ; while the recent ones in general, take it of the *evidences* and *proofs* of his resurrection; a sense of the word perhaps found at ii. 18. The former interpretation is manifestly untenable, for the reasons assigned by Kuin. and Tittm. Greatly preferable is the latter, which was adopted by Chrys. and Euthym., and is confirmed and illustrated by a passage of Acts i. 3. *παρίστησεν ἑαυτὸν ζῶντα ἐν πολλοῖς τεκμηρίοις*. Yet there is some harshness in understanding *ταῦτα* in the next verse, (which, however, can denote no other than what is denoted by *σημεῖα*, as is plain from the *μὲν* corresponding to *δέ*;) and hence Kuin. and Tittm. suppose by *ταῦτα* to be meant *the whole of what the Evangelist has recorded of the actions and words of Christ*. But that cannot, from the above connection, be admitted. *Ταῦτα* may better be taken of the *above evidences of the resurrection*; and assuredly (notwithstanding what Kuin. says) Christ's resurrection being proved, *also* proved him to be the Messiah, since that was the attestation of God. See Acts ii. 24. xiii. 23. Rom. iv. 24. vii. 1. 1 Pet. i. 21. Still there is a harshness in taking *σημεῖα* to mean *proofs of his resurrection*, because *τῇ ἀναστάσει αὐτοῦ* ought thus to have been added. I am therefore persuaded that *μὲν δὲ* is (as the early Commentators considered it) a *conclusion* from all that has been said; and I would take the *σημεῖα* to denote *evidences of the Messiahship*. Nor is there any harshness involved in this *brief* mode of expression; since *τοῦ Χριστοῦ ὄνομα* may very well be supplied from the context following.

XXI. Respecting the authenticity of this Chapter, some doubt has been raised by Grot., Le Clerc, and Heumann. But it will clearly appear, from the important matter introduced in Recens. Synop. from Lampe, Kuin., and Tittm., that the opinion is as destitute of all *internal proof* as it is of *external authority*. Granting the Chapter to be (as they say) an *Appendix* to the foregoing accounts, "might not (as Tittm. suggests) the Evangelist have had good reason to add something to his own work, as St. Paul did to certain of his Epistles; especially that to the Romans?" As to the objection, that the circumstances recorded are not of sufficient consequence,—that has little or no force; indeed, it were presumptuous to sit in judgment on the words of inspiration: and such they must be supposed to be, since not the slightest external evidence has ever been adduced to invalidate their authority. As to some *peculiarities* in this portion of Scripture, we are (as Tittm. suggests) to bear in mind (what is evident from the *other Gospels* as well as St. John's) that our Lord, after his resurrection, no longer held intercourse with his Disciples in the way he had done before his death, nor treated them with the same familiarity; nay, that he bore himself as one already withdrawn from human society, and soon to depart, to enter upon his majesty and glory, at the right hand of the Father; which was done, in order, perhaps, that they might be gradually weaned from his *visible presence*, which they had hitherto enjoyed, and become accustomed to his *invisible presence*.

2. ἦσαν ὁμοῦ] i. e. temporarily, at the period in question. Ἄλλοι ἐκ τῶν μαθητῶν δύο. Whether these were *Apostles*, or of the number of the *Seventy Disciples*, or of *Christ's followers in general*, cannot be determined. It does not, however, follow that because the Evangelist does not mention their names, they were *not* of the number of the *Apostles*.

3. ὑπάγω ἀλιεύειν.] This use of the Present found here in *ὑπ*. and just after in *ἐρχόμεθα*, followed by an *Infin.* of action, denoting *intention* of presently doing a thing, seems to be derived from the *popular phraseology*; though something like it is found in the later Classical writers.

—ἐξῆλθον.] This (for the common reading *ἀνέβη*.) is found in the best MSS. and earliest Edd., and has been received by almost every Editor from Wets. to Scholz; rightly; for *ἀναβαίνειν*, in a context like the present, cannot be



σαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. Πρω- 4  
 ῖας δὲ ἤδη γενομένης, ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι  
 ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· 5  
 Παιδιά, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· Οὐ. Ὁ δὲ 6  
 εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τοῦ δίκτυον, καὶ  
 εὐρήσετε. Ἰβάλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκῦσαι ἴσχυσαν ἀπὸ τοῦ  
 πληθους τῶν ἰχθύων. Ἰ λέγει οὖν ὁ μαθητὴς ἐκείνος, ὃν ἡγάπα ὁ 7  
 Ἰησοῦς, τῷ Πέτρῳ· Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι  
 ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο (ἦν γὰρ γυμνός), καὶ ἔβαλεν  
 ἑαυτὸν εἰς τὴν θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, 8  
 (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πιχῶν διακοσίων)  
 σύροντες τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέ- 9  
 πουσιν ἀνθρακίαν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον· Λέ- 10  
 γει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιίσατε νῦν.  
 Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν 11  
 ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσοῦτων ὄντων, οὐκ  
 ἐσχίσθη τὸ δίκτυον.

Supra 13. 23.

tolerated. The words of Mark vi. 51. may be thought to defend it; but that passage is of a different kind.

5. *παιδιά.*] *Παῖδον* and *τεκνίων* were terms of kindness or affability used by elderly persons or superiors. *Προσφάγιον* properly denotes *what is eaten with bread*; as we say *meat*, though (like *δψάριον*) it is generally used of *fish*. The word is only found in the later writers. From Chrys. and Wets. it appears that *τι ἔχετε*; was a phrase employed by those who inquired of fishers or hunters *what they had taken*.

6. *βάλετε εἰς τὰ δεξιὰ μέρη.*] An Imperative of *counsel*; proceeding, as they imagined, from one who had some knowledge of their art. (Euthym. and Lampe.) *Εὐρήσετε* is employed with an ellipsis common to hunters and fishers in all languages. Ἀπὸ, for *ἐκ*, *prope*; a sense usually considered Hebraic, but found also in the Classical writers, especially Thucyd.

7. Ὁ Κύριός ἐστι.] They inferred this from the prodigious draught, and the remembrance of the similar one mentioned at Luke v. 1.

— *ἐπενδύτην.*] From the researches of Salmas., Lampe, and Fischer, this somewhat obscure word is proved to mean that *upper linen tunic* worn by Greeks, Romans, and Jews, and called by the Romans *superaria*, corresponding to our *coat*, and worn between the inner tunic (the *interula* or *subucula* of the Greeks) and the *χιτωνίσκος* or *ἐποδότης* of the Greeks) and the *surtout*, upper garment, or cloak. The best description is that of Euthym. in Recens. Synop., from which it seems to have been a common fisherman's coat, consisting of a sort of *full frock without sleeves, reaching only to the knees, and bound round the middle by a belt*. The Article has here the force of the pronoun possessive; and *ἐνζώσατο* has a *significatio praeognans*, for *put on and girded*. Γυμνός. Not absolutely so; but, as we should say, stripped to his shirt and waistcoat. Peter, we may suppose, did not plunge into the sea, in order to swim ashore, (for he could not swim) but only in order to *wade* on shore. In his haste he would

not stay to go as the other disciples did, who proceeded more leisurely by the cock-boat belonging to the skiff; at the same time drawing with them to the shore the net of fishes.

8. *τὸ δίκτυον τῶν ἰχθύων.*] Sub. *μεστὸν*, which is expressed at v. 11. This idiom, in nouns of capacity, is found in all languages, chiefly, however, in the popular phraseology.

9. *βλέπουσιν ἀνθρακίαν κειμένην.*] Notwithstanding the sophistry of some recent Commentators, who seek to account for this in the *natural* way, there is no doubt, from the air of the passage, but that the fire and food were not only *provided by Christ*, but *miraculously*, as he had just before caused the miraculous draught of fishes. Both miracles may have been intended to teach, by symbolical actions, the lesson, that Jesus had both the will and the power to abundantly provide for the comfortable subsistence of his disciples.

— *δψάριον.*] Almost all our Translators render this *fish*, as if there were *many*. But that sense is not well established, and the usage both of the Scriptural and Classical writers shows that it rather denotes *a fish*. And as all the company seem to have made a meal of it, it was, no doubt, *large*, like the fish in the net, which being first called *δψαρίων*, are then said to have been of *great size*. In this sense, indeed, the word often occurs in the Classical writers, as Athen. and Ælian. Hence there is no excusing Wakefield and A. Clarke for rendering “a *small fish*.” Even had not the context shown that a *large* fish is meant, Mr. Wakefield at least could not have to learn that in Greek (as in other languages) diminutive forms often lose their diminutive sense (so *βεβλιν*, &c.) as patronymics their patronymic sense. See my Note on Thucyd. i. 1. We may observe that the fish being not only numerous, but *all large*, made the miracle the more conspicuous.

11. *ἰσχυρῶς.*] Not *broken*, as in E. V.; still less *torn*, as Wakef. renders, for that is *exaggerating* the sense (a fault, however, of which that



- 12 λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.
- 13 Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ 14 τὸ ὠψάριον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.
- 15 Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ· Ναὶ, Κύριε· σὺ 16 οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκε τὰ ἄρνια μου. λέγει αὐτῷ πάλιν δευτέρον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ· Ναὶ, Κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου.
- 17 λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυνήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· Βό- 18 σκε τὰ πρόβατά μου. Ἄμην ἄμην λέγω σοι· ὅτε ἡς νεώτερος, ἔξῶν—<sup>m 2 Pet. i. 14.</sup> νυες σεαυτὸν, καὶ περιεπίπαιεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς

Critic is rarely guilty): but, as Campb. translates, *rent*.

12. ἀριστήσατε.] The Commentators and Critics are not agreed whether this should be understood of dinner, or of breakfast. Most recent Commentators adopt the latter interpretation; but Campb. at large maintains the former. If we could be sure that the ancients used (as he asserts) but two meals for our three (breakfast, dinner, and supper), and that the latter corresponded to our supper, he would be right. But I have, on Thucyd. iv. 91, proved that, though, in the early times, but two meals were taken, ἀριστον and δεῖπνον, yet that afterwards, even in the time of Thucyd., there were three: the ἀκράτισμα, answering to our breakfast; the ἀριστον, to our lunch, or early dinner; and the δεῖπνον to our later dinner, or supper. If the same custom prevailed in Judæa, then ἀριστον will denote the second meal, call it by what name we may. If, however, the Jews (as is not improbable) retained the primitive custom of two meals a day, then ἀριστον will here mean, as it did in the time of Homer, breakfast; and denote (as its etymon would suggest) a far more substantial meal than the ἀκράτισμα; which seems to have meant merely a snack, caught up by those who could not wait till the ἀριστον, which was taken about an hour before noon.

14. τρίτον] i. e. the third time recorded in this Gospel; for it appears from Matth. xxviii. 16 sq. that he had appeared to them five times before; or the third time of showing himself to his disciples collectively.

15. πλεῖον τούτων.] By τούτων, Whitby, Pearce, Middl., and others understand "these things;" i. e. the nets, boats, and other implements of his trade; q. d. "dost thou prefer my service to thy temporal occupation?" But there is something forced in this sense. Besides, as Jortin observes, Peter might love Jesus more than these, and yet not love him much. The true interpretation seems to be that of the ancient and many of the most eminent modern Commentators, as Laurence, Campb., Keim, and Tutin, who assign the following sense: "Dost thou love me more than those do?" The question has (as Campb. remarks) a reference to the declaration of Peter,

Matth. xxvi. 33, when he seemed to arrogate a superiority above the rest, in zeal for his Master and steadiness in his service. It is proper to observe, that though our Lord asks the question thrice, yet the admonition, which each time follows it up, is not quite the same; for βόσκειν signifies simply to feed, provide with pasture; ποιμαίνειν both to feed and to tend; the former being especially applicable to ἀρνία (meaning young raw professors); and the latter to πρόβατα, or the more advanced and mature professors. As Christ was the ἀρχιποιμήν (1 Pet. v. 4.), so Peter and the other Apostles were to be ποιμένες. And the notion of tending necessarily carries with it that of guiding and governing. The admonition was thrice repeated, either, as Beza supposes, with reference to Peter's three denials, the disgrace of which it was just he should wipe away by a triple confession; or, in order that the importance of the injunction might thus be more strongly impressed on the mind of Peter and the other Apostles. So it is said in an ancient writer (Aristoph. Ran. 368.) Τούτοις ἀνδρῶν, καθῆτις ἀπανδρῶν, καθῆτις τὸ τρίτον μάλ' ἀπανδρῶν.

17. σὺ πάντα οἶδας.] A recognition of omniscience, and consequently Divinity.

18—23. There is some difficulty connected with these verses, and consequently a difference of opinion, 1. as to the precise import of the prediction contained therein. By these words (probably suggested by Peter's girding himself, after having changed his clothes, as he would be likely to do after having come on shore thoroughly wet) our Lord meant, it should seem, to adopt the most impressive mode of signifying to Peter what he would have to undergo in his cause, introductory to the final and solemn injunction to follow his example. In like manner, at Acts xxi. 10. it is said Agabus, a prophet, took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." To advert to the particular import of the prediction, the words ἔξῶν νυες σεαυτὸν καὶ περιεπίπαιεις ὅπου ἤθελες are evidently a figurative mode of expressing youthful vigour and perfect freedom of action. The next words ὅταν δὲ γηράσῃς—θαλαῖς ἀρ-



τὰς χεῖράς σου, καὶ ἄλλος σε ζώσῃ, καὶ οἶσιν ὅπου οὐ θέλεις. Τοῦτο 19  
 δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν  
 λέγει αὐτῷ· Ἀκολούθει μοι. <sup>n</sup>Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητήν, ὃν ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ  
 δαίπνῳ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστιν ὁ παραδιδούς  
 σε; Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί; 21  
 λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θίλῳ μένειν ἕως ἔρχομαι, τί πρὸς 22  
 σέ; σὺ ἀκολούθει μοι. ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς· 23  
 φρούς· Ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. καὶ οὐκ εἶπεν αὐτῷ

by most Expositors ancient and modern, supposed to allude to *crucifixion*; while several recent Commentators recognize a reference solely to the *helplessness* of age. But that view is surely forbidden by the οὐ θέλεις; besides that yields a sense very frigid, and by no means suitable to the occasion. Yet whether the words can fairly be thought to refer to the *crucifixion itself*, may be doubted: for though the expressions *ἐκτενείς τὰς χεῖράς σου καὶ ἄλλος σε ζώσῃ* be correspondent thereto, since the person would have to stretch out his arms to be nailed to the cross bars; yet that is supposing him to be *already* there, and not have to be *taken* (as the words following express) “where he would not wish to go,” namely, to the place of execution. Hence Kuin. and Tittin. maintain that the words only predict that Peter should die a *violent death*. And indeed the words following τοῦτο δὲ — Θεὸν cannot be *proved* to have reference to more than *martyrdom* by whatever death. Yet they, and especially the subsequent admonition ἀκολούθει μοι, rather suggest death by *crucifixion*; and as the universal testimony of antiquity concurs in shewing that Peter suffered martyrdom by *crucifixion*, I am therefore inclined to think, with Casaubon, Scaliger, Amelius, Lampe, Wets., and Ernesti, that there is a reference, not to actual crucifixion, but to the *preparation* for it, by which (as they prove from various examples) the criminal was compelled to put his neck into a furca (of the form Π, called patibulum); his hands being extended and bound to the *transverse horns* (to represent, by a *significant action*, the punishment he was about to suffer); and after being carried, as it were in procession, to the place of execution, he was then *actually* crucified. As to the *obscurity* which this interpretation supposes to exist in the words, that is by no means greater than might be expected in a *prediction*, not intended to be fully understood but by the *event*; when it would prove as great a *support* to the Apostle as it would *before* that time have been a source of alarm and dismay.

Instead of οἶσιν, a Classical writer would have said ἀπάξει. And indeed some MSS. have ἀπάξουσιν, or ἀξουσιν; both evidently *glosses*. From the question put by Peter at ver. 21, it is manifest that he understood his Lord's expressions of a violent death by the executioner; but *what kind* of death he did not understand; and in his 2d Epistle i. 14. though he speaks with uncertainty, yet he plainly alludes to a *violent death*.

19. δοξάσει τὸν Θεόν.] An expression designating martyrdom, on which see Grotius and Tittman.

20. Ἐπιστραφεὶς.] It seems that Peter, though he was aware of the figurative sense intended in ἀκολ., yet thought it safer to observe the direc-

tion in the *literal* one, and therefore follows his master. Then, turning about and seeing John also following, and thereby showing his comprehension of the meaning of Jesus, he feels a curiosity to know whether John, his friend and companion, would *also accompany* him in *death*, and therefore asks οὗτος δὲ τί, where must be supplied ποιήσει, which may mean, “What shall he do, i. e. suffer? (for ποιῶ has often the sense of πάσχω) i. e. what shall be his fate?”

22. Ἐὰν αὐτὸν θίλῳ, &c.] Here, again, the sense is obscure, for the very same reason as before, and consequently has led to a great variety of interpretations; all of them, I conceive, more or less erroneous. To ascertain the true sense, the scope of the words, and their natural import, considered separately and conjointly, must first be ascertained. Now it is evident that our Lord intended a *gentle rebuke* to Peter for his curiosity on a subject which did not concern himself, and into which it was not proper for him to pry. Now τί πρὸς σέ was (as appears from the Classical illustrations of Wets. and Kypke) a frequent form of repressing vain curiosity. The *chief* sense, therefore, to be expressed, seems to be that assigned by Enthym., “Do thou mind thine own concerns: mind thy *own* death, and do not too curiously pry into the manner of that of thy companion.” As, however, τί πρὸς σέ is followed by Ἐὰν αὐτὸν θίλῳ μ. ἴ. ἴ., something *more* is intended, which, though phrased (for the same reason as the foregoing intimations) somewhat obscurely, yet, when we consider that the force of this kind of phrase is to *put a negative* on any question asked, and that the scope of Peter's inquiry was to know whether John *too* would suffer martyrdom, the words may reasonably be thought to contain, together with a *mild reproof* for the liberty taken, an *obscure intimation* that he would *not* suffer martyrdom, but continue alive up to — what period? — TILL I COME. Now here was an *ænigma*, but such as the Disciples might, with due attention and consideration, understand; and which, therefore, it is strange that so many of the Commentators should have failed to see. They take this coming of Christ to denote his *final advent* to judge the world; as if this were only a popular way of expressing, “If I should choose for him not to *die at all*, what would that be to thee?” But that, I apprehend, would be making the expression *more* enigmatical than its wording will justify. The coming of Christ must rather denote (as many eminent Expositors suppose) the *coming of Christ in power to execute vengeance on the Jewish nation*. That John lived up to, and far beyond, the entire completion of Christ's judgements on the Jewish nation, is well known. As, however, the disciples did not *then* know of



ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

24 ΟΥΤΟΣ ἐστὶν ὁ μαθητὴς ὃ μαρτυρῶν περὶ τούτων, καὶ γράψας  
25 ταῦτα· καὶ οἶδμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. ὅστις δὲ καὶ <sup>o</sup> Supra 20. 30.  
ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ  
αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν·

this advent of our Lord, but only of the *final* one, it is no wonder that they should have *then* understood it of the *other*, and consequently supposed that he would not die at all.

24, 25. Several eminent Critics and Commentators, even those who receive all the rest of the Chapter, regard these verses as not from the Evangelist, but an addition from another hand, — probably John the Presbyter. This they are induced to suppose, partly from the change of persons in οἶδμεν, and partly by a fancied dissimilarity to the style in the preceding verse. The latter, however, is but a weak argument, and the former has not much force; though it has been but faintly rebutted by the defenders of the authenticity of the verses; who so distrust their own arguments, as to propose no less than *four conjectures*, all of them without any countenance from the MSS., and two of which introduce bad Greek! It is strange that the impugnors of these verses should not have seen, that, if the rest of the Chapter be (as it *certainly is*) from the Evangelist, so *must*, at least, the clause οὗτος — γράψας ταῦτα; for this would be *requisite* to form any *conclusion* (and that these verses, which Kuin. calls a *corollarium*, were meant to do so is pretty clear), and would be a very proper one. But if *that* clause be from St. John, so probably must the *next*, since it is strongly confirmed by an altogether kindred passage at xix. 35. Nor is there any such difficulty in οἶδμεν as to be fatal to the authority of the clause; since it may be taken, not *per enallagen*, as many contend, for it would rather be οἶδε; but, as some eminent Critics maintain, *communicative*, i. e. to include the disciples and first Christians in general: q. d. “*It is known.*” Indeed, from *whom* can this clause and the next verse have proceeded, if *not* from St. John? The *Bishops of the Churches of Asia*, say the first-mentioned Critics. But St. John's assertion could not *need* the support of *their* testimony. Besides, the singular οἶμαι, in the next verse (which cannot be taken for *sans*, because it is *nowhere* so used in the Scriptures), forbids this notion. Are we, then, to consider the last verse as an addition by some hand different from

that of the preceding clause? That involves a great improbability; for surely there would *seem* to be no need of any addition, at least not to the *reader*; though the *author* might see the thing in a different view. Upon the whole, there is not the slightest reason for supposing that the verse came from any other than the *Evangelist*, who seems to have intended it as a *supplement* to what was said at xx. 30.

The words οὐδὲ αὐτὸν οἶμαι — βιβλία are (as the best Critics and Commentators have been long agreed) an Oriental and hyperbolic mode of expression, to represent that the miracles, the remarkable actions and discourses of Jesus, were exceedingly numerous. Of this kind of speaking many examples are adduced by Bp. Pearce from the Scriptural and the Classical writers. And two are cited by Wets. from the Rabbinical writers, so similar, that one might almost suppose this to have been a common Jewish phrase. To the above I have, in Recens. Synop., added others from Eurip. Hipp. 1243. Æschyl. Pers. 435. and Eurip. Menalipp. frag. 3. οὐδ' ἅπας ἂν οὐρανός, Διὶ; γραφέντος τὰς βροτῶν ἀμαρτίας, ἐξαρκέσειεν. I would now subjoin Philo Jud. p. 123. D.

It must be observed, that at ver. 24. the *τούτων* has reference to the events of this Chapter; and the *ταῦτα*, to those of the rest of the Gospel. At ἄλλα πολλὰ is plainly to be supplied ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. To these allusions are occasionally found. Compare Matt. xi. Acts xx. 35; and see a learned tract of Zornius de ἀγράφοις Christi dictis. We have, however, reason to acquiesce in the providence of Him who “doeth all things well.” Every important purpose, in a work meant for the *people at large* rather than the *learned*, is accomplished by the Gospels in their present state. Had they recorded *all* the words and actions of Christ, or even any considerable part, they would have been, as the Evangelist perhaps means to intimate, too voluminous for a *manual* adapted to ordinary use. Enough is recorded to direct our faith, and regulate our practice: *more* would have been superfluous, and in some respects, have defeated the purpose in view.



# ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

I. ΤΟΝ μὲν πρῶτον λόγον ἐποιήσάμην περὶ πάντων, ᾧ Θεόφιλε, 1  
ὣν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας ἐντειλά- 2

This important book forms the grand connecting link of the Gospels with the Epistles, being a sort of *appendix* to the former, and *introduction* to the latter, and is therefore indispensably necessary to a right understanding of *both*. That St. Luke was the author, is plain both from what is said at the commencement, and from the similarity of the style with that of the Gospel; besides the unanimous testimony of early Fathers. Inasmuch that some have conjectured that the Gospels and the Acts formed only *two parts* in *one* general work. Of the *genuineness* of the present production we have the amplest proof in the testimonies of the earliest Christian Fathers; insomuch that this has never been disputed. The *time* when it was published we are better enabled to ascertain than that of any other book in the N. T. Considering that the history therein contained is brought down to the second year of St. Paul's imprisonment, it could not have been written before A. D. 63; and as it makes no mention of St. Paul's death, it is most likely to have been written before that event. And learned men in general assign A. D. 63 as the time of its publication. Though, indeed, from the date of the present book depending upon the date of St. Luke's Gospel (on which see the Introduction), and that of St. Paul's death, which is not thoroughly ascertained, — the point admits not of certain determination. It is probable that the latter end of A. D. 65, or the beginning of A. D. 66, is the true date, i. e. if St. Paul perished, not in the persecution which arose immediately after the great fire at Rome, in Oct. A. D. 64, but (as some think, on the testimony of Clemens Rom.) about two years after. If, however, St. Paul perished in the persecution of the autumn of A. D. 64, that will throw back the period; though probably not further than the earlier part of 64. Dr. Burton, indeed, thinks the Acts were written at Rome, during St. Paul's first imprisonment at Rome, between 56 and 58, and published in 58; for otherwise Luke would have said more of St. Paul's history. That, however, will depend upon whether Luke intended

to give a history of the evangelical labours of the Apostle.

The *Canonical authority* of this book is connected with that of the *Gospel*, on which see the Introduction, and that to St. Mark. To turn to the *contents*, which will be best appreciated by adverting to the *purpose* of the work; it is plain that St. Luke did not intend to write a regular history of the rise and progress of the Christian Church, for thirty years after the Ascension, but only what the French call *Memoires pour servir à l'histoire*. The design of the writer seems to have been *two-fold*; 1st, to give an authentic account of the communication of the Holy Spirit on the day of Pentecost, and of the miraculous powers and supernatural gifts bestowed by the Spirit on the first preachers of the word and professors of the Gospel. Also, 2dly, to present such an authentic narrative of the early progress of the Gospel, as should establish the full claim of the Gentiles to be admitted into the Church of Christ — a claim even yet disputed by the Jews. And, in a general way, to afford matter of confirmation to the accounts in the Gospel, and supply irrefragable evidence of the Divine origin of the Christian religion. To advert to the Book itself — there is a manifest attention paid to *chronological order*; and some epochs being *fixed* by their combination with certain political events, there is little difficulty in determining the dates of almost all the events recorded in this book, with the exception, however, of those which took place between the years 33 and 34, and between 44 and 60, on which, and the chronology of the Book in general, see Bp. Marsh's *Michaelis*, vol. iii. P. 1. p. 336 — 338, and especially Hug's *Introd. to the N. T.* vol. ii. p. 312 — 334.

The *style* of this book is neat, and differs not materially from that of the later Greek writers in the Alexandrian and the κοινή διάλεκτος. On the *phraseology*, and the *peculiar terms*, &c., see Schleiermacher's *Essay on the Gospel of Luke*, and the review of it in *Brit. Crit.*, said to be by Dr. Burton. Of the *place* where the work was



μένος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη.  
 3 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα, μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς  
 τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπιανόμενος αὐτοῖς καὶ λέγων τὰ  
 4 περὶ τῆς βασιλείας τοῦ Θεοῦ. <sup>p Luke 24. 49</sup> Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς <sup>John 14. 26,</sup>  
 ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ <sup>& 15. 26.</sup>  
 5 Πατρὸς, ἣν ἠκούσατέ μου. <sup>q Matt. 3. 11.</sup> ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς <sup>Mark 1. 8.</sup>  
 δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. <sup>Luke 3. 16.</sup>  
 6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, λέγοντες· Κύριε, εἰ ἐν τῷ <sup>John 1. 26.</sup>  
<sup>infra 2. 4.</sup> <sup>& 11. 16.</sup> <sup>& 19. 4.</sup>

written we have no certain information. It was probably *Achiau*, where, I conjecture, St. Luke chiefly resided after the year 53, and where Ecclesiastical tradition tells us that he died.

C. I. 1. Πρῶτον is for *πρότερον*; a use (as also that of the Latin *primus* for *prior*) frequent in the best writers. *Δόγος*, in the sense *narrative of words* or actions, *history*, occurs frequently in the Classical writers, and in the N. T. at Acts v. 24. John iv. 39. Hence historians were anciently called *λογόποιοι*; and *λόγον ποιῆσθαι* signified to *compose a history*. This use of *μεν* not followed by *δε* often occurs in the Classics, especially at the *beginning* of a work. By *πάντων* must be understood all things necessary to be revealed. See John xx. 30. sq.; xxi. 25. ὧν for *ἃ*, by a common idiom, usually referred to the principal *Attraction*, on which see Alt's Gram. N. T. p. 89. The *ἤρατο* is supposed by the Commentators, to be pleonastic, as in Mark vi. 7. Matt. xii. 1. and often elsewhere. But it is, properly speaking, never pleonastic. In several of those passages it signifies, "took in hand;" and in others, including the present, it has an *intensive* force, intimating the great labour, difficulty, or importance of the work in question.

2. *ἄχρι ἧς ἡμέρας — ἐξελέξατο*.] Most of the later Commentators construe *διὰ Πν. ἁγ.* with *ἐξελέξατο*; the ancient and earlier moderns take them with *ἐνταλάμενος*; and rightly; for according to the former mode, there is some *violence* done to the construction. *Διὰ πν. ἁγ.* signifies "by means of the Holy Spirit." Here, as in some other passages, what our Lord taught and did is, with reference to his human nature, attributed to the Holy Spirit. *Ἐνταλάμενος* need not be confined to *any one direction*; but may be extended to *all* the injunctions given to them for the right discharge of their Apostolic office. See Matt. xviii. 19. Mark xvi. 15 — 19.

3. *παρέστησεν ἑ. ζ.*] "proved or evidenced himself to be alive." This use of *παριστάναι*, which occurs also at xxiv. 13., is frequent in the Classical writers, and arises from that *physical* sense by which the word signifies to *place any thing down by another*. *Τεκμηρίοις*, "clear and evident proofs." *Δι' ἡμερῶν τεσσ.*, i. e. at intervals during that period, and on no less than *eight* different occasions; 1. to Mary Magdalene and the other Mary; (Matt. xxviii. 1 — 9.) 2. to the two disciples on their way to Emmaus; (Luke xxiv. 15.) 3. to Peter; (Luke xxiv. 35.) 4. to ten of the Apostles; (Thomas being absent) (Luke xxiv. 36. John xx. 19.) 5. to the Eleven Apostles; (John xx. 26.) 6. to seven of the Apostles in Galilee, at the sea of Tiberias; (John xxi. 4.) 7. to James; (1 Cor. xv. 7.) 8. when the Apostles and Disciples were assembled together, and when he led them out as far as Bethany; (Luke xxiv. 50) from whence he ascended to heaven in the presence of above 500

brethren at once, 1 Cor. xv. 6. On the present passage see Bp. Atterbury's Sermon, vol. i. p. 173, entitled, "Some Reasons assigned for our Saviour's appearing *chiefly* to his Apostles after his resurrection, and his manner of conversing with them represented."

"Our Lord (says Schoettg.) employed these 40 days in conversing with his disciples on all matters relating to the Constitution of the Christian Church to be planted and established among the Gentiles: 1. concerning *doctrines*, inculcating anew the instruction hitherto delivered to them, which, that it might be the more impressed on their memories, was afterwards *confirmed* at the effusion of the Holy Spirit. (See John xiv. 26.) 2. He gave them injunctions concerning the *rites* and *ceremonies* to be observed in the Church; as, for instance, in what manner the Sacraments were to be celebrated, the mode and time of assembling together," &c.

4. *συναλιζόμενος*.] Some MSS. have *συναυλ*, which is preferred by several Critics, but without reason; for its authority is very slender, and it is evidently a *gloss* on the received reading, which is rather difficult, and therefore variously interpreted. The ancients, and earlier moderns, in general explain it "*convalescens*," by a derivation from *ἄλς* or *ἄλας*; the later Commentators, *conveniens* cum illis, deriving it from *ἄλς confertim*, taking it in a neuter sense. The former signification is of slender authority, and here unsuitable. The latter is greatly preferable, and is confirmed by many passages of the Classical writers adduced by the Commentators; e. gr. Herodot. i. 62. οὔτοι μὲν δὴ *συνηλίζοντο*. and v. 15. The construction is: *ἀλιζόμενος σὺν αὐτοῖς, παρήγγειλεν (αὐτοῖς)*. Wakef. well renders: "During these communications with them." In *χωρίζεσθαι* we have another example of passive in a neuter sense.

— *ἐπαγγελίαν τοῦ Πατρὸς*] i. e. the promised gift of the Father, the Holy Spirit. See ii. 13. It was promised in the prophecies of the O. T. See Joel ii. 28. "Ἦν ἠκούσατε," which ye have lately heard of from me." Sub. *ἐκ* or *παρά*. See John xiv. 26. xv. 26. xvi. 7. Luke xxiv. 49. Here is a transition from the *oratio indirecta* to the *directa*; an idiom peculiar to the popular style in modern languages, though occasionally found in the best ancient writers.

5. *Πνεύματι ἁγίῳ*.] This must mean (especially as there is no Art.) the *influence* of the Holy Spirit. *Βαπτισθ.* suggests the *abundance* of the thing. q. d. "ye shall be plenteously imbued with the influences of the Holy Spirit."

6. *εἰ*.] Some of the Commentators explain *εἰ* *num*; others, *annon*. The former is the more accurate version, and is supported by the Pesch. Syr. Version. This peculiar use of the particle seems to have arisen from a blending of the ora-



χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; Εἶπε δὲ πρὸς 7  
 αὐτούς· Οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ Πατὴρ ἔθετο  
 ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ἁλλὰ λήψεσθε δύναμιν, ἐπιθρόντος τοῦ ἁγίου 8  
 Πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ  
 [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς. \*Καὶ 9  
 ταῦτα εἰπὼν, βλέπόντων αὐτῶν ἐπῆρθη, καὶ νεφέλῃ ὑπελαβεν αὐτὸν  
 ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, 10  
 πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν  
 ἐσθῇτι λευκῇ, οἱ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες 11  
 εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν  
 οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς  
 τὸν οὐρανόν. Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὅρων τοῦ καλου- 12  
 μένου Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτον ἔχον ὁδόν.

tio *directa* with the *indirecta*. According to the rules of regular composition, it would have been written *ἐπρωτόν εἰ ἀποκαθιστάνει, ἢ ἀποκαθιστάνοι*. So Mark viii. 25. *ἐπρωτά αὐτὸν, εἰ βλέπει τι*, and Acts xvii. 11. *ἀνακρίνοντες, εἰ ἔχει ταῦτα*. There is another example of this idiom at vii. 1. *αἶπε δὲ ὁ ἀρχιερεὺς· εἰ ἅρα ταῦτα ὁντως ἔχει*; and xxii. 27. *λέγε μοι, εἰ σὺ Ῥωμαῖος εἶ*.

Most Commentators either consider *ἐν τῷ χρόνῳ τ.* as pleonastic, or as serving to express anxiety or disapprobation. But the meaning intended seems to be simply this: "is the time now come for thy restoring," &c. *Ἀποκαθιστάναι* signifies properly to restore any thing, which has suffered change, to its former state; and it is not unfrequently used (as here and in Matt. xvii. 11. and Mark ix. 12.) of restoring a ruined kingdom or government to its ancient form, and there is usually implied some *improvement* upon that. Indeed, the Apostles seem to have thought that Christ would *then* restore the kingdom of Judæa to its former consequence, and would conjoin with it a spiritual kingdom, spoken of by the Prophets; (see Is. i. 26. ix. 7. Jer. xxiii. 6. xxxiii. 15—17. Dan. vii. 13. sq. Hos. iii. 4. sq. Am. ix. 11. Zach. ix. 9. sq.) and accordingly, that the Gentiles who expected salvation must first embrace Judaism. The answer to this question, though not direct, yet has reference to the words *ἐν τῷ χρόνῳ τ.* which shows that they ought by no means to have been regarded as *pleonastic*.

7. *οὐχ ὑμῶν ἐστὶ γινῶναι, &c.*] "it is not your business, it is not permitted you to know." Of the terms *χρόνους* and *καιροὺς*, the former denotes *tempus*; the latter, *tempus opportunum*. But with H. Steph., Valckn., and Wakef., they may be taken as put, per hendiadyn, for *opportunos temporum articulos*. But, strictly speaking, the latter term is put by an *epimorthisis* of the former. The whole has the air of a popular mode of speaking, properly used of *soldiers*, who as they know not the *τοὺς καιροὺς τῆς μάχης*, (of which their general alone can judge), ought not to pry into or criticise his plans.

—*ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ*.] Most Commentators, since the time of Kypke, have assigned as the sense, "hath appointed [i. e. determined] by his own power." But this mode of interpretation is somewhat harsh; and there is no good ground to abandon the old one, "hath put in his own power," which seems to be a *popular* form of ex-

pression for "placed at," or "reserved in," "his own disposal;" which, however, cannot imply that Christ was *ignorant* of them, but that they were *secrets* reposed with the Father, which the Son was not authorized to disclose.

8. *δύναμιν*] here denotes the miraculous gifts of the Spirit; for (as Whitby truly observes) *δύναμις* in the N. T., when it relates to God the Father, Christ, or the Holy Ghost, imports some miraculous, or extraordinary power. Compare Luke xxiv. 50. Many Commentators, take *ἐπιθρ.* *τῷ ἁγ. Πν.* with *ἐνταύτῃ*, as in regimen with it. But I doubt whether the *proprietas linguae* will permit this: and it is *forbidden* by *ἁγ. Πν.* being here plainly taken in the *personal* sense. Comp. Luke i. 35. The phrase *ὡς ἐσχάτου* (scil. *μύωνος*) *τῆς γῆς* was probably understood by the Disciples that part of the East only—as Syria. But Christ, no doubt, meant it of the *whole world*, (as Ps. xix. 5. Is. xlix. 6.) agreeably to his Father's promise, Ps. ii. 8., of "giving Him the heathen for His inheritance, and the uttermost parts of the earth for his possession."

9. *καὶ νεφέλῃ ὑπελ.*] "And [then] a cloud received him." *ὑπελαβε* is not, as some imagine, for *ἀνελ.*; but there is a signif. prægn. for *ὑπελθε* καὶ *ἀνελθε*, *susceptum abstulit*.

10. *ἀτενίζοντες ἦσαν*] "were fixedly gazing." See Note on Luke xxii. 54. *Ἀτενίζ.* must be construed, not as Kuin. says, with *πορευομένου*, but with *εἰς τὸν οὐρ.*, as is plain from the other passages of the N. T. where the word occurs.

—*παρειστήκεισαν*] "came and stood by." They seem to have appeared suddenly and preternaturally (see Note on John xxi. 4.), and were, no doubt, angels in the form of men.

11. *ἐστήκατε ἐμβλέπ.*] as in amazement and awe. This sense is in some measure inherent in *ἐστηκεῖν*; but is generally expressed by added words, as in a kindred passage of Aristoph. cited by Valckn. *τί πόσχετ', ἄνδρες; ἴσταρ' ἐκτεπληγμένοι*.

—*οὗτος—ἄνελ.*] Namely, visibly and in the clouds. See Dan. vii. 13. Matt. xxiv. 30.

12. *Ἑλαιῶνος*.] These forms in —*ὦν* Bp. Blomfield (on *Æschyl. Prom. 667.*) thinks are derived from the Genit. plural of the primitive noun; and Valck. regards the form as having a *collective* force, and importing *plenty*.

—*σαββάτον ἔχον ὁδόν*.] Mr. Valpy pronounces that *ἔχον* is *not* for *ἀπέχον*; but that it signifies *being, consisting of*. That, however, yields a



13 Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰάκωβος, καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου. Οὔτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

15 ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν  
16 εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·) <sup>1</sup> Ἄν- <sup>1</sup> 1<sup>st</sup> Paral. 41. 10. John 13. 18. & 18. 3.  
δρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδη-

sense quite foreign to the purpose. It is better, with many Commentators, from Chrys. to Kuin., to suppose *ἔχον* put for *ἀπέχον*. Of the examples of this idiom adduced by Kuin., the most apposite is a passage from Arrian's Periplus, p. 144; where the island of Orine is said to be *τοῦ ἑσπέρτου κόλπου σταδίων ὡς ἐς πέντατος ἔχουσα διακοσίους*; and 171, two emporia are said to be *ἀπὸ Β. ἔχοντα ὁδὸν ἡμερῶν εἴκοσι*. In the former passage we have the *ἀπὸ* expressed; in the latter it is left to be *supplied*. Indeed, in this kind of phrase, *distance*, being suggested by the context, is *understood*. A yet more elliptical expression occurs at John xi. 18. *ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἰ. ὡς ἀπὸ σταδίων δεκ.* where the complete expression would be *ἔχουσα ὁδὸν σταδίων ὡς δεκ. ἀπὸ τῶν Ἰ.* Also John xxi. 8. *οὐ γὰρ ἦσαν μακρὰν ἀπὸ γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων*, where the complete phrase would be: *ἀλλ' ἔχον or ἦσαν for ἀπέχον ὁδὸν π. διακ. ἀπὸ τῆς γῆς*. A Sabbath day's journey (as determined, not by the Mosaic Law, but by the Rabbies, from a calculation of the greatest distance of any part of the camp of Israel from the tabernacle) was 2,000 cubits, about 7 1-2 stadia.

13. *τὸ ὑπερῶον*.] This word is not a compound, but a simple, as Valck. observes, and is properly an adjective signifying *upper* with the ellipsis of *οἶκον*, which is sometimes *supplied*. The Commentators are not agreed whether we are to understand this of an upper apartment of the Temple, or of a room in a private house. The former view is supported by De Dieu, Hamm., Schoettg., Vitringa, and Krebs. But there is no one reason *for*, and many *against* that opinion. The words following, *ὃ ἦσαν καταμένοντες*, quite forbid it, and show the truth of the common opinion, that it was a large upper apartment of some private house, which served as a common lodging, or oratory, &c.; for all which purposes upper rooms in the Eastern countries have always been, for obvious reasons, preferred. Mede, in his Dissertation on the Churches of the Apostolic times, observes, that "the early Christians not having stately structures as the Church had after the Empire became Christian, were accustomed to assemble in some convenient upper room, set apart for the purpose, dedicated perhaps by the religious bounty of the owner to the use of the Church. Such were distinguished by the name *Ἀνάγιον* or *Ὑποῶον*, and by the Latins *Chorochothra*, and were generally the most capacious and the highest part of the dwelling, retired, and next to heaven, as having no other room above it."

If we may rely on early Ecclesiastical tradition,  
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in a point where it can hardly be supposed to mislead us, the room in question was the one in which Christ celebrated the last Passover and instituted the Eucharist; also that in which the Holy Ghost descended; where Matthias was chosen the twelfth Apostle, where the seven Deacons were appointed, and where the first council of Jerusalem was held.

14. *προσκαρτ. ὁμοθ. τῇ προσ.*] *Προσκαρτερεῖν* is used with a Dative, both of *person*, in the sense to *wait upon* any one, and of *thing*, to *attend closely* to it; a signification found in the Scriptural and the Classical writers: *Ὁμοθυμαδὸν* is well explained by Suid. and Hesych. *ἁμωψύχως*. In the Classical writers it signifies *δυσῶν*. The words following *καὶ δεήσει* are cancelled by Griesb., Heinr., and Lachm.; but without sufficient reason. They are found in all the MSS. except six (and those abounding in all sorts of daring alterations): and *internal* evidence is quite in their favour; since it is far more probable that they should have been *struck out* by a few fastidious Alexandrian Critics, as appearing to be useless, (and thus they are considered by some recent Commentators as *pleonastic*;) than that they should have been *added* by any persons. For they are not required by the sense, though they serve to *strengthen* it; *δέησις* signifying supplicatory and earnest prayer. So Heb. v. 6. it is united with *ἱκετήρια*, and at Eph. vi. 18. with *προσκαρτέρησις*. Also at Phil. iv. 6. we have *προσευχῇ καὶ δέήσει*, and at 1 Tim. v. 7. *πρ. καὶ δ.*

Γυναῖξ must not be rendered (with some) "their wives," but "the women," many of whom, however, were the wives of the Apostles or disciples, and the rest those who had followed Christ out of Galilee, and ministered to him of their substance.

15. *ἦν τε ὄχλος*—*εἴκοσιν*.] *Ὀνομ.* may, with the best Commentators, be taken for *persons*, as in Rev. iii. 4, and often in the Classical writers. By *ὄχλος*, &c. is only meant the number then present; the disciples at large being far more numerous; about 600, as we have reason to think.

16. In this address Peter proposes to the disciples the choosing of another Apostle in the room of the traitor Judas, to complete the original number. He reminds them that the words, not so much of David, as of the Holy Spirit speaking by David, had been fulfilled. Of which fulfilment he adduces Ps. lxx. 25, and cix. 8. as *examples*; probably having in mind also Ps. xl. i. 9, and lv. 12; and intimates, that as one Scripture has been fulfilled in the one case, so it now remained to be fulfilled in the *other*, by the business for which



γοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, 17  
 καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. (ἡ Οὗτος μὲν οὖν ἐκτίσαστο 18  
 χωρίον ἐκ [τοῦ] μισθοῦ τῆς ἀδικίας, καὶ πρηγῆς γενόμενος ἐλάκησε  
 μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ· καὶ γνωστὸν ἐγένετο 19  
 πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο  
 τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τούτεστι, χωρίον αἵματος.) \* γέ- 20  
 γραπται γὰρ ἐν βίβλῳ Ψαλμῶν· Γενηθήτω ἡ ἔπαυλις αὐτοῦ  
 ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καὶ· Τὴν  
 ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. Δεῖ οὖν τῶν συνελθόντων ?  
 ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ  
 Κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς 22  
 ἡμέρας ἧς ἀνεκλήθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι  
 σὺν ἡμῖν ἕνα τούτων. Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρ- 23  
 σαβᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν. Καὶ προσευξάμενοι εἶπον· 24  
 Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον \* ὃν ἐξελέξω ἐκ τούτων

they were then assembled. The terms πληρωθ. and προεῖπε περι will not permit us to suppose, with most recent Commentators, that what is said by David of his treacherous companion, is here, on account of the coincidence of the cases, applied, by accommodation, to Judas: but we must suppose, that what was prophesied by the Holy Spirit was meant primarily of David's enemies and treacherous companions; but, secondarily and typically, of Christ's enemies and treacherous friends. See Doddr. The citations in question substantially agree with the Hebrew and Sept., except that the plural is changed to the singular, because it is applied to Judas only. The above principle of accommodation might, indeed, be admitted, if we could, with some recent Commentators, construe πληρωθῆναι with περὶ Ἰούδα. But that is forbidden by the construction; since περὶ Ἰ. plainly belongs to προεῖπε, not to πληρ.: and the term πληρ. is never used with περὶ to mean "in the case of," but with ἐν. The first of the two passages presents a lively figure of utter destruction.

17. λαγχάνειν signifies properly to receive by lot, have allotted to one. The κλῆρον is not, as Kuin. imagines, redundant, but signifies appointment. The meaning is, the appointment belonging to this ministry, or office.

18. The best Expositors are agreed that this and the next verse are parenthetical, and to be regarded as the words not of Peter but of Luke; who thus introduces some circumstances respecting this treachery; namely, what use he made of the wages of iniquity, and what was his fate. The obscurity of which the Commentators complain, has been chiefly occasioned by the sense at v. 17. being not sufficiently developed. For to assign (with Kuin.) the sense although to ὅτι is quite unauthorised. If the Apostle had subjoined the words ἔκ ἧς παρβη πορευθῆναι εἰς τὸν ἴδιον τόπον, which he does afterwards at v. 25, all would have been plain. It is evident that he had them in his mind.

—[ἐκτίσαστο] i. e. was the means of its being purchased,—namely, by the chief priests. For the best Commentators are agreed, that this is to be referred to that idiom of Scripture by which an action is sometimes said to be done by a person who was the occasion of its being done. See ex-

amples in Recens. Synop. If that be thought harsh, it may be considered as a figurative catachresis, by which Judas might be said to have bought the field with the wages of iniquity, by receiving such wages as would have bought the field. So 2 Kings v. 26, "Was this a time to receive money and garments: and olive-yards and vineyards, and sheep and oxen, and men-servants and maid-servants?" On the seeming discrepancy between the account of Judas's manner of death here, and that at Matt. xxvii. 5. ἀπελθὼν ἀπήγγαστο, see the Note there. To advert to the phraseology here, πρηγῆς signifies tumbling headlong,—and ἐλάκησε is for διεβόλη or ἐσχίσθη. So Suidas: ἐλάκησε· διεβόλη, and Schol. on Aristoph. Nub. 409. διαλακήσασα· διαβήγασα. Thus λακίω is synonymous with φοβέω, creep, to crack. So in a kindred passage of Joseph. Bell. vi. 1. 6. καὶ πταίνας πρὸς τινα πτόειν πρηγῆς ἐπ' αὐτῆς (read αὐτῶν with the best MSS.) μετὰ μεγίστων ὀδῶν κατέπεσεν. With ἄδκης μέσος comp. Plantus Cure. ii. 1. 7. Hoc metuo, ne medius dirumpar. On the difficulty in πρηγῆς —σπλάγχνα αὐτοῦ, see Note on Matt. xxvii. 5.

20. Ἐπισκοπή here signifies any office committed to one's charge.

21. τῶν συνελθ. Sub. ἕκ. The sense is, "who have associated with us," formed part of the same society. In ἐλεῖσθε καὶ ἐξέλθε there is an idiom formed on the Heb. רַחֲמֵי וְצִוְּ, equivalent to versatus est. (See Acts ix. 23.) It has reference to conduct, manner of life, and administration of office, public and private.

23. ἔστησαν.] See Note infra vii. 59 & 6.

24. καρδιογνώστα πάντων.] It is not agreed among Commentators whether this appellation be meant of God, or of Christ. That it is used of God in the O. T., Joseph., and Philo, is granted. But that it is equally applicable to Christ, appears from John xvi. 30, where see Note. See also John i. 48—50. ii. 24. vi. 69. xxi. 17. Apoc. ii. 23. Κρίσις, too, was a common appellation of Christ, and, besides that the connection with ver. 21 seems to determine it to be meant of Christ, there would be peculiar propriety in addressing this prayer to Him, as the Head of the Church, and who originally appointed the other Apostles.

—ἀνάδειξον.] The term is often used of ap-



25 τῶν δύο ἑνα, λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς,  
26 ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἰδίον. Καὶ  
ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατε-  
ψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

1 II. ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν  
2 ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ  
ἦχος, ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον  
3 οὗ ἦσαν καθήμενοι. Καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι  
4 ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἑνα ἕκαστον αὐτῶν. ὧ Καὶ ἐπλήσθησαν γ Supra 1. 5.  
ἅπαντες Πνεύματος ἁγίου, καὶ ᾗρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς

pointment to office. The reading *ὃν ἐξελέξω* — *ἑνα*, for the common one *ἐκ τούτων τῶν δύο ἑνα ὃν ἐξελέξω*, is found in nearly all the MSS., Versions, and the Edd. up to Stephens, and is received by every Editor from Bengt. to Scholz.

25. καὶ ἀποστολῆς.] This is exegetical of τῆς διακονίας just before. Παρέβη, abandoned, deserted; by a metaphor taken from a traveller who deserts the right road. Comp. 2. Pet. ii. 15. A very rare use, but of which I can adduce one example, namely, Joseph. Antiq. xiv. 9. 2. οὐδὲν πρὸς ὕ. ἐνόησας καὶ πίστει παρέβη.

— πορευθῆναι — ἰδίον.] On the sense of these words there have been many different opinions, which see detailed and reviewed in Recens. Syn. I still think the common interpretation (by which τὸν τόπον τὸν ἰδίον is taken to mean the place suited to him, — namely, the place of destruction) is alone the true one, as being recommended by its simplicity and suitableness to the usage of the Jewish writers, and confirmed by several passages of the Apostolic Fathers.

26. ἔδωκαν κλήρους.] The exact mode in which they cast the lots cannot be determined; various being the methods by which the ancients were wont to do it. They used to cast slips of parchment, or pieces of the *tabulae scriptoriae*, with the names inscribed, into an urn. And this kind of *sortitio* most Commentators here understand. Now the lots are said to be *theirs* on whom the lots are cast, and *fall* upon him who comes off successful in the *sortitio*. Συγκαταψηφίζαν properly denotes “to choose by common suffrages,” and then “to number with or unto,” *συγκαταριθμεῖν*. This deciding of a thing by casting lots was understood to be a mode of showing the will of the Almighty; and was, therefore, from the earliest times, resorted to in the creation of kings or the appointment of priests. See the numerous Classical citations in Recens. Synop., and compare Levit. xvi. 8. Numb. xxvi. 54. Josh. xiii. 6. On the appointment of Matthias, see a dissertation of Mr. Towns. Chr. Arr. ii. p. 9. sqq.

II. 1. συμπληροῦσθαι.] See Note on Luke ix. 51. At πεντηκοστῆς the Commentators suppose an ellip. of *ἡμέρας*, or *ἡμερῶν*. But there is perhaps no ellipse at all; *πεντηκ.* being a *substantive* and an appellative. This will afford a solution to several difficulties which perplexed Kuin.

— ὅσους ἄνθρωποι.] The Commentators are not agreed who are here meant. Some say the Apostles only; others, the disciples at large, mentioned at i. 15. The latter is undoubtedly the true opinion. For (as Kuin. observes) the subject at i. 15. is the assembly of the 120 disciples whom Peter

addressed, and from whom Matthias was taken into the Apostolic body; while the eleven Apostles are only mentioned *en passant*. Now with the predicate, which is destitute of a subject, the subject immediately antecedent, and not that of which mention was made *en passant*, but *professedly*, ought to be taken. This, too, is clear from ἅπαντες, not οὗτοι, being used. Besides, the absence of the rest of the disciples on so solemn a festival cannot be supposed.

2. ὥσπερ φερομ. πνοῆς β.] Comp. the *luctantes venti tempestatesque sonora* of Virgil. This use of *φέρεσθαι* and its compounds, of the rushing of winds, and associated with πολλὸς, βίαιος, and other adjectives of similar signification, is frequent in the Classical writers.

— τὸν οἶκον] doubtless the *ὑπερῶν* supra i. 13., where see note.

3. διαμεριζόμεναι.] Not cloven (which sense would have required *διασχιζόμεναι*), but *distributed*, Vulg. *dispertitæ*, divided. As to the exact mode in which this took place there has been much said, but to little purpose. To refer it to lightning, or electricity, or to resolve all into Oriental metaphor, and Jewish notions, were alike unwarrantable.

— γλῶσσαι πυρὸς] i. e. pointed flames; the top of a flame of fire being called a *tongue*. So fire is sometimes in Hebrew said to *lick up* what it consumes. At ἐκάθισέ some would supply πνεῦμα taken from πνεύματος. Kuin., however, with reason, objects that the phrase πνεῦμα ἁγ. ἐκάθισε is unexampled. He might have added, that πνεῦμα cannot be taken from πνεύματος afterwards, because that is not in the same sentence; for, notwithstanding what some think, a new one commences at καὶ ἐπλήσθη. Besides, *there* πν. ἁγ. signifies only the influence of the Spirit, not the Spirit personally. As to the true ellipse, Valckn. alone has seen that ἐκάθισε does not belong to γλῶσσαι, or to πυρὸς; but that we are to supply ἐκάστη, quod evolvendum ex ἑκαστον, as follows: ἐκάθισε (scil. ἐκάστη τῶν γλωσσῶν) ἐφ' ἑνα ἕκαστον αὐτῶν. Thus the sense is: “And there were seen as it were *tongues* of fire, distributing themselves, and settling upon them, one on each.” This symbol was meant to typify the gift of tongues, the first fruits of the Spirit.

4. Various are the hypotheses propounded by recent Commentators on the words ᾗρξαντο — ἀποφθ. All, however, more or less liable to insuperable objections, being contort and far fetched, and such as no person of sober understanding and competent learning, who had no knowledge except of the passage before him would ever have thought of. Nor is there any phraseology in Pin-



τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ 5 κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, 6 καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους· 7 Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς 8 ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἔγεννήθημεν, — Πάρθοι 9 καὶ Μηδοὶ καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, † Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε 10 καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην,

dar himself more lyrical than the high-wrought figure thus ascribed to a plain prose narration. Surely so magnificent and august a preparation as the preternatural appearance of the tongues of fire, and the ὥφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πύρρος, suggests the idea of something miraculous, and not that they only prayed and preached with unusual flow of language and fervour. And indeed the conversion of the 3000 supposes something miraculous to have taken place.

The ancient and common interpretation, then, can alone be the true one, which assigns to ἐτέραις γλώσσαις the sense "languages other than those which they were acquainted with," i. e. "such as they were ignorant of." This is confirmed by the words following καθὼς, &c., where the supporters of the hypotheses above mentioned are compelled to assign to καθὼς the unauthorized sense *postquam, quoniam, or nam*. Ἀποφθέγγεσθαι (as the best Commentators have shown) is used of profound and sententious, and also of divinely inspired and prophetic, language.

5. κατοικοῦντες.] These were not, (as some imagine) *proselytes*, but *foreign Jews*; pious men, who had taken up their sojourn, or residence at Jerusalem, for the purpose of those greater facilities for religious duties which the place afforded, and because the advent of the Messiah was then expected. On this distinction between εἰσεβῆς and εὐλαβῆς, see Tittm. de Synon. p. 147. seq. The words ἀπὸ παντὸς, &c., are admitted to be hyperbolic; this being (as Mr. Scott observes) a general, not an universal proposition.

6. τῆς φωνῆς ταύτης.] The Commentators are not agreed to what to refer this φωνή. Some think it has reference to the ἦχος at v. 2. But that is too remote, and the sense yielded is very unsuitable. It is better, with others, to suppose φωνῆς put for φήμης; a sense often occurring in the LXX. Thus ταύτης will be for περὶ τούτου. As, however, this is somewhat harsh, I prefer to take φωνῆς (with the ancient Versions, and Pisc., Menoch., Wakef., and Kuin.) of the noise produced by the multitude praying or conversing together, and, no doubt, in great commotion. This is confirmed by the words following.

— συνεχύθη] "was thrown into great perplexity." This was their first feeling. Their second was extreme amazement and astonishment. In ἐξίσταντο and ἐθαύμαζον the latter term is rather exgetical of the former.

7. Γαλιλαῖοι.] The sense is: "They were amazed at seeing persons nearly all of one country, (Galilee, as understood) and that a rustic and illiterate one, all speaking foreign languages, and addressing each of them in his own tongue."

8. ἐν ᾗ ἔγεννήθημεν.] This seems to be a popular phrase, for the adjective ἐγγενεῖ, indigenous, or native. The perplexity of construction in the words following, is best removed by the mode of punctuation which I have, with Kuapp and Tittm., adopted. Sub, ὄντες. Render, "We, I say, who are Parthians." At ἀκούομεν there is a repetition, in order to clear the sense, long suspended by the interposed portion at vv. 9. and 10.

9. Ἰουδαίαν.] At this word Commentators and Critics, with reason, stumble; for what Judæa can here have to do, it is not easy to see. As to the defence set up for it by some Commentators, it proceeds on the supposition that the language of Judæa was a different one from the Galilæan; whereas there is great reason to think that the latter differed from the former only as the English of Middlesex differs from that of Somersetshire or Cornwall.

Besides, the air of the whole list is that of a list of foreign nations. Upon the whole, it is plain that Ἰουδαίαν cannot be accounted for in any satisfactory way; and must (as it is done by the most eminent Critics) be regarded as corrupt. Are we, then, to cancel it? In the first edition of this work I expressed it as my opinion that the word came from the margin. Yet, as it is difficult to account for it as a gloss; and as such a gloss was little likely to have crept into all the MSS., I must abandon that position; and am now fully persuaded, that the reading is simply corrupt, and probably to be emended from some hitherto uncollated MSS. In the mean time, I have little doubt but that the true reading is (according to the conjecture of Barthius, which also occurred to myself), Ἰδουμαίαν, which word bears a striking resemblance to the common reading; for Δ and M are perpetually confounded; and it is plain that part of the M being faded off, would leave a Δ; and the abbreviation for δον [δς] is very similar to ov. In fact, that the words Ἰουδαίαν and Ἰδουμαίαν are often confounded, I have already shown; and many instances could I adduce from Josephus. By *Idumæa* we may understand that tract of country situated on the other side of Jordan, and south-east of Judæa, which was sometimes called Arabia Petræa: and so the word is sometimes used in Josephus. And we know that Damascus was now in possession of Aretas, king of Arabia P. There is indeed the greatest reason to think, that the territory subject to him also extended to that part of Arabia which was N. E. from Judæa, and would thus be almost conterminous with Mesopotamia. And it is plain that the countries are mentioned in geographical order, from East to West.

10. κατὰ Κυρήνην] i. e. belonging to Cyrene.



- 11 καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, (Ἰουδαῖοί τε καὶ προσήλυτοι), Κοῤῥιτες καὶ Ἀραβες, — ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ  
 12 μεγαλεῖα τοῦ Θεοῦ; Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς  
 13 ἄλλον λέγοντες· Τί ἂν θέλοι τοῦτο εἶναι; ἕτεροι δὲ † χλευάζοντες  
 ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι εἰσὶ.  
 14 Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ  
 ἀπεφθέγγετο αὐτοῖς· Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ  
 ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου·  
 15 Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα  
 16 τρίτῃ τῆς ἡμέρας. ἡ ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Joel 2. 28.  
 17 Ἰωήλ· Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις [[λέγει ὁ  
 Θεὸς,]] ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρ-

The Classical writers use the phrase, but with *πρὸς*; of which I have adduced examples in *Recens. Synop.*; as also one from Malchus with *κατὰ*. By οἱ ἐπιδημοῦντες Ῥ. are denoted those Jews who were settlers at Rome; which is rendered plain by the added words Ἰουδαῖοι, &c., indicating that they were Jews by descent, or by adoption and religious conversion. So Ἀντιοχείς occurs in Josephus for *Antiochian Jews*.

11. τὰ μεγαλεῖα.] See Note on Luke i. 49.

12. διηπόρουν.] Διαπορεῖν is a stronger term than *ἀπορεῖν*, and signifies "to be utterly at a loss what to do." By πάντες are meant the persons just mentioned, namely, the foreign Jews: to whom are, in the next verse, opposed the ἕτεροι, meaning those of Judæa. Τί ἂν θέλοι τοῦτο εἶναι, is a popular idiom (of which examples are adduced by Wets.) denoting, "what may this mean?" how has it arisen?

13. χλευάζοντες.] The word is best derived from *χέλος*, synonymous with *χείλος*, the lip; and signifies to thrust out the lip, as in Ps. xxii. 7.

For χλευάζ. a few ancient MSS. and some Fathers have διαχλ., which is received by almost every Editor from Griesb., downwards, but without reason; for the external evidence for the new reading is very weak, and the internal evidence not strong. Simple verbs are not unfrequently changed into compounds, to communicate a stronger sense, or for greater elegance. Or the διὰ may have arisen from the δὲ preceding. Besides, χλευάζω occurs more than once elsewhere in this Book, and often in the LXX.; διαχλ., neither in the N. T. nor the LXX.

— γλεύκους.] Not, new-made wine, which is the proper signification of the word (for that is forbidden by the time of year); but new, i. e. sweet wine, which is very intoxicating. This was, as Markl. observes, a sneer on the meanness of their condition, since no person of respectability tapped the last year's γλεύκος so early as June, unless compelled by necessity.

14. σὺν τοῖς ἑνδ.] Namely, to show their consent and concurrence in what Peter should say, who was to be spokesman. The force of the Article will be expressed by rendering: "the other eleven."

— Ἄνδρες Ἰουδαῖοι.] Some recent Commentators maintain, that only the substance of the address is recorded, and that many things are omitted which were said by the Apostle. The former position may be true; but the latter is more than can safely be affirmed. At least an inspired writer cannot

be supposed to omit any thing necessary to be recorded. Ἐνωτίσασθε, "receive into your ears," "hearken attentively to." An Hellenistic and Alexandrian word often occurring in the LXX. and the later Greek writers.

15. ὥρα τρίτῃ.] Before that time none but debauchees took strong drink, and few took food or drink of any kind.

16. τοῦτό ἐστι.] The complete sense is: "this [state of things] is [a fulfilment of] what was predicted," &c.

17—21. A citation from Joel ii. 28—32., (in the Hebrew, iii. 1—5.) but with some slight difference. The chief difference is in ἐν ταῖς ἐσχάταις ἡμέραις being used for μετὰ ταῦτα, on which see further on. The words λέγει ὁ Θεός are not a part of the quotation; but are an insertion by Luke, to indicate the person who says this. I have expressed this by double brackets, thus distinguishing such insertions from words or clauses whose authenticity is doubtful. The two last clauses of v. 17. are transposed, — probably by citing from memory. At v. 18. γὰρ is inserted, which strengthens the sense; for καὶ γὰρ (which sometimes occurs in the Classical writers) signifies *quinetiam*. The words καὶ προφητεύσουσι are added (from the preceding context) by way of explanation. Finally, at v. 19. the words ἄνω and κάτω are added to strengthen the sense; accordingly, they are often found joined to ἐν οὐρανῷ and ἐπὶ τῆς γῆς, in the O. T. See Exod. xx. 4. Josh. ii. 11. The passage contains (as the Jewish Interpreters themselves admit) a highly figurative description of the state of things, which shall precede and accompany the coming of the Messiah; namely, by an extraordinary outpouring of the Spirit. But Peter himself did not then understand the full sense of the prophecy as regarded "all flesh," i. e. men of all nations, both Jews and Gentiles. יְהוָה rendered by the LXX. μετὰ ταῦτα, is admitted by Kimchi to be equivalent to the Hebrew words corresponding to ἐν ταῖς ἐσχάταις ἡμέραις in other passages of the LXX.; and that is universally granted by the Jewish Commentators to denote the times of the Messiah. Ἀπὸ τοῦ πνεύματος is said to be for πνεῦμα, as in the Hebrew. But it rather seems to be a slight alteration agreeably to the sense rather than the words, i. e. a portion of my Spirit. What kind of spiritual effects are meant, is clear from the following verses. Ἐκχεῶ is, like the correspondent terms in Greek and Latin, used to suggest the exuberance of the gifts



καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγα-  
τέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται,  
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται.  
Καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, 19  
ἐν ταῖς ἡμέραις ἐκείναις, ἐκχεῶ ἀπὸ τοῦ πνεύματός  
μου, καὶ προφητεύσουσι. Καὶ δώσω τέρατα ἐν τῷ 19  
οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ  
πῦρ καὶ ἀτμίδα καπνοῦ. Ὁ ἥλιος μεταστραφήσεται 20  
εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν  
ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. Ἐκείνη 21  
ἡμέρα, ὅς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.  
Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν 22  
Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμει  
καὶ τέρασι καὶ σημείοις, (οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν,  
καθὼς καὶ αὐτοὶ οἴδατε,) τοῦτον τῇ ὀρίσμένῃ βουλῇ καὶ προγνώσει 23

a Rom. 10. 13.

b Infra 10. 38.

imparted. Πᾶσαν σάρκα seems to mean some of all orders and ranks, and (in a secondary sense) of all nations. See Whitby.

—προφητ.] This must, in the full sense, denote *speaking under Divine inspiration*, whether by prophesying, (the strict sense), or otherwise. See xxi. 9. and Matt. vii. 22. This, of course, includes all the lower degrees of the *προφητεία*, (as in Rom. xii. 6. 1 Cor. xii. 10. xiii. 2.) to denote speaking and teaching the truths of the Gospel, exhorting, &c.; though even there *inspiration* is implied. The next clause denotes in general, that God would also reveal his will to both old and young, in a manner which partook of the *προφ.* just before mentioned, namely, by *visions* and *dreams*.

The terms *προφητεία* and *δρασις* are sometimes synonymous; but here *δρασις* is equivalent to *δρασία*; in either of which an appearance is presented to the person, whether waking or by trance; whereas, *ἐνύπνιον* is always a dream, in which something is preternaturally suggested to the mind. Thus at 1 Sam. iii. 1. *δρασις διαστέλλουσα* denotes a *distinct revelation* by supernatural appearance, in opposition to the *less direct* revelation by dreams or otherwise. With respect to the present passage, the *δρασις* was fulfilled in the case of St. Paul; the *ἐνύπνια* in that of St. Peter. What is said at v. 19. was signally fulfilled by the communication of the Spiritual Gifts, mentioned in the Acts of the Apostles and Epistles.

19, 20. From these verses we are only to infer that the events here predicted will take place at the times of the Messiah. But whether they are to be referred to the *first* advent of our Lord at the destruction of Jerusalem, or his *second* at the day of judgment, Commentators are not agreed. They are exactly parallel to, and admit of, nay perhaps require, the same mode of explication as Matt. xxiv. 29. Luke xxi. 25., where see Notes. Αἷμα καὶ πῦρ are a formula exactly parallel to our fire and sword. The ἀτμίδα καπνοῦ is graphic, and completes the picture of devastation. Ἡμέραν ἐπιφανῆ denotes a day notable for the visitation of God's punishment on the guilty, and therefore terrible, as the Hebrew is rendered; though the former sense is assigned to the word אָרָב in other passages

21. πᾶς δς—σωθήσεται.] The best Commentators are agreed, that *ἐπικ.* τὸ ὄνομα here denotes religious invocation, as a disciple of Christ, by embracing his religion. Σωθ. denotes not temporal deliverance, (to which many recent Commentators confine it), but spiritual deliverance, by being received into the Gospel covenant, and thereby put into the way of salvation.

22. The Apostle, after having shown that a Saviour had been promised, who should save to the uttermost his faithful worshippers, proceeds to turn their attention to the grand subject of his discourse; showing that JESUS OF NAZARETH, whom they have crucified, is that personage.—that he was proved to be such by his resurrection to life; and pointing out the purposes for which he was raised from the dead. On this is engrafted a notice of the validity of the general evidence in favour of Jesus's Messiahship, and the nature of that evidence. Then is subjoined that this Jesus it is, thus raised and invested with supreme dignity, who hath procured this plentiful effusion of the Holy Spirit, as attested by the effects which they now see and hear. Of Him, too, the words of Ps. cx. 1. are meant; which their own Rabbis referred to the Messiah. Hence (the Apostle concludes) they may be assured that this Jesus, whom they have crucified, is the Lord and Christ appointed of God.

But to consider the passage in detail, the Apostle addresses them by the appellation *Israelites*, as the most conciliatory he could select. Ναζωραῖον is subjoined to Ἰησοῦν, because in mentioning his name thus formally, it was proper to add, what had indeed become a usual *appellative*. See Mark xvi. 6. Acts iii. 6. x. 38. and Note on John i. 45. xix. 19.

—ἄνδρα ἀπὸ—δυνάμει.] The construction is: ἄνδρα ἀπὸ. εἰς ὑμᾶς ἀπὸ Θεοῦ. “a man approved to you on the part of God [to be a Divine Legate] by signs,” &c. Of this sense of ἀπὸ., by which it means to *demonstrate* or *evince*, examples are adduced from the Classical writers, by Kypke. Δυνάμει, τέρασι, and σημείοις, are nearly synonymous, but combined to *strengthen* the sense; as including every sort of *supernatural* work.

23. τῇ ὀρίσμένῃ βουλῇ καὶ προγνώσει.] The best Commentators are agreed, that ὀρίσμ. βουλῇ means



τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσήξαντες ἀνείλετε.  
 24 ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν  
 25 δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. <sup>d</sup> Δαυὶδ γὰρ λέγει εἰς αὐτόν.  
 Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι  
 26 ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ· διὰ τοῦτο εὐ-  
 φράνθη ἡ καρδίᾳ μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά  
 μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι.  
 27 Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ  
 28 δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. Ἐγνώρισάς  
 μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ  
 29 προσώπου σου. <sup>e</sup> Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παῤῥησίας πρὸς  
 ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ

c Infra v. 32.  
 & 3. 15.  
 & 4. 10.  
 & 10. 40.  
 & 13. 30, 34.  
 & 17. 31.  
 Rom. 4. 24.  
 & 8. 11.  
 1 Cor. 6. 14.  
 & 15. 15.  
 2 Cor. 4. 14.  
 Gal. 1. 1.  
 Eph. 1. 20.  
 Col. 2. 12.  
 1 Thess. 1. 10.  
 Heb. 13. 20.  
 d Psal. 16. 8.

e 1 Kings 2. 10.  
 infra 13. 26.

the determinate, and consequently, immutable counsel of God; and that *προσῆξαντες* signifies *decree*; a signification common both to Hellenistic and Classical Greek. *Ἐκδοτον δοῦναι* or *λαβεῖν* denotes to *give up*, or *receive*, at discretion, to *treat at one's pleasure*. The expression *διὰ χειρῶν ἀνόμων* as conjoined with *τῇ ὥρισμ. βουλῇ*—Θεοῦ, is meant to suggest, that God's counsels and decrees did not absolve the Jews of guilt in putting Jesus to death, since they were still free agents. Some render "the hands of the sinners," i. e. the Gentiles. But that sense would require *τῶν ἀνόμων*. *Προσῆξαντες* scil. *στανῶ* is added to show that the putting to death was by the most cruel and ignominious mode.

24. *λύσας τὰς ὠδῖνας τοῦ θαν.*] The best Commentators, ancient and modern, are of opinion that *ὠδῖνας* denotes not *pains*, but *bonds*; a signification, indeed, scarcely known in the Classical writers, but occurring in the LXX. This interpretation, they say, is supported by the following *λύσας*, and especially by *κρατεῖσθαι*, and is confirmed by certain passages cited by Wets. But that *λύσας* may only mean *removed*, without any allusion to a *bond*, is clear from what I have annotated on the words *λύσας τῶν διωμάτων* in Thucyd. ii. 101. Engl. Transl. It is best, therefore, to retain the common version *pains*, and merely suppose that in *κρατεῖσθαι* there is an allusion to the notion of *tight bands*, as in Ælian, H. A. 12. 5. *τοῖς τῶν ὠδῖνων λύσαι διαμύους*. The common version is, I find, retained and well defended by Tittm. de Syn. p. 196.

— *οὐκ ἦν δυνατόν*.] Inasmuch as He had life in Himself, John v. 26., and was the "Prince of life." For the *δυν.* is taken in a popular sense, to denote, as Scott explains, "impossible, consistently with the dignity of His Person, the nature of His undertaking, the perfecting of His work, the purpose of God, and the predictions of Scripture."

25. *εἰς αὐτόν*] "concerning," or "with reference to" him. Whether this reference be *primary* or *secondary*, Commentators are not agreed. The most eminent Interpreters have long been of opinion, that this 16th Psalm has in many of its parts a *double sense*, one *Historical*, of David, the other *mystical and allegorical*, of Christ. Be that as it may, the latter, if *secondary in order*, is *primary in importance*. It should seem that David spoke in the person of the Messiah.

— *προωρώμην*] *Προωρόσθαι* here signifies "to

be so mindful of as to set always before us." The Aorist is expressive of what is perpetually and habitually done. By the *Lord* is meant his power to save. The words *ὅτι ἐκ δεξιῶν μου ἐστίν* are intended to show in what light the Lord is considered,—namely, as a *helper*. Of these some think an allusion to those *παράκλητοι*, who stood as any one's supporters when he was brought to trial, we may compare the *παρακληστοὶ καθήμενοι* mentioned in Thucyd. vi. 13. "ἵνα μὴ σαλ., "that I should not succumb or fall under calamity."

26. *εὐφράνθη ἡ καρδίᾳ μου*.] This and *ἡγαλλ. ἡ γλῶσσά μου* are meant to denote *extreme joy*, both heartfelt and expressed. *Ἐπ' ἐλπ.*, namely, of being raised. See Rom. viii. 21.

27. *εἰς ἄδου*] scil. *δόμον*, or *οἶκον*. See Notes on Matt. xvi. 18. Luke xviii. 23. v. 31. Οὐδὲ δώσεις, "nor wilt thou suffer." For *διδόναι*, like the Heb. *יָתַן*, denotes sometimes not a *physical*, but a *moral* giving. *Τὸν ὄσιόν σου*. This, by permission, is usually rendered "Thy pious worshipper;" a sense which may very well suit *David*, but not *Christ*, with reference to whom the sense must be, "me who am pre-eminently the *Holy one*; and *thine*, as united to Thee in the Godhead." *Ἰδεῖν διαφθοράν*, "to experience putrefaction," i. e. to lie so long as to be exposed thereto.

28. *ἐγνώρισας*—*ζωῆς*.] Render, "thou hast made known (i. e. opened for us) paths of life," i. e. the means of avoiding permanent death, and attaining unto life. The next clause adverts to the state of glory, and the fulness of joy which should succeed to that "earthly race which was set before him;" after which he should sit down at the right hand of God, and be blessed with his immediate presence.

29. The Apostle now proceeds to establish an argument (resting on the position that the *Messiah* is meant in the Psalm in question); and this he does by tacitly encountering an objection which might be made—q. d. These are the words of *David*, and are to be understood of *him*. In answering which the Apostle introduces the mention of David in very respectful language, calling him *Patriarch*. "I may be permitted (says he) freely to tell you concerning the Patriarch David, that he both died and was buried, and his sepulchre remains unto this day." And as David died was buried, and his body experienced corruption, so it followed that, in the passage adverted to, he could not have spoken of *himself*.



f 2 Sam. 7. 12.  
1 Chron. 22. 10.  
Ps. 132. 11.  
infra 13. 34.

g Psal. 116. 10.  
infra 13. 35.

μνημα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. Ἦ Προφήτης οὖν 30  
ἐπαγγέλων, καὶ εἰδὼς ὅτι ὕψωθ' ὅμοσεν αὐτῷ ὁ Θεός, ἐκ καρποῦ τῆς  
δοσφύος αὐτοῦ [τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν,] καθίσει ἐπὶ  
τοῦ θρόνου αὐτοῦ, ἡ προϋδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, 31  
ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε  
διαφθοράν. Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὗ πάντες ἡμεῖς 32  
ἐσμεν μάρτυρες. Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς, τὴν τε ἐπαγγελίαν 33  
τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο ὁ κύν  
n Psal. 110. 1. ἡμῖς βλέπετε καὶ ἀκούετε. Ὁ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανούς, 34

30. In this and the next two verses the Apostle draws tight the argument. The sense may be thus expressed: "Now he being a Prophet (i. e. one endowed with a supernatural knowledge of future events), and, in that quality, knowing that God had sworn a solemn oath to him, that from the fruit of his loins (i. e. from his posterity) Christ should, as to his human nature, descend, in order to sit on his throne; he, foreseeing this event, spoke (in the passage in question) of the resurrection of *Christ*, when he said that his soul," &c. On this promise see 2 Sam. vii. 11—16, and the other passages adduced in the references. The expression *ὕψωθ' ὅμοσε*, as applied to God, denotes only "His fixed and immutable purpose," *sanctissime promisit*.

The words *τὸ κατὰ σάρκα — Χριστόν* were rejected by Mill and Beng., and cancelled by Griesb. and Knapp. But the authority for this omission is exceedingly small — only that of three MSS.; for the reading of the Cod. Cantab. is *ex emendatione*. And that the words were formerly in that MS. is plain, from their being found in the venerable *Latin Version* which accompanies the MS. Of the three MSS. which are said not to have the words, the Barb. 1. is of no authority. The other two (the Cod. Alex. and the Cod. Ephr.) are very ancient MSS., but bear perpetual marks of the liberties taken with them by some Biblical Critics of an early period. The words are found in *all* the other MSS. (not very far short of 200) including the most ancient of MSS., the *Cod. Vaticanus*, and (as we have seen) the *Cod. Cantab.* Thus the *external* evidence for the omission in question is exceedingly slight. As to the *internal*, it is far more probable that the words should have been omitted in two or three MSS. by accident, or perhaps removed designedly by Pelagians, than that they should have been foisted into *all* the other MSS. The evidence, indeed, of the *Versions* may seem more in favour of the omission. But let us examine. Those Versions are the printed Syriac (Peshito), the Vulg., Copt., Æthiop., Arm., and Arab. of Erpenius. Now though the *printed* Syriac has them not, yet the MSS., I am told, *have*. And, at all events, the authority of the Syriac in the *Acts* and *Epistles* is far inferior to that in the Gospels; it being supposed to be of a more modern date, and to have been sometimes altered from the Vulg. The authority of the *Vulg.* may *seem* weighty; but it is, in fact, not so in cases like the present, where it is unsupported by the ancient *Italic*. And that the words were in *that* Version, is plain from what is brought forward by Sabatier. See *Matthæi* and *Nolan*, p. 390. The authority of the *other* Versions is but slender. As to the *Fathers*, some of them, indeed, adduce the verse without the words

in question. But others (as Theophyl., Theodoret, and especially Chrysost.) cite the verse *with* those words. And in the Fathers the evidence for *insertion* is much stronger than for *omission*; since citing, as they perpetually do, *from memory*, they often omit words, especially such as are not to their purpose. Heinrichs and Kuin., indeed, seek an argument for their omission, from the words being variously placed in the MSS. But the truth is, that in only some two or three MSS. is there a transposition, evidently from the carelessness of scribes; which, of course, *proves nothing*. As to their argument, that the omission of the words produces a *more difficult* reading, and therefore the more likely to be genuine, it is of greater weight, but by no means conclusive; for even *that* Critical Canon has its exceptions. It cannot, for instance, well apply to cases like the present, where the more difficult reading is found only in *two or three* MSS. out of a very great number; for then it is more probable that the reading in question arose from *alteration*, than that a false reading should have crept into all the other MSS. And if those *few* MSS. be such as abound in unauthorized and rash alterations of all sorts, the suspicion of alteration in such a case is greatly increased. However, I mean not to say that the words can *positively* be asserted to be genuine. We must be slow to impute *bad faith*, unless on the strongest evidence; and as the words, if removed by the Alexandrian Critics, must have been removed in order to suppress an evidence to the Divinity of Christ (a stigma which we are not enabled to fix on these persons), so I am induced to hesitate; and have therefore placed the words within *single brackets*. The *insertion* of the words may be accounted for without supposing any bad faith on the part of those who introduced them; since they might be brought in *gradually*, first *Χριστόν*, then *ἀναστήσειν*, and lastly *τὸ κατὰ σάρκα* from the margin, where it had perhaps been noted from Rom. ix. 5. ὡς εἰ πατέρες καὶ ἡμεῖς ὁ Χριστὸς τὸ κατὰ σάρκα. And indeed there is something to countenance this in the MSS.

32. τοῦτον τὸν Ἰ. &c. The evidence for this resurrection is now touched on, by adverting not only to the positive testimony of the Apostles, disciples, and other eye-witnesses (as contrasted with a *want* of evidence for the assertion of the Jews, that he *did* see corruption, and did *not* rise), but to that testimony of his resurrection (and consequent Messiahship) afforded by his exaltation to the right hand of God; by his having obtained (agreeably to the promise) the sending of the Holy Spirit and the copious effusion of his gifts; producing effects such as they now *see* and *hear*, and which, by their miraculous nature, attest the Messiahship of Him who procured them.



λέγει δὲ αὐτός· Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου  
35 ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπό-  
36 διον τῶν ποδῶν σου. Ἀσφαλῶς οὖν γνωσκέτω πᾶς οἶκος Ἰσραὴλ,  
ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν  
ὑμεῖς ἐσταυρώσατε.

37 Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπὺν τε πρὸς τὸν Πέτρον  
38 καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες ἀδελφοί; Πέτρος  
δὲ ἔφη πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν  
ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψετε  
39 τὴν δωρεάν τοῦ ἁγίου Πνεύματος. Ὅτι τὴν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ  
τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσεται  
40 Κύριος ὁ Θεὸς ἡμῶν. Ἐτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ  
41 παρεκάλει, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. Οἱ  
μενοῦν ἁσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ  
προσετεθήσαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλιαί.

34. οὐ γὰρ Δαυὶδ, &c.] Δαυὶδ is emphatical; and (as Mr. Holden observes) the Apostle's argument is this: That David speaketh concerning the *Messiah* (as cited ver. 25 et seq.) is clear from Ps. cx. 1, where he speaks of a LORD who was to be at God's right hand till all his enemies were subdued. For that patriarch is not raised from the dead, and "ascended into the heavens" to God's right hand, therefore he must have spoken this of some *other* person, namely, of Jesus Christ, "who hath shed forth this which ye now see and hear." The concluding words suggest the certainty of their own ruin, if they continued to reject Jesus Christ.

36. Here we have the *conclusion*,—that this same Jesus whom they had crucified was the divinely constituted Lord and Christ.

37. κατενύγησαν τῇ καρδίᾳ] "were pierced at the heart." Κατενύσσεσθαι signifies to be *pricked through*, and is used of the emotions of violent grief or remorse, whether *expressed* in words, or *silent*. See Ecclesi. xii. 12. xx. 21. xlvii. 21. Susan. 11. Ps. iv. 5. Wets. and Kypke adduce several Classical examples; of which, however, two only are quite apposite,—namely, Simplicius on Epict. ὡς τοὺς μὴ πάντως γενικρωμένους νύττεσθαι ἐκ τῶν λόγων. Plutarch. de Animi tranq. p. 476, where he says that the conscience of evil does τῇ ψυχῇ μεταμύλειαν αἰνέσσουσιν αὐτὴ καὶ νύττεσθαι ἐκ τῶν λόγων. I would add from Liban. ταῦτοις κεντούμαι τὴν ψυχὴν.

38. μετανοήσατε.] This repentance is supposed to include *reformation*, by an abandonment of their Jewish prejudices, and by acknowledging Jesus as the Messiah, and embracing his religion in baptism, and thereby engaging to observe all his injunctions, both of belief and practice. Comp. infra iii. 19. and Bp. Bull's Harm. Apost. p. 9.

—τὴν δωρεάν τοῦ ἁγίου Πνεύματος.] By this seems to be here chiefly meant, not the *miraculous gifts* before adverted to, but, as appears from what follows, the *ordinary aids and influences* of the Spirit given to every man to profit withal.

39. ὑμῖν — ἡ ἐπαγγελία.] "to you belongs the promise," namely, of sending the Spirit. Πᾶσι τοῖς ἐκ μακ. must, notwithstanding the dissent of some, mean the *Gentiles*, as aliens from the commonwealth of Israel. See x. 45. xi. 15—18. xiv. 27.

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xv. 3. Eph. ii. 12. seq. These the Apostles *then* thought would be received into the Messiah's kingdom by becoming proselytes to the Jewish religion. See iii. 25. Προσκαλ., "shall or may call," namely, by the preaching of the Gospel.

40. διεμαρτύρετο καὶ παρ.] "did he earnestly charge and exhort." See 1 Tim. v. 21.

—σώθητε] "save yourselves," suffer yourselves to be saved, or put into the way of salvation. Σκολιᾶς signifies *perverse* and generally *wicked*, by a metaphor taken from what is *crooked* as opposed to *straight*. The phrase is borrowed from Deut. xxxii. 5. γενεὰ σκολιὰ καὶ διεστραμμένη.

41. ἁσμένως.] This is omitted in a few ancient MSS. and Fathers, and is supposed spurious by some Biblical Critics; but without reason: for it was evidently either omitted by the scribes through inadvertence, or cancelled by the ancient Critics, because it *seems* not very necessary. That, however, is only by regarding the οἱ as a *relative*; which yet is not necessary, for οἱ is here the article, and is used with μὲν as the Classical writers use it with δέ. We may, then, render: "And they thereupon gladly receiving his word (or exhortation) were baptized;" which is confirmed by the Syriac and Arabic translators. After all, however, it may be best (with our authorized Version), to consider οἱ as closely connected with ἀποδ., "those who accepted the offer were baptized." Yet this is passing over the μὲν οὖν, which may be rendered *whereupon*; it having a *transitive* and slightly *illative* sense; as ix. 31. xvi. 30. xvii. 30. In which case, and where it signifies *immo*, it should be written μενοῦν, to distinguish it from that use where the μὲν has δέ corresponding to it. Ἀποδέχεσθαι, as used of *things*, signifies to approve, &c., and is often accompanied with ἀρετῶς.

—ἐβαπτίσθησαν.] In the first age of Christianity, those who acknowledged Jesus to be the Messiah were received, by this solemn rite, into the Christian Church; so that a fuller instruction did not *precede*, but *follow* baptism. We need not, however, suppose that *all* were baptized; though 3000 must have formed a very considerable part of the multitude. Προσέτεθον, "were adjoined" Pass. for Middle, as often in this word. The use of ψυχὰι for *persons* is common to the



Ἦσαν δὲ προσκαρτεροῦντες τῇ διδασκῇ τῶν ἀποστόλων, καὶ τῇ κοινῇ  
 νωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς. Ἐγένετο δὲ πύση  
 ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο.

I Infra 4. 32.

Ἰ Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινά· 44  
 καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπέπρασκον, καὶ διμερίζον αὐτὰ πᾶσι, 45

Classical as well as Scriptural writers (see examples in Recens. Synop.) as the Heb. **שָׁנַן שֵׁנָה**. Indeed the idiom is found in all languages.

42. Having recorded the amazing increase to the members of the visible Church, the Apostle takes occasion to notice their manner of living; and by *προσκαρτ. τῇ διδασκῇ* he intimates that they continued steadfastly to *adhere* to that profession which they so suddenly had taken up; though the words chiefly mean, "they were intently engaged on the Apostles' doctrine."

— Ἦσαν προσκαρτ. τῇ διδασκῇ.] So *προσκαρτ. τῇ προσευχῇ* in Acts i. 14. vi. 4. Rom. xii. 12. Col. iv. 2. On the exact sense of the words following τῇ κοινωνίᾳ — *προσευχῇ* considerable difference of opinion exists. Many eminent Expositors, ancient and modern, take *κλάσει τοῦ ἄρτου* of the *Eucharist*; which opinion may seem confirmed by the preceding τῇ κοινῇ νωνίᾳ; that term being frequently used of the Lord's Supper. Thus they in general take τῇ κοινωνίᾳ καὶ τῇ κλάσει, by a *Hendiadys*, for "the common participation of the Eucharistic bread broken and distributed." And so the Vulgate. Some, however (as the *Pesch. Syriac Translator*) understand *κοιν.* of *association for religious purposes*: while most of the recent Commentators understand by *κοιν.* *social intercourse*; and by τῇ κλάσει τοῦ ἄρτου, the exercise of mutual hospitality; which, they think, is supported by the expression *κλῆν ἄρτον* at ver. 46. But that sense is little agreeable to the context, which certainly requires something *more*. Nor is there any authority for such a sense of *κοινωνία* in Scripture; nor perhaps of τῇ κλάσει τοῦ ἄρτου; for ver. 46 (to which they appeal) may very well bear another sense. Some, again, join *κοινωνία* with the words preceding, namely, τῶν ἀποστόλων, q. d. "in intimate society with the Apostles." A construction most harsh, and a signification unauthorized. It must undoubtedly be taken with what follows; and τῇ κοιν. καὶ τῇ κλάσει seems put, by a *hysteron proteron*, for τῇ κλάσει καὶ κοιν.; or, by *hendiadys*, for "a common participation of bread broken." Now this *may* be understood of the *Eucharist*: yet as ver. 46. undoubtedly has reference to the same subject, but certainly *cannot* be so understood, as appears from the words following; so it should seem that in both that passage and this we are to understand the common participation of meals, taken in charitable communion and religious thankfulness, and followed by prayer. This view is confirmed by what is said at ver. 46. *κλῶντες τε κατ' οἶκον ἄρτον, μετέδιδον τροφοῖς ἐν ἀγαλλίᾳ καὶ ἀφιλότῳ καρδίᾳ, αἰνοῦντες τὸν Θεόν.* So St. Paul, 1 Tim. iv. 4, 5, says, (with reference, it may be supposed, to these *religious meals*), that every kind of food is good, if it be taken *μετὰ εὐχαριστίας*: for (he adds) *ἀγιάζεται διὰ τοῦ λόγου καὶ ἐν εὐεχίᾳ*. By these religious meals I would not, however, with some, understand the *Agape*, or *Love-feasts*, which used to precede the Eucharist. For those, I apprehend, were not yet in being, having, it should seem, originated at a somewhat later period, when the custom of having all things in common, prac-

ticable only in a small society, was afterwards discontinued; and in the place of it was substituted a *formal communion*, at certain stated religious meals, which preceded the celebration of the Lord's Supper. See Rom. xiii. 6.

43. πύση ψυχῇ] "every person," namely, of the multitude at large, the *ἅλων τὸν λαὸν* mentioned at ver. 46. φόβος, "reverential awe."

44. ἦσαν ἐπὶ τὸ αὐτὸ.] This is generally taken by both ancient and modern Expositors of being collected together for divine worship. And although the great number (3120) of the disciples has been urged as an objection to that view; yet we need not suppose all to have been assembled at the same time, nor perhaps all at the same place. Still a certain degree of harshness attaches to that interpretation; and therefore it seems better (with Theophyl., Beza, Calvin, Pearce, Heumann, and Kuin.) to understand the expression of perfect *unanimity* and concord (as Ps. xxxiv. 4. and elsewhere in the Sept.); a view confirmed by iv. 34. and a passage of Thucyd. i. 79. What, however, is chiefly meant seems to be, that the believers all kept together as a distinct society; which is supported by the words following.

— εἶχον ἅπαντα κοινά.] The earlier Commentators in general understand by this a perfect community of goods; while many recent ones think that the words are to be taken only in a *popular* sense, nearly as the adage *πάντα κοινά*, as indicating great charity and beneficence. The next verse, however, excludes this latter view; yet it does not necessarily imply an absolute community by distribution. Some of the rich sold their property in part, in order to have more to give immediately to their poorer brethren; but the money accruing from thence did not cease to be at their own disposal. This is plain from iv. 32. v. 4. xii. 12. That all did not sell their property is evident from the fact that there were soon afterwards rich and poor among the Christians. See ix. 36. xi. 29. xx. 35. 1 Cor. xvi. 1. Eph. iv. 28. This intercommunity of goods was probably very limited; any sale of property for distribution being far from general, and the distribution itself varying; though the rich, we must suppose, for the most part (influenced by the admonitions of our Lord, as enforced by the Apostles) regarded their wealth as held in trust for the advantage of their fellow Christians. It is plain that this intercommunity of goods was voluntary, limited in operation, and produced by the peculiar circumstances of the infant Church at Jerusalem; composed as it was, in a great measure, of *foreign Jews* sojourning there, and detained by the natural wish of acquiring a thorough knowledge of the religion which they had adopted; and yet whose funds might, by their detention so much longer than they had expected, have fallen short, and thrown them on the charitable assistance of their richer brethren. As to the *native Jews*, the poorer converts were peculiarly objects of consideration to their richer brethren; since all charity from those who adhered to the Jewish religion would be denied them; and they would have



46 καθότι ἂν τις χρεῖαν εἶχε · <sup>k</sup> καθ' ἡμέραν τε προσκαρτεροῦντες ὁμο- <sup>k</sup> Infra 20. 7.  
θυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς  
47 ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, αἰνοῦντες τὸν Θεόν, καὶ ἔχοντες  
χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους  
καθ' ἡμέραν τῇ ἐκκλησίᾳ.

1 III. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν

scrupled to partake of the relics from the *Temple sacrifices* (which were distributed to the poor.) Nay, their means of supporting themselves might occasionally be taken from them by bigoted employers or customers. Under these circumstances, no relief or support could be expected, except from their Christian brethren; who therefore, it seems, were induced not only to contribute much of their *ready-money*, but, occasionally and in part, to sell their *possessions*. By which, however, we are not to suppose but that they had still a *property* both in the price of what was sold, and in the possessions yet unsold.

45. κτήματα.] This properly denotes possessions or property in general; but here it must be understood of the *bona immobilia* (lands and houses), as *ὑπάρξεις* of the *mobilia*.

46. προσκαρτ.] Προσκ. is put for προσκ. ταῖς προσευχαῖς, which occurred a little before. Render: "They persevered in attending the Temple service every day," i. e. (as is implied) at the stated hours of prayer.

— κλῶντές τε κατ' οἶκον ἄρτον.] This is by many understood of the Eucharist, or at least of the *agapæ* which preceded the Eucharist: while others understand it of *common meals* taken by companies in certain houses in rotation. And certainly there is much to countenance this in what *follows*. Yet, if we consider the *preceding* words, it will seem more probable that the meals in question were the charitable and religious common meals treated of supra ver. 42. At κατ' οἶκον supply ἕκαστον; an ellipsis frequent in adverbial phrases formed of a noun with κατά. The expressions ἐν ἀγαλλιάσει — καρδίας denote, I conceive, the *disposition of mind* in the partakers, rich and poor respectively. Thus ἀγαλλιάσει seems meant *chiefly*, though not entirely, of the poor; ἀφελότητι, principally, though not exclusively, of the rich. What is meant is, that the rich cordially rejoiced in the exercise of this liberality to the poor; and the poor were sincerely thankful for their liberality. Thus the rich were devoid of grudging or ostentation; the poor, of envy and ill-will.

47. αἰνοῦντες — λαόν.] This may signify, in a general way, "They were [in their mode of life] much occupied in prayer, and were in favour with the people." As, however, αἰνοῦντες is grammatically connected with μετελάμβανον, it seems better to suppose the sense to be: "And these common meals (namely those mentioned supra ver. 42) they held with prayer to God; and by the use of these, and by their general conduct, they were in favour with the people at large," i. e. all except the Rulers, the Priests, and their party.

— προσετίθει τοὺς σωζομένους.] On the exact sense of these words considerable difference of opinion exists. Our authorized Version has "those that should be saved;" which rendering has been unadverted on as if it were *angular*, whereas

the same sense is found, I believe, in all the early Versions which preceded it, supported by some Latin ones. But be that as it may, it is now almost universally agreed that this mode of rendering cannot be admitted, since it would require, not σωζομένους, but σωθησομένους. Thus even Calvin renders "qui salvi fierent," which yields a very different sense. The version in question must therefore be rejected, *not because it introduces a Calvinistic doctrine* (see Wets.), but because such a sense cannot be shown to be inherent in the words. The sense "had been saved," which some Anti-Calvinistic Commentators propose, is equally inadmissible. Others, as Grot., and Bp. Maltby, render "those who were being saved," namely, by being put into a state of salvation: an interpretation adopted by me in the first Edition of this work. But, on further consideration, I am induced to reject it; not that σώζεσθαι might not signify to be put into the way of salvation, if the context permitted or required it, but because such a sense would here be factitious. If we keep close to the *proprietas lingue* (which, where a doctrine is concerned, must be considered the only right course), we cannot translate otherwise than "the saved," "those who were saved," as the expression is rendered by Doddr. and Mr. Wesley (see Horne's *Introduct.* ii. 632.); which is also supported by the authority of the *Pesch. Syr. Version*. And if the sense be even yet thought *uncertain*, it is determined by the word σωθήτε supra ver. 40; for the expression must denote those who *hearkened* to the earnest injunction, "Save yourselves from this perverse generation," namely, by abandoning their prejudices, renouncing Judaism, seeking admission into the Christian Church, and thus being saved from their sins by the washing of regeneration, and put into a state of salvation; whence, by the grace imparted under the Gospel, they might be *actually* saved both from the guilt and the power of sin. See Dr. A. Clarke, Dr. Hales, and Mr. Gilpin. Thus at 1 Cor. i. 18. and 2 Cor. xi. 15. τοῖς σωζομένοις, those who had received the Christian faith, are opposed, τοῖς ἀπολλυμένοις, to the Jews, who rejected it. Thus it comes to the same thing as their being put into a state of salvation. So at Luke xix. 9, our Lord says to Zacchæus: "This day is salvation come to this house." And at 1 Cor. xv. 2, we have δι' οὗ (scil. τοῦ εὐαγγελίου) σώζεσθαι. Tit. iii. 5. ἔσωσεν ἡμᾶς διὰ λουτροῦ παραγγелиας, καὶ ἀνακαινώτους Πνεύματος ἁγίου, also Revel. xxi. 24. καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατοῦσι.

III. 1. Ἐπὶ τὸ αὐτὸ must here mean *together, in company*, and be taken after ἀνέβαινον, "were going up." Sim. Joseph, cited by Krebs, μετὰ Ἀντιστοίας ἐπὶ τὸ αὐτὸ παρῆλθον. The use of ἐπὶ with an Accus. in the sense *to*, is found also in the Classical writers, and especially with nouns of *time*. Τὴν ἡμέραν is in apposition with, and exegetical of ὥραν.



ἐπὶ τὴν ὄραν τῆς προσευχῆς, τὴν ἐννάτην. Καὶ τις ἀνὴρ χωλὸς ἐκ 2  
κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν εἰτίθουν καθ' ἡμέραν  
πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν, τοῦ αἰτεῖν ἐλεημο-  
σύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. Ὃς ἰδὼν Πέτρον καὶ 3  
Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν, ἠρώτα ἐλεημοσύνην λαβεῖν.  
Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε· Βλέπον εἰς ἡμᾶς. 4  
Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. Εἶπε δὲ Πέ- 5  
τρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι 6  
δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγχειραι καὶ  
περιπάτει. καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε. παραχρῆμα δὲ 7  
ἔστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά· καὶ ἐξαλλόμενος ἕστη, 8  
καὶ περιπάτει· καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ  
ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπα- 9  
τοῦντα καὶ αἰνοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ 10  
πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ  
ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέ- 11  
δραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ, τῇ καλουμένῃ Σολομῶνος  
ἐκθαμβοί. Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰου- 12  
ραηλίται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὥς ἰδίᾳ δυνάμει  
ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; Ὁ Θεὸς Ἀβραάμ καὶ 13

Infra 5. 30.

2. ἐκ κοιλίας μητρὸς] for ἐκ γενετῆς. See John ix. 1. Ἐκ γαστρὸς occurs in the Pseudo-Theogn. v. 307. Ἐβαστάζετο, "was being carried." Ἐτίθουν. The sick and poor were, both among Jews and Gentiles, usually laid, or placed themselves at the portals of the Temples, to ask charity of the worshippers; though sometimes at the gates or doors of rich men. See Luke xvi. 20. and Note.

— Ὠραίαν.] So I write with almost every Editor up to Wets. Those after him write ὦραίαν; but wrongly, I conceive; for ὦρ. is a proper name, being one of that class which become such by an adjective with the Article having so defined some one of a class of things, that it is pointed out as single and apart from the rest. In that stage the adjective should be written with a small initial letter. But when the Article is omitted, it becomes a proper name, and consequently must have a capital. Which gate of the Temple is here meant, the Commentators are not agreed. It seems to have been either the Eastern gate, leading from the court of the women to that of the Israelites (overlaid with Corinthian brass wrought with consummate skill); or that called Susan. Schleusn. observes, that old Constantinople had a gate, which was also called, καθ' ἑξοχὴν, ἡ ὦραία, as we find from Smith's Notitia Const. p. 121. I would add, that such names did not by any means supersede the proper names. Thus it appears from Spanh. on Julian, p. 75. that Constantinople was sometimes called by the name Καλλίπολις.

— Δραμῇ.] "alms," i. e. the *stips* or sum given; a signification only found in the later Greek writers.

4. ἀτενίσας εἰς αὐτόν.] See Note on Luke xxii. 56.

5. ἐπεῖχεν α.] Sub. ὀφθαλμοῖς

6. ὃ δὲ ἔχω, τοῦτό σοι δίδωμι.] This has the air of a proverbial expression; with which I would compare Aristoph. Lysist. 671. διερ οὖν ἔχω, δίδωμι σοι. Soph. Elect. 450. σμικρὰ μὲν τάδ', ἀλλ' ὁμῶς ἂν ἔχω, ὅδ' αὐτῷ.

— ἐν τῷ ὀν.] "by the authority of Jesus [I say]."

7. βάσεις.] Some here render the word *plantæ pedis*; but others, better, *feet*; a signification not unfrequent in the later Greek writers, from whom many examples are adduced. The σφυρά are the ankles or instep.

8. ἐξαλλόμενος.] Not so much for joy, as many Commentators imagine; nor, as Œcumen. thinks, to try whether he could walk; but, it should seem, at first from ignorance how to walk, by which his essays would be rather *leaping* than walking; just as the imperfect glimmer of the newly acquired sight of the blind man at Mark viii. 24. made him first "see men as trees walking." Ἐξάλλασθαι well describes the headlong eagerness of the incipient action, as ἕστη, καὶ περιεπ. the other stages of it: "he first leaped, then stood still, and [then] walked," i. e. in a regular manner. See Note on Acts xiii. 11.

11. κρατοῦντος.] Render, "keeping close to," as in Col. ii. 19. 2 Sam. iii. 6.

12. ἀπεκρ. πρὸς τὸν λ.] "addressed the people." Εὐσεβεῖα, *præ sanctitate*.

— πεπ. τοῦ περιπ. α.] There is here an anomaly of construction; which some Commentators seek to remove by supposing an ellipsis of *πράγμα* and *ἐπεκα*; others (as Markl. and Heinrichs). by resolving πεπ. into *ποιηταῖς οὖσι*; comparing Acts xxvii. 1. ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς, and xx. 3. But this principle of resolution, though often employed by Philologists, is seldom effectual, as



- Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ  
 Ἰησοῦν· ὃν ὑμεῖς παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον  
 14 Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. <sup>m</sup> Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον <sup>m</sup> Matt. 27. 20  
 15 ἡρνήσασθε, καὶ ἡτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν· <sup>n</sup> τὸν δὲ <sup>n</sup> Luke 23. 18.  
 ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ Θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ <sup>n</sup> John 18. 40.  
 16 ἡμεῖς μάρτυρές ἐσμεν. Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον <sup>n</sup> supra 2. 24.  
 ὃν θεωρεῖτε καὶ οἶδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ  
 δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.  
 17 Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥστε καὶ οἱ ἄρ-  
 18 χοντες ὑμῶν. <sup>o</sup> ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν <sup>o</sup> Luke 24. 44.  
 19 προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. μετανοήσατε  
 οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας· ὅπως

being so hypothetical, and explaining nothing solidly. The *ellipses*, too, are liable to the same objection. It should seem that the present idiom proceeded originally from the employing of the Infinitive with ὥστε or εἰς τὸ denoting *end* or *aim*. This construction was afterwards changed to its *equivalent* τοῦ with an Infin., which is often found in the LXX. (see Win. Gr. Gr. § 38. 2. No. 3.), and was then changed in most cases to the *simple* Infinitive. The idiom formerly existed in our own language, and is still used by the vulgar; e. gr. "I should like for to know."

13. ὁ Θεός—ἡμῶν.] The repetition of ὁ Θεός is emphatical; and, as Dodd. observes, "the mention of the God of their Patriarchs was introduced to show that they taught no *new* Religion, which should alienate them from the God of Israel."

—ἐδόξατε] namely, by his resurrection and ascension. Ἠρνήσασθε, "renounced and denied him as Messiah." Κρίναντος, "when he had determined."

14. τὸν ἅγιον καὶ δίκ.] "the Holy and Just one." A cognomen of the Messiah, as in iv. 27. Rev. iii. 7. John x. 36. With ἡτήσασθε—ὑμῖν I would compare Hesiod. *Erg.* 190. μᾶλλον δὲ κακῶν βεκτήρα καὶ ββριν δνερα τιμήσουσι. This sense of χαρ., "to be given up for pardon," is not unfrequent in the later writers.

15. τὸν ἀρχ. τῆς ζωῆς] "the author of life;" namely, as being the first to rise from the dead, he was thereby the cause of all men rising again. See John i. 4; v. 21; xiv. 6. and the Note. So Heb. ii. 10. ἀρχ. τῆς σωτηρίας. It is here observed by the very learned Valckn. that in these speeches of Peter (though not such pieces of finished composition as those of Demosthenes or the other Greek writers) there is a dignity in the historical and a grandeur in the didactic parts, to which it were impossible to add aught.

16. καὶ ἐπὶ—αὐτοῦ.] Render: "And his name (i. e. the power accompanying the invocation of his name) through faith in his name (i. e. him) hath made strong this man whom ye see and know." Ὀλοκληρίαν, complete soundness and health, as in Is. i. 6. and sometimes in the later Classical writers.

17. κατὰ ἄγνοιαν ἐ-ρ.] "It is somewhat difficult (says Mr. Townsend) to interpret these words in their literal sense, when we remember the numerous miracles of our Lord, and the abundant proofs the Jews received that he was

their promised Messiah." Wolf and others (including Dr. Burton) indeed, attempt to get rid of the difficulty by adopting a different punctuation, and think the expression ὥστε καὶ οἱ ἀρχ. ὑμῶν belongs not to ἄγνοιαν, but to ἐπράξατε. And they assign the following sense: "I know that through ignorance you were induced to do as your rulers did." This, however, does violence to the construction. The difficulty may be best removed by not too rigorously interpreting either οἶδα ὅτι, (which has often but a faint sense) or ἄγνοιαν, but taking the whole as expressed *populariter*, q. d. "I am willing candidly to suppose that," &c. See Scott. Ἀγνοίαν may (as Whitby proposes) be taken of *error* or *prejudice*. At all events, Peter does not say that their ἄγνοια, whatever it might be, was blameless; for as it resulted from pride, prejudice, and worldly mindedness, and was co-existent with ample means of information, it was *criminal*. Nor was ignorance ever held as an excuse for *crime*, unless it were involuntary, when all the ancient moralists granted it was. See my Note on Thucyd. iii. 38 & 40; iv. 98. Thus Paul in 1 Tim. i. 13. urges *such* ignorance in extenuation of his guilt. Criminal, however, as was the ignorance in the present case, the Apostle hints that it admitted of *some* extenuation.

18. ὁ δὲ Θεός—ἐπλήρωσεν οὕτω] q. d. God hath used that ignorance *for good*, by permitting that you should commit this crime; and moreover, since thus would be fulfilled the declarations of the Prophets concerning the calamities with which the Messiah should be oppressed. The Rabbins themselves acknowledged that all the Prophets prophesied of the Messiah.

19. μετανοήσατε καὶ ἐπιστρέψατε.] This is the *application* of the discourse,—in which ἐπιστρέψατε is not (as many recent Commentators imagine) a mere synonyme of μεταν.; but, as the latter denotes a change of *mind*, so does the former a change of *conduct*; both necessary to real conversion. See Bp. Bull's *Harmonia Apostolica*, p. 9.

—ἐκ τῶν ἐλαλ. ὑμῶν τὰς ἀμ.] Ἐξαλειφθῆναι signifies properly to wipe off oil from any thing, and sometimes to wipe off characters chalked on a board, or traced on a slate; 3dly, to obliterate any writing, whether on waxed tablets, or written on parchment, either by scratching out, or crossing out. And, as crossing out accounts in a ledger implies that the sums are discharged, or the payment forgiven, so the word came to mean, in a figurative sense, to forgive offences, as in Is.



ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀποστείλῃ 20  
 τὸν \* προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν· ὃν δεῖ οὐρανὸν μὲν 21  
 δεῖσασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς  
 διὰ στόματος πάντων τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. <sup>p Deut. 18. 19.</sup> <sup>infra 7. 37.</sup> Μωϋ- 22  
 σῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν· Ὅτι προφήτην ὑμῖν  
 ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν,  
 ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς  
 ὑμᾶς. Ἔσται δέ, πᾶσα ψυχὴ ἣτις ἂν μὴ ἀκούσῃ τοῦ 23  
 προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

xliii. 23. (which the Apostle has, no doubt, in mind) ἐγὼ εἰμι ὁ ἐξαλείφων τὰς ἀνομίας σου. also 2 Macc. xii. 42. and Eccclus. xlv. 20. This sense very rarely occurs in the Classical writers. One example, from Lysias, has been adduced by Wets: ὅπως ἐξαλειφθεὶς αὐτῶν τὰ ἁμαρτήματα. On the kindred notion of *expunging* and *consigning to oblivion*, see my note on Thucyd. iii. 57. To the examples there adduced may be added Æschyl. Ch. 496. and Theb. 15. Joseph. p. 787. 17. Huds.

—ὅπως ἂν ἔλθωσι, &c.] The Commentators are by no means agreed on the sense to be ascribed to ὅπως ἂν, which most modern Commentators suppose to be *when*, or *after that*, taking it for *ἐπειδὴν*; others, *until*, i. e. waiting until. The latter, however, supposes a harsh ellipsis; and as to the former, though examples of ὅπως *in sensu chronico* are not rare, yet not with ἂν. Besides, turn it which way we will, it yields no satisfactory sense. See Scott. It is therefore better, with the Syr. Transl., and many eminent Commentators, from Luther downward, to take it in the sense *so that*, *in order that*, as Luke ii. 35. Matt. vi. 5. et alibi. Thus Tittm. de Syn. II. p. 63. (who adopts this sense) shows at large that ὅπως *never*, properly speaking, denotes time, unless it be time *past*, as in Hom. Od. xxii. 21. Herodo. ii. 13. In the present passage, he observes, it cannot have “*notionem futuri exacti*,” *because ἂν is added*. And he renders, “*ut hoc modo veniant dies ἀναψύξεως*.” The sense, then, is: “*that so the times of refreshing may come from the presence of the Lord*,” i. e. that ye may see with joy the time which the Lord hath appointed as the period of refreshing. Ἀνάψυξις properly denotes a regaining one’s breath after it has been interrupted; 2. a breathing-time from some labour, a rest from trouble, or deliverance from evil generally; in which sense it occurs in the Sept. and Philo cited by the Commentators; to which examples I have in Rec. Synop. added others from the Classical writers. See Note on Heb. iii. 11. 3. It signifies (by *implication*) the happy state occasioned by such a change. What particular period is here designated, Expositors are not agreed. It must, of course, be at the *coming* of the Messiah: but some refer that to his coming at the *destruction of Jerusalem*; others, to his coming at the end of the world; and others, again, his coming in the Millenian reign. As to the *first* view, I see not how it can be maintained. The *third* has been ingeniously, but not satisfactorily defended. It seems safest to adopt the *second*; by which the ἀνάψυξις of the present passage will be the same with the ἵκεσις at 2 Thess. i. 7. Ἢν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ’ οὐρανοῦ μετ’ ἀγγέλων, the restitution of

all things. In the expression ἀπὸ προσώπου we have a Hebrew periphrasis for ἀπὸ Κυρίου, which means, “*by God’s providence*.” Καὶ ἀποστείλῃ should be rendered, “*and that he may send*.” Instead of the common reading προκεχειρισμένον, some of the most ancient MSS., most of the ancient Versions, and all the early Eds., except the Erasmusian, have προκεχειρισμένον, which is confirmed by several of the ancient Fathers, has been approved by most Commentators, and has been received by almost every Editor from Beng. and Wets. downwards: and justly; for the common reading seems to have been either a *paradiorthosis* of some Critics who did not understand προχειρ.; or a gloss on προχειρ.; for Suid. explains προχειρίζω by πᾶσι γνωρίζων ποιῶ. Render: “*him who was of old destined and appointed for you*, (i. e. for your relief and salvation,) even Jesus Christ.” Some would sink the προ, which, indeed, in Classical Greek is merged in the proper signification of the word; but this is not permitted by 1 Pet. i. 20. Χριστοῦ προεγνωμένου πρὸ καταβολῆς κόσμου.

21. ὃν δεῖ οὐρανὸν μὲν δεῖ.] The true sense of these words has been imperfectly understood by the Commentators, through their not perceiving their *scope*, which is to anticipate a possible objection,—that if Jesus had been the Messiah, he would have continued on earth, at least after his resurrection, and then founded his kingdom. To this the Apostle indirectly replies, that it was *necessary* (i. e. for the purposes mentioned at John xvi. xvii. and xviii.) for the present that he should abide in Heaven, there to remain till the time of restoration; literally, “*that heaven should have him, and not earth*,” for δεῖ, as the best Commentators have seen, must mean *occupare*, not *accipere*.

Ἀποκατάστασις properly signifies a restoration of any thing to some former state; and, by implication, *for the better*, is capable of several interpretations, according to the view taken of the foregoing verse. According to the *second*, it will denote the consummation of all things at the end of the world. On the expression τῶν ἁγίων προσφ. see Note at Luke i. 70; which passage will serve to confirm and illustrate the τῶν here inserted by the most eminent Editors, on weighty MS. authority.

22—24. One cannot imagine a more masterly address than this, to warn the Jews of the dreadful consequences of their infidelity, in the very words of Moses, out of a pretended zeal for whom they were rejecting Christianity, and attempting its destruction. (Doddr.) The Apostle means to say that they should hearken to Christ as the Prophet like unto Moses, of whom Moses predicted. For that the passage has reference to



24 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι  
 25 ἐλάλησαν, καὶ [προ] κατηγγείλαν τὰς ἡμέρας ταύτας. <sup>q</sup> Ὑμεῖς ἐστε <sup>q</sup> Gen. 12. 3  
 υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς <sup>q</sup> 22. 18.  
 πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου <sup>q</sup> 26. 4.  
 26 ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. <sup>r</sup> Ὑμῖν <sup>r</sup> Infra 13. 46.  
 πρῶτον ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν  
 εὐλογοῦντα ὑμῖς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.  
 1 IV. ΑΛΛΟΤΡΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ

*Christ*, cannot be doubted, since the Apostle affirms it. Indeed, there will be no difficulty in so doing, if we consider the chief scope of the passage, in which (as Schoettg. has well pointed out) the peculiar points of resemblance are intimated at the ὡς αὐτὸν, "like unto himself;" namely, 1. in being the minister of a *new covenant*, as Moses was of the old, which the Prophets (especially Jeremiah) had distinctly announced should be done away. 2. in His close communication with God. And as Moses conferred much with God, so did Jesus Christ, who was in the bosom of God his Father. Though, after all, Moses may not have had directly in view this reference; and accordingly, this may be of the number of those passages of the O. T., "which (as Bp. Middleton says) are capable of a two-fold application; being *directly* applicable to circumstances then past, or present, or soon to be accomplished; and *indirectly* to others which Divine Providence was about to develop under a future dispensation."

The passage before us is not a literal quotation; and yet the variations that occur are not such as to affect its fidelity. In the first verse the words are put into another order, a *id σοὶ* is altered to *ὑμῖν*, to make the case plainer. And so indeed Moses evidently meant it. After ἀκούσαθε the words κατὰ — ὑμῖς are added by Peter to show the *extent* of the injunction. In the next verse the variations are greater both from the Hebr. and the Sept. Yet (as Bp. Randolph observes) the general sense of both is expressed; for, to advert to the principal discrepancy, the מְכַוֵּן אֶתְּיָדָיו לְעֹלָם אֶתְּיָדָיו mean, "I will require it at his hands, i. e. I will punish him for it" (namely, his disobedience.) Thus the words ἐξ οὗ ἐκ τοῦ λαοῦ are meant to *illustrate* a somewhat obscure phrase, and to point to the nature and extent of that punishment, the greatest known under the Jewish law. Ἐξ οὗ. is a word found only in the Sept. and the later writers; signifying to "utterly exterminate."

24. πᾶντες] i. e. (in a restricted sense) a very considerable part; which, as Doddr. remarks, is quite sufficient for the purpose. Καὶ — δὲ, *quinetum*. Ἐλάλησαν, "have spoken;" i. e. *prophetically*; for, as Kuin. observes, λαλεῖν is a vox sol. de hac re. Thus Acts xxvi. 22. Heb. i. 1. 2 Pet. i. 21. On the construction of the Genit. belonging to τοῖς, but coming *before* it, I have, in Recens. Synop., adduced two examples; Aristoph. Plat. v. 1052. ἐν τῷ προσώπῳ τῶν βουτῶν δὲας ἔχου, and Eurip. Med. v. 476. ὡς Ἰσάειν, Ἐλλήνων δὲοι ταυτὸν συνεισβήσαν Ἀργῶν σκάφος. The αἱ ἡμέραι ταῦτα are the καιροὶ ἀναψύξεως before mentioned.

25. υἱοὶ τῶν προφ.] i. e. as the best Commentators explain, "ye are the disciples of the

prophets; those to whom the prophecies were addressed." Prophets and teachers were by the Jews styled *fathers*, and their disciples their *sons*. See Note on Matt. xii. 27.

— καὶ τῆς διαθήκης] "[ye are the] heirs by the covenant," i. e. to you these advantages pertain by the covenant, and therefore to you the offer of salvation is *first* made. The expression is formed on a Hebraic idiom of בְּ. The following citation

is made with some small variation from the Hebrew and LXX. The Apostle means to affirm the same thing as St. Paul, Gal. iii. 16,—that by the Messiah, as the descendant of Abraham, shall all nations be blessed. Ἐν before τῷ σπέρματι. is found in all the early Edd., some Versions and Fathers, and has been received by almost every Editor from Beng. and Wets. downwards.

26 ὑμῖν πρῶτον.] The sense of these words will become clearer by supplying, what seems to be omitted (by an idiom frequent in the Scriptural writers), the particle οὖν. "Unto you, then," which very aptly introduces the *conclusion* from what has been said. Ὑμῖν may be taken (as some direct) for a *Dat. commodi*, and πρῶτον signify *especially*; but the usual sense is preferable, and is required by the preceding verse. Εὐλογοῦντα ὑμᾶς the Interpreters render, "in order to bless you." But this supposes a harsh idiom; and it is better to take εὐλογ. as in apposition, or for ὡς εὐλογ., "as a blesser of you," i. e. one who should bless and make you happy.

— ἐν τῷ ἀποστρ. ἕκαστον, &c.] There is here an ambiguity of interpretation, since ἀποστρ. may be taken either in a transitive or in an intransitive sense. The *former* is adopted by the generality of Translators and Commentators, and may be defended. But as it occasions some harshness of construction, and involves something objectionable in sense (unless action be taken for intention), the latter view (which is supported by the most eminent ancient and modern Interpreters) seems preferable. And ἐν τῷ may be taken for εἰς τὸν, denoting *purpose*; or for ἐπὶ q. d. "on every one of you turning from his iniquities," i. e. if every one of you shall turn. This is confirmed by the words of ver. 19, μετανοήσατε καὶ πιστοφύσατε; and by Is. i. 16. (which the Apostle seems to have had in mind) Παύσαθε ἀπὸ τῶν πονηριῶν ὑμῶν.

IV. 1. ἐπιστήσαν αὐτοῖς] "*supervenerunt illis*." Ἐπιστήμη properly signifies "to be presented to the view of any one," in which is inherent some notion of *suddenness*, which occasionally (as here, Luke xi. 1., and elsewhere) implies some notion of *hostility*. On ὁ στρατηγὸς τοῦ ἱεροῦ, see Note on Luke xiii. 4.



ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονούμενοι 2  
διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν  
ἀνύστασιν τὴν ἐκ νεκρῶν· καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο 3  
εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη. Πολλοὶ δὲ τῶν 4  
ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγεννήθη ὁ ἀριθμὸς τῶν ἀν-  
δρῶν ὥσπερ χιλιάδες πέντε. Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι 5  
αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσα-  
λήμ, καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξαν- 6  
δρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. Καὶ στήσαντες αὐτοὺς 7  
ἐν [τῷ] μέσῳ, ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι 8  
ἐποιήσατε τοῦτο ὑμεῖς; Τότε Πέτρος πλησθεὶς Πνεύματος ἁγίου, 8  
εἶπε πρὸς αὐτοὺς· Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, εἰ 9  
ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ ἐνέργειᾳ ἀνθρώπου ἀσθενοῦς, ἐν  
τίνι οὗτος σέσωσται· \* γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ 10  
Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς  
ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν  
ἐνώπιον ὑμῶν ὑγιής. Ὁυτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν 11  
τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. Καὶ οὐκ ἔστιν 12

Supra 2. 24.

Penl. 118. 22.  
sa. 28. 16.  
Matt. 21. 42.  
Mark 12. 10.  
Luke 20. 17.  
Rom. 9. 33.  
1 Pet. 2. 7.  
Matt. 1. 21.

2. διαπονούμενοι.] Διαπονῆσθαι signifies, 1. to be wearied out; 2. (as here) to feel aggrieved, be vexed, bear with impatience, a sense found in the LXX., but not in the Classical writers. Διὰ τὸ διδάσκειν α. τὸν λαόν refers to the *Priests*; and καταγγέλλειν—νεκρῶν to the *Sadducees*. Ἐν τῷ Ἰησ. by or in, i. e. by the example of Jesus, as exemplified in Jesus.

3. ἔθεντο εἰς τήρη.] Some Expositors think that τήρησις here means the *custody* of certain persons to whose charge they were committed. But the common interpretation, a *prison*, is best founded, and is established beyond doubt by ver. 18. ἔθεντο αὐτοὺς ἐν τήρσει δημοσίᾳ. This use is, however, confined to the later writers; for, in the passage cited by the Commentators from Thucyd. vii. 86, the sense is a *keeping in custody* (as, indeed, is evident by the use of the Article); which, indeed, is the primitive sense of the word (as also of the Latin *custodia*), but came in process of time to denote a place of custody, *carcer*.

4. ἐγεννήθη—χιλ. πέντε.] The Commentators are not agreed whether this number is *inclusive* of the 3000 before converted, or *exclusive* of it. Yet no persons thoroughly conversant in the idiom of the Greek language can fail to perceive that the *former* is the sense intended. Ἐγεννήθη signifies *was become*, a signification of γίνεσθαι which often occurs in the N. T. and LXX. Ἀνδρῶν signifies, not *men*, but *persons* of both sexes; it being put for ἀνθρώπων, as Luke xi. 31. James i. 20. Acts vi. 11. et al.

5. αὐτῶν] scil. τῶν Ἰουδαίων, to be supplied from the context. By τοῖς ἀρχ., &c. are denoted the Sanhedrim.

6. ἐκ γένους ἀρχ.] i. e. as some think, the *chiefs* of the 24 *Sacerdotal classes*; or, as others, the kindred of those who had lately served the office of High Priest.

7. ἐν ποίᾳ δυνάμει—ὀνόματι.] To determine the sense of this passage, we must ascertain the scope of the interrogation. Now ἐποιήσατε τοῦτο might refer, as some say it does, to the *general conduct*

of the Apostles in their ministry. But from ver. 9. it is plain that it refers to the *miraculous cure* lately performed. Ἐν ποίῳ ὀνόματι further *illustrate the sense*. The name of a person is indeed often put for the person himself. See also iii. 16. Thus it may mean, by the *power* of such a person. But as it is certain that the Jews believed very wonderful works, even miracles, to be performed by magic arts and incantation, i. e. *invoking the names* of certain angels or illustrious Patriarchs, the full sense of *ὄνομα* may here be retained.

9. εἰ ἡμεῖς σήμερον ἀνακρ.] Render "Since we are called to examination this day." Ἀνακρίνεσθαι is a *forensic* term, signifying to be *examined by interrogation*. See Note on Luke xiii. 14. Εὐεργεσία ἀνθρώπου ἀσθ. is for εὐεργ. εἰς ἀνθρώπον ἀσθενή, on which use of the Genitive of object, see Winer's Gr. Gr. § 23. 1. At ἐν τίνι sub. ὀνόματι. Comp. v. 7 & 10.

11. See Note on Matt. xxi. 42.

—οὐκ ἔστιν—ἡ σωτηρία.] Many Commentators, from Whitby downwards, have argued from the context that ἡ σωτηρία means "this healing," and σωθῆναι "to be restored to health;" a sense, indeed, found elsewhere; but it cannot be admitted here, because it cannot have any sense varying from that of ἡ σωτηρία just before; and ἡ σωτηρία, notwithstanding what the first-mentioned Commentators may say, cannot mean "the healing," because that signification of the word is found nowhere in the Scriptures, nor, I believe, in the Classical writers. And there is nothing to compel us to adopt it here. The use of the Article *does not*, because "the healing [in question]" yields an inapposite sense. Indeed there is no proof that the Article is here meant to exert any particular force, much less to be emphatic. I know of no passage in the N. T. where it has such a force, but several where the noun is used in its most abstract sense; in which case the force of the Article is merged in that of the noun. So John iv. 22. ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστὶ Rom. xi. 11. ἡ σωτηρία τοῖς ἔθνεσιν [ἐγένετο]. Hebr



ἐν ἄλλῳ οὐδενὶ ἢ σωτηρίᾳ \* οὐδὲ γὰρ ὄνομα ἐστὶν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρῴησιν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπε-

14 γίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν· τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τετραπευμένον, οὐδὲν εἶχον ἀντιπεῖν.

15 Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, λέγοντες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερου-

17 σαλήμ φανερὸν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. Ἀλλ', ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι

19 λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν

19 ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>u</sup> ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες <sup>u</sup> *Infra* 5. 29. πρὸς αὐτοὺς εἶπον· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν

vi. 9. τὰ ἐχόμενα τῆς σωτηρίας. Rev. vii. 10. ἡ σωτηρία τῷ Θεῷ. and xix. 1. ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ — τῷ Θεῷ. In short, it is plain that if there were even an emphasis in the Article, the sense would be "this mode of salvation" [namely, by the Gospel which we preach] not, "this healing." And there is something to countenance this in xiii. 26. That it must be understood of *salvation*, not of healing, is certain from the words following ἐν ᾧ δεῖ σωθῆναι ἡμᾶς; for (as Mr. Holden observes) "St. Peter takes it for granted that ALL must apply to Christ for this salvation. Now all are not afflicted with bodily maladies, but the salvation spoken of is that of which all stand in need; and consequently it must signify spiritual and eternal salvation."

12. οὐδέ.] This (instead of οὐτε), found in many MSS. and the Coptic Version, has been approved by Griesb., and received by Lachmann; being, as Fritz. (on Mark, p. 157) has shown, required by propriety of language. How little can be made of οὐτε, will appear from the paraphrase of the passage according to that reading offered by Dr. Burton. That οὐδέ was read, too, in the MSS. from which the Edit. Princ. was formed, which has οὐδέ, I doubt not; for οὐδέ was likely, in such a context, to be altered to οὐδὲν, especially as the γ following would easily be mistaken for a ν. The reading in question may, indeed, be suspected to have arisen from correction. But the MSS. are, with one exception, not of the *corrected* class; and when words like οὐδέ and οὐτε are perpetually confounded in the MSS., grammatical propriety is of greater weight than external evidence.

— τὸ ἐκούμενον.] Said to be for δ ἐλδοται. But there is rather an ellipsis of κατὰ, *quod attinet ad*. Δε here signifies *licet*, *permissum est*, as in Luke xiii. 14. (Ἔξ ὑμῶν εἶπεν ἐν αἷς δεῖ ἐργάζεσθαι.) and sometimes in the Classical writers.

13. τὴν παρῴησιν] "the freedom" or boldness of speech. So 1 Tim. iii. 13. περιποιῶντα — πολλὴν παρῴησιν. and Joseph. Bell. i. 10. 7. τῶν παυγμάτων ἐλευθερίαν παρῴησιν. On this παρῴησις a learned Dissertation is written by Walch.

— ἐκούμενον] "having perceived," or learnt. This sense of the word occurs also at Acts x. 34. xiv. 25. Eph. iii. 18. Ἀγράμματοι, unlettered, i. e.

ignorant of, or but slightly versed in that kind of knowledge which the Jews alone prized, namely, of the Scriptures as explained by their Rabbinical interpreters. (Comp. John vii. 15.) Such is the sense assigned to the expression by the best Commentators; who, however, I think, recede too far from the *Classical* use of the word, by which ἀγράμματοι denoted those who were devoid of learning or science, such as was imparted by the education which fell to the lot of the higher classes. So Athenæus, p. 176 (cited by Valckn.) ἰδιώτης καὶ ἀναλφάβητος. See Note on 1 Cor. xiv. 16. With respect to ἰδιῶται, it means *private* and *plebeian* persons, as opposed to those who hold any office Ecclesiastical or Civil. Ἐπεγίνωσκον, "recognised," as in Matt. xiv. 35. ξὺν τῷ Ἰησοῦ ἦσαν, "that they had been Jesus' companions and adherents." So Mark xiv. 67. καὶ σὺ μετὰ τοῦ Ν. Ἰ. ἦσθα.

14. ἐστῶτα] "standing on his feet;" not, as before, a cripple without any use of them. See supra iii. 7, 8. and compare Mark v. 15. θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, καὶ ἱματισμένον καὶ σφραγιζόμενον, where see Note.

15. κελεύσαντες — ἀπελθεῖν.] This bidding them withdraw was not meant by way of *insult*, but in order that they might consider in private what was best to be done. The expression often occurs in the Historians, where ambassadors, after delivering their message, are desired to withdraw, in order that the Council may deliberate upon it. See Thucyd. v. 112.

16. συνέβαλον.] Subj. γνώμην, or βουλευματα, expressed in Eurip. Phœn. 700.

17. ἀλλ'] nevertheless. A sense not unfrequent, either in the Scriptural or Classical writers. Διανεμηθῇ. Supply τούτο scil. τὸ σημεῖον, the report of this miracle. Διανέμειναι signifies to be distributed among several, and, as used of a report, to be spread abroad. By λαόν is meant the people at large, as opposed to the Priests, Pharisees, and higher classes. Ἐπὶ τῷ ὀνόματι τούτῳ signifies "in the name of this person," i. e. *Jesus*, the name being (as Kuin. observes) omitted through contempt.

18. παρήγγειλαν τὸ μὴ φθίγγ. may be rendered, "they interdicted to them the speaking." Διδάσκειν is exegetical of φθίγγ. Καθόλου is for παράπαν.



μᾶλλον ἢ τοῦ Θεοῦ, κρίναιτε. οὐ δυνάμεθα γὰρ ἡμεῖς αἱ εἶδομεν καὶ 20  
ἡκούσαμεν μὴ λαλεῖν. Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, — 21  
μηδὲν ἐνδύσκοντες τὸ πῶς κολάσονται αὐτούς, — διὰ τὸν λαόν· ὅτι  
πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. Ἐποῦν γὰρ ἦν πλειόνων 22  
τεσσαράκοντα ὁ ἄνθρωπος, ἐφ' ὃν ἐγγίγναι τὸ σημεῖον τοῦτο τῆς  
ἰούσεως.

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς 23  
αὐτοὺς οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. Οἱ δὲ ἀκούσαντες, ὁμο- 24  
θυμαδὸν ᾗσαν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς  
ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ  
ἐν αὐτοῖς· <sup>1</sup> ὁ διὰ στόματος Δαυὶδ τοῦ παιδός σου, εἰπὼν· <sup>2</sup> Ἴνα τί 25  
ἐφρύναν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; παρέ- 26  
στησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνή-  
χθησαν ἐπὶ τὸ αὐτὸ, κατὰ τοῦ Κυρίου, καὶ κατὰ  
τοῦ Χριστοῦ αὐτοῦ. Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν 27

1 Psal. 2. 1.

19. εἰ δίκαιον, &c.] Of this sentiment see several examples from the Classical writers in Recens. Synop. One must here suffice, where Plato makes Socrates similarly address his judges: πείσονται τῷ Θεῷ μᾶλλον ἢ ἑμῖν. On this subject see a learned dissertation in vol. ii. pp. 596 — 604. of the Novus Thesaurus Theologico-Criticus, (appended to the Critici Sacri), entitled "De limitibus obsequii humani;" in which is well traced out the true limits which bound the duty either way, and practical directions are given for the use of the maxim "to obey God rather than man."

20. οὐ δυνάμεθα] i. e. "We cannot [consistently with what is right and just;] or, "we cannot bring ourselves to do it." So Papinian cited by Wets., "nam quæ facta lædunt pietatem, nec facere nos posse credendum est." This, it may be noticed, is one of those few passages in which two negatives do not strengthen the negation, but have an affirmative force. See Matth. Gr. Gr. § 601. Buttm. Gr. p. 261, and Win. Gr. p. 159, who account for it on the principle that the negatives belong to two different verbs. But, in a case like the present, that explains nothing. It is better to say that the two negatives belong, strictly speaking, to two different clauses, and are suspended on finite verbs, or Infinitives, either expressed or understood, as in οὐδεὶς (sub. ἔστι) βεῖς οὐ ποιήσει. In a case where an Infinitive occurs, the Infin. depends upon ὥστε, or εἰς τὸ understood. The ancient Syriac translator well expresses the two clauses by rendering, "We have not power, that we should not speak what we have seen and heard." The ἡμεῖς just before is emphatic, q. d. "We, for our parts," &c.

21. μηδὲν ἐνδύσκοντες τὸ πῶς, &c.] There is here an anomaly of construction, in discussing which, the Commentators differ. Some think there is an ellipse of αἴτιον, which is expressed in Luke xxiii. 14. Others avoid the ellip. by taking μηδὲν for μὴ, and πῶς for ὅπως, regarding the τὸ as only indicating the following sentence, and consequently pleonastic. But it is better to admit the ellip. than admit such a harshness. So Prof. Dobree renders, "finding no witnesses." Thus the words following τὸ πῶς, &c., may be considered as exegetical and further evolving the sense.

But the πῶς is not (as some suppose) in apposition with μηδὲν, but depends upon κατὰ or εἰς understood. Nor does the τὸ belong to the πῶς, but to the whole sentence following; for the words τὸ πῶς — αὐτοῖς form grammatically a separate clause. Διὰ τὸν λαὸν belong (there being a transposition) to ἀπέλυσαν αὐτούς. I have pointed accordingly.

23. τοὺς ἰδίους] i. e. "their associates," the other Apostles and the disciples at large; as Acts xxiv. 23. John xv. 19.

24—30. On this passage, Bp. Jebb (Sacr. Lit. p. 132. seqq.) truly remarks, "that this noble supplicatory hymn, poured forth at once by the whole Christian people, under the immediate influence of the Holy Spirit, is worthy of that inspiration from whence it flowed." The learned prelate well points out that vv. 27, 28. form a prophetic quotation of Ἴνα τί — αὐτοῦ. And he rightly refers the γὰρ to a clause left to be understood; q. d. This prophecy is now fulfilled, for of a truth, &c. Thus the verses are not, as some imagine, parenthetical.

—σὺ ὁ Θεός, &c.] A sublime periphrasis for the Lord of the universe, with which Wets. compares Joseph. Ant. iv. 3, 2. Δέσποτα τῶν ἐπ' οὐρανοῦ τε καὶ γῆς καὶ θαλάσσης. See also the prayer of Hezekiah, Is. xxxvii. 16 — 20. Here εἰς is to be supplied. In ἐφρύναν the metaphor is derived from the snorting, and other sounds of impatience and rage, emitted by horses. Of καὶ ἐμελέτ. κενὰ the sense is, "and have formed vain plans." So a proverb cited by Wets. κενὰ κενὸι λογίζονται.

26. παρέστησαν.] Not, as Kuin. imagines, for ἀνθέστησαν. The sense (as the parallelism requires) being "they stood side by side for mutual help," i. e. they banded together. Of this examples may be seen in Steph. Thes. 4599.

27. συνήχθησαν γὰρ, &c.] Here, as Bp. Jebb observes, the heathen, the peoples, the kings of the earth, and the rulers, (that is, all the rebellious personages of the second Psalm), are brought forward, as fulfilling whatsoever it was pre-appointed they should do. The equivalent terms in the prophecy and the declaration of its fulfilment correspond — the Rulers, to Herod — the kings of the earth, to Pontius Pilate — the heathen, to the heathen — the peoples, to the peoples of Israel — the Lord (Jehovah), to the



ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος,  
 28 σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου  
 29 προώρισε γενέσθαι. Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν,  
 καὶ δὸς τοῖς δούλοις σου μετὰ παρόρησίας πάσης λαλεῖν τὸν λόγον σου,  
 30 ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἡσιν, καὶ σημεῖα καὶ τέρατα γί-  
 31 νεσθαι, διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. Καὶ δεηθέν-  
 των αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλήσθησαν  
 ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρ-  
 ὁρησίας.

32 Ὁ ΤΟΤ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία· <sup>γ</sup> Supra 2. 44.  
 καὶ οὐδὲ εἰς τὶ τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἰδιον εἶναι, ἀλλ' ἦν αὐ-  
 33 τοῖς ἅπαντα κοινά. Καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ  
 ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν  
 34 ἐπὶ πάντας αὐτούς. οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ  
 κήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν

holy child Jesus — the Lord's anointed, to "Whom thou hast anointed." From this last parallel the learned Prelate elaborately proves that the holy child Jesus is identified with Jehovah of the second Psalm, and skilfully removes the objections which might occur on a superficial view of the passage, by referring to Psalm xlv. "Thy throne, O God, endureth for ever," and showing that the passages under consideration, and all such like, afford mutual light and support.

I have not ventured to follow several eminent Editors in introducing into the text (from many MSS., Versions, and Fathers) the words ἐν τῇ πόλει ταύτῃ, not so much because, as Bp. Jebb remarks, "they have no equivalent in the prophecy," as because it is very difficult to account for their omission, but very easy for their addition.

28. ποιῆσαι ὅσα, &c.] The sense is: "For the purpose of doing — what? why no other than what thy overruling power and predisposing wisdom pre-determined to be done."

29. The verse is well paraphrased by Bp. Jebb thus: "And, as thy wise counsel pre-determined that, through the confederacy of Jews and Gentiles, of kings and rulers, Christ should suffer; so let the same wise counsel be now made conspicuous, in the undaunted preaching of Christ crucified." At τὰ νῦν sub. κατὰ and ὄντα, also πράγματα. Ἐπίδε, i. e. so look upon their threats, as to ward off their execution.

30. ἐν τῷ τὴν χεῖρά σου ἐκτ.] "while thou art stretching forth thine hand, (i. e. exerting thy power) for healing, and while signs and wonders are performing;" for ἐν τῷ must be repeated.

31. Πνεύματος ἁγίου.] The interpretation of some recent Commentators "filled with sacred ardour" is a mere Unitarian gloss. Yet we need not, and, if the propriety of the Article be considered, we must not take Πν. in its personal sense, with Doddridge and Benson; but suppose, with Bp. Madellet, that it denotes the influence of the Holy Spirit, as communicating special and eminent gifts. Indeed, a sensible allusion is implied.

32. ἡ ἡ καρδιά — μία.] A proverbial description of close amity, as in Plutarch: Δὲ φίλοι, ψυχὴ μία. One Dreyer says, "did not call them his own," or allege that as a reason why his poor brethren were not to be assisted therewith. This shows

that their property was really considered as their own; and consequently that the expression κοινὰ in the words following must be taken with limitation; i. e. that they were common, not by possession, but by use. See Note supra ii. 45.

33. μεγάλῃ δυν.] Wolf, Heinr., and Kuin., think that the expression is to be understood only of the power of the Apostles' eloquence, &c. But, although I would not exclude the force of that inartificial, but impressive, eloquence, which, founded in conviction, and supported by the consciousness of Divine favour, would give their words an effect rarely to be found in the most polished oratory; yet I must maintain, that there is chiefly meant in the expression, an allusion to what would, above every thing else, enable them to speak with such effect, — namely, the miracles which they were occasionally enabled to work. In short, the term denotes force as regarded the speakers, and efficacy as respected the hearers.

— χάρις τε — αὐτοῖς.] Some Commentators understand χάρις of the favour of God. Others think, that it has reference to the Jewish people, q. d. "the favour of the people rested upon them." But though this be somewhat confirmed by ii. 47., yet there the interpretation first mentioned seems preferable; because if the αὐτοῖς be referred to the Apostles, it will give a reason for the force and efficacy of their preaching. I am, however, inclined to think that the αὐτοῖς is to be referred to the people at large; χάρις being understood of the grace of the Holy Spirit. So Luke ii. 40. καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό. Indeed, thus alone can the γὰρ of the following clause be accounted for; which Translators and Commentators explain away to mean a mere καὶ. Calvin has alone seen that the γὰρ is, as usual, cause reddito. Though by understanding χάρις of the favour of the people, he assigns a sense not a little frigid.

34. ὅσοι γὰρ κήτορες — βηήρχον.] Not, "as many as had;" for it is not πάντες ὅσοι, but "such as had," i. e. some of those who had: the ὅσοι being here, as often, put indefinitely. See Calvin and Heumann. Hence may be corrected an error into which Mr. Hinds has fallen in his valuable History of the Rise and Progress of Christianity, vol. i. p. 213. He understands that "all who had lands and houses sold them, and brought in the



πιπρασκομένων, καὶ εἶδον παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδί- 35  
δοτο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν.

Ἰωσῆς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, (ὃ ἐστὶ με- 36  
θερμηνεύμενον, υἱὸς παρακλήσεως) Λευΐτης, Κύπριος τῷ γένει, ὑπάρ- 37  
χοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρηῖμα, καὶ ἔθηκε παρὰ τοὺς  
πόδας τῶν ἀποστόλων. V. Ἀνὴρ δὲ τις, Ἀνανίας ὀνόματι, σὺν Σαπ- 1  
φείῳ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, καὶ ἐνοσφίσατο ἀπὸ τῆς τι- 2  
μῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τὸ παρὰ  
τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. Εἶπε δὲ Πέτρος· Ἀνανία, διατί 3  
ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ  
ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; Οὐχὶ μένον, σοὶ 4  
ἔμενε, καὶ πρᾶθ' ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; Τί ὅτι ἔθου ἐν τῇ  
καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ.

amount to the Apostles." And to remove the wonder and objection which this would involve, he supposes that the statement of their bringing in their money to the Apostles, by no means implies that it was in all instances *accepted*. This solution, however, is utterly inadmissible. The fact is, that we are not certain (for we are not told so), nor is it probable, that these proprietors sold *all* their possessions. They would benefit the poor more by holding part in reserve, and giving as need required.

Τιθέναι παρὰ is not merely a phrase signifying to commit to the care of, but, when joined with παρὰ πόδας, implies the reverence with which the deposit was made.

36. Λευΐτης.] Though the Levites had, as a tribe, no inheritance, yet they were allowed *individually* to hold landed property. Τὸ χοῖμα, the price, the money; a sense almost confined to the plural, though two examples of the singular are adduced, to which I have, in Recens. Synop., added another.

V. After the undissembled liberality of Barnabas, is recorded an example of the *contrary*, in the case of Ananias and Sapphira, and its termination in their sudden death. The nature of their crime has been by some misconceived, by others too much palliated, and by others again unreasonably exaggerated; but, at the most moderate estimate, it must be regarded, even on principles of natural religion, as a crime of no ordinary magnitude, and such as well merited the punishment with which it was visited; and which was more especially *necessary* in the then state of things, in order to prevent the Christian religion from being discredited by the hypocrisy of worldly-minded professors.

1. ἐνοσφίσατο ἀπὸ τῆς τ.] Sub. μέρος, "appropriated part to his own use." We may notice the force of the middle verb.

2. συνειδυίας.] Sub. τοῦτο. The ellipse is supplied in Thucyd. vol. ii. 92. 7. Bek. ξυνιδὼς τοῖς ἑτέροις τὸ ἐπιβόλευμα. The older Commentators esteem the crime *sacrilege*, which was punishable with death: but Mede well distinguishes between the *species facti*, and the *circumstantiæ facti*,—namely, *hypocrisy*, and *desire of vain glory*, &c., which was perhaps the chief motive which tempted them to the offence.

3. ἐπλήρωσεν—τὴν καρδίαν σου.] Many recent

Commentators comparing this with that at v. 4. ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο, take it to mean no more than "why was thy heart filled with that diabolical plan?" But this is unjustifiably sinking the *personality* of Satan, and his *power* as well as will to suggest evil thoughts to the minds of men. The two expressions above mentioned are by no means inconsistent; for while the assaults of Satan *incite* men to sin, (and such the best Commentators are agreed is the sense of πληρ. τὴν καρδ.) their own natural corruption is sufficient of itself to *suggest* evil thoughts. Nor will there be any thing difficult in the interrogation διατί, &c., if we consider that the *full* force of πληρῶν τὴν καρδίαν τινός, which is πληροφορεῖσθαι, implies (as we know Satan's power is *limited*) such a *yielding* to the temptation as, while it argues the free agency of man, makes him at the same time strictly accountable. Ψεύσασθαι signifies to attempt to deceive by a lie; the *attempt* being, as often, put for the *performance*. This offence towards the Apostles involved the same crime towards the *Holy Spirit*, under whose inspiration they acted.

4. μένον] "remained unsold." The particip. is to be resolved into a verb and participle. Σοὶ, "at thy disposal." A dativus commodi. At τί ὅτι sub. γίγνεις ὁ ἐστὶ—for τί ἐστιν ὅτι. The Commentators compare in Aristophanes ὅτι τί δὴ; and in Plato ὅτι δὴ τί; Τιθέναι ἐν τῇ καρδίᾳ, or εἰς τὴν καρδίαν signifies to deliberately plan and determine on any thing.

—οὐκ ἐψεύσω—Θεῷ.] From a comparison of this verse with the preceding one [where Ananias is said to have lied against the *Holy Ghost*] as well as several other passages [John iii. 6. compared with 1 John v. 4. Matt. ix. 38. compared with Acts xiii. 4. 2 Tim. iii. 16. with 2 Pet. i. 21 John vi. 45. with 1 Cor. ii. 13. 1 Cor. iii. 16. seqq. with 1 Cor. vi. 19.] Theologians have in all ages inferred that the *Holy Ghost* is God. Wets., indeed, has remarked that ὁ Θεός with the Article is always confined to *God the Father*. But Bp. Middleton has shown that no such distinction is observed: ὁ Θεός and Θεός being used indiscriminately, except where grammatical rules interfere. See also the excellent note of Whitby.

The οὐκ—ἀλλὰ is by most recent Commentators rendered *non tam—quam*; which, however, is not very necessary. Perhaps, however, οὐκ may here be taken for οὐ μένον, as in Thucyd. iii. 45. where see my Note, and also iv. 92. where



5 Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε. καὶ ἐγένετο  
6 φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. Ἀναστάντες δὲ οἱ νεώ-  
7 τεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν. Ἐγένετο δὲ ὡς  
ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ, μὴ εἰδυῖα τὸ γεγονός, εἰσῆλ-  
8 θεν. Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον  
9 ἀπέδοσθε; ἡ δὲ εἶπε· Ναὶ, τοσούτου. Ὁ δὲ Πέτρος εἶπε πρὸς αὐ-  
τήν· Τί οἱ συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ, οἱ  
πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε.  
10 Ἐπείσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελ-  
θόντες δὲ οἱ νεανίσκοι εὔρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν  
11 πρὸς τὸν ἄνδρα αὐτῆς. Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλη-  
σίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.  
12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ

see Duker. As to the syntax of ἐψέσω, Bp. Middl. thinks it strange that it should here be used with the *Dative*, while in the preceding verse it is used with the *Accus.* He seems to suppose, perhaps without reason, there is no other instance of the syntax with the *Dative*. The learned Prelate is, at all events, wrong in regarding the *Dat.* as put for the *Accus.* It is rather put for the *Genit.* with *κατὰ*, which yields a much stronger sense, and hence was used in a connexion which required something stronger. Examples of *ψεύδεσθαι κατὰ τινος* and *καταψέδ. τινος*; may be seen in Steph. Thes. and Wetstein's Note on 1 Cor. xv. 15.

5. ἐξέψυξε.] Supply *πνῦμα*. On the atrociousness of Ananias's offence, see Wets. ap. Recens. Synop., and on the justice of his punishment, see Limborch, Biscoe, and Dodd. *ibidem*. The *Rationalists*, indeed, defend the Apostle from the charge of excessive severity—by maintaining (alas for the credulous incredulity of scepticism!) that Ananias and Sapphira died not by a Divine judgment, but of fright!! As if it were likely that so very rare an occurrence should have happened to two persons at once. And that the Apostle did not threaten, nor even allude to Ananias's death, is nothing to the purpose, and admits of being satisfactorily accounted for. See Recens. Synop.

6. οἱ νεώτεροι.] Called at v. 10. οἱ νεανίσκοι, and supposed by Hamm., Mosheim, Heinrichs, and Kuin., to have been Church officers (like our *Sacristans*) appointed to perform various duties; such as sweeping and cleaning the Church, preparing for the Lord's supper and the agapæ, &c. This is, they think, confirmed by *νεανίσκοι* denoting in Alexandrian Greek *servants*, and is countenanced by the use of the Article. They, however, adduce no *proofs* of the existence of such officers, at so very early a period; though we might have expected some allusions at least to them in the works of the Apostolic Fathers. There is, then, no sufficient reason to forsake the common interpretation, which supposes *οἱ νεώτεροι* to mean "the younger part of the men present." And thus the Article has great propriety. It seems to have been usual for the younger men of the Christian Church to perform, perhaps in rotation, the more laborious offices in the congregation; which were, at so early a period, not yet appropriated to particular persons,—and consequently the persons performing those

offices were not likely to have any distinctive name of office. *Συνέστειλαν*, for *περίστειλαν*, "wound him up;" namely, either in a winding-sheet laid up in the place, or perhaps, in the present emergency, only in a cloak. This sense of *συστέλλειν* is very rare, and the Commentators adduce only one example, to which I have added another in Recens. Synop. Burial on the same day was (and still is) usual in the East; and I have in Recens. Synop. shown that the custom was not unknown among the Greeks of the earliest ages, having probably been introduced by the Cadmo-Phœnician colonists.

7. ὡς ὥρων τριῶν διάστ.] Probably at the next Prayer-time.

8. ἀπεκρίθη δὲ αὐτῇ] "addressed her." Ἀποδόσθαι, to sell. There is not (as Kuin. imagines) in the use of the *ἀπὸ* any reference to the money to be received as the price, since *ἀπὸ* merely signifies *away*. Ἀποδίδωμι of itself only denotes to give up or away: just as does our *sell*, from the Anglo-Saxon *syllan*, to let go. Πόλῳ signifies literally to turn over to another (from *πολέω*, to turn), and thus to sell. The Hebrew correspondent term properly denotes to deliver up. Thus the *capere* of the Latin, and the *caup-yan*, *caap-an*, and *koop-en* of the Northern languages, signify to take to one's self, to buy; and the German *ver-kaufen*, the contrary, namely to give up to another, to sell.

—τοσούτου] "for such a sum [as your husband says]."

9. πειράσαι τὸ Πνεῦμα Κ.] i. e. to try whether the Spirit of God would detect your hypocrisy and fraud.

—οἱ πόδες τῶν θαψ.] The Commentators regard this as a Hebraism, for οἱ θάψαντες; the Hebrews often expressing a man by some member of his body instrumental to some action in question. I have, however, shown in Recens. Synop. (by references to Eurip. Hipp. 657. Orest. 1205. Suppl. 90. and Herc. Fur.) that this idiom is found among the Greek Classical writers, though, I believe, confined to the Poets. See Note on Rom. x. 15.

—καὶ ἐξοίσουσι αὐτήν.] This does not contain a threat, much less (as Porphyry represents) an imprecation, but a prediction, i. e. "will carry thee out." The same Holy Spirit which revealed to Peter the friend, made known the punishment which would follow it.

12. διὰ τῶν χειρῶν τῶν ἀπ.] i. e. by the Apostles



λαῶν πολλά. καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶνος· τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς. ἀλλ' ἐμεγάλυνεν αὐ- 13 τοὺς ὁ λαός· (μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθην 14 ἀνδρῶν τε καὶ γυναικῶν·) ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου 15 κἂν ἡ σκιὰ ἐπισκιάσῃ τινὰ αὐτῶν. Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν 16 περὶ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων· οἵτινες ἐθεραπεύοντο ἅπαντες.

Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἧ οὗσα αἵρεσις 17

12—14. καὶ ἦσαν ὁμοθυμαδὸν, &c.] In this passage there is an appearance of contradiction, or, at least, discrepancy in some things here said, and a seeming incoherence in the clauses respectively; to obviate which various methods have been adopted. Some, considering the passage as incurably *corrupt*, propose to *cancel the whole*. But before we resort to so desperate a course, let us consider whether it be absolutely *necessary*. Many Editors and Commentators place the latter part of ver. 12. καὶ ἦσαν, &c. and the whole of vv. 13 & 14 in a parenthesis. Yet that (as Zeigler and Beck have shown) is contrary to the *laws of parenthesis* observed by the ancients, and is of too violent and arbitrary a nature to be admitted. Others (as Bp. Sherlock, Dr. A. Clarke, and Mr. Townsend) attempt to remove the difficulty by *transposing* the verses and clauses thus: v. 14, v. 12. 2d clause; v. 13, v. 12. first clause, v. 15. But though "transposition of words is (as Porson observes) the safest of all modes of conjectural emendation," a transposition of *clauses* and *sentences* very remote from each other, is a sort of emendation the most licentious, being nearly the same as *re-writing* a passage. And as, in the present case, the transpositions are of the most violent kind, and wholly unsupported by any evidence, external or internal (for *how* could the passage have been so transposed, and the transposition been transmitted to all the MSS. and Versions?), the method in question must therefore by no means be thought of. Nor is there, I apprehend, any thing so inextricably confused in the passage as it now stands; which is of a similar kind to those at i. 11. ii. 1, 44. (see also xii. 20), in all of which the expression εἶναι ὁμοθυμαδὸν denotes the meeting together for public worship. And here the words ἅπαντες and ἐν τῇ στοᾷ Σολ. are added, because now that the believers were become so very numerous, they could no longer hold any *general* assemblies for divine worship in the *ὑπερίσδον*, which they had before occupied, but were obliged to resort to the *partico of the Temple* here mentioned. Of course, by ἅπαντες are meant the *Christians at large*; not, as some have thought, the *Apostles*. And as τῶν λοιπῶν is opposed to ἅπαντες, it must denote (as Whitby and Doddr. explain) the rest of the worshippers, i. e. those who were *not Christians*. They, it is said, did not venture κολλᾶσθαι, i. e. (as the term, from the context, must mean) προσέρχεσθαι, to approach or come near them, whether for interference, or otherwise. This view of the sense is supported by the authority of the Pesch. Syr. Version, and that of Œcumenius, who explains the word by προεγγίζειν. That κολλᾶσθαι and προσέρχεσθαι are synonymous terms, is plain from x. 25. ἀθρόμῳ ἔστιν ἀνὸρ Ἰουδαῖος

κολλᾶσθαι ἢ προσέρχεσθαι, &c. where see Note. The *reason* for this may be explained from the *awe* which, we find from what precedes, had struck the people at the miracles that had been worked.

The next words ἀλλ' ἐμεγάλ. αὐτοὺς ὁ λαός may be rendered, "But the people at large (as opposed to the Rulers) held them in great reverence." Ver. 14 is (as Griesb., Knapp, and Gratz have seen) parenthetical, and meant to show that this awe or respect had, in some cases, induced them to join the Christian society. The sense is, "And believers in the Lord were more and more added." The ὥστε, of course, connects with ἐμεγάλυνεν, meaning that such was the reverence of the people, that, &c.

15. ἐπὶ κλινῶν καὶ κρ.] Since the latter term denotes a small and mean *couch*, the former a larger and better one, like our *sofa*; we see that persons of all classes alike resorted to the Apostles for aid.

—ἵνα ἐρχομένου—αὐτῶν.] The *approval* of this action, which was a *superstitious* one (as implying that the power of healing was *inherent* in the Apostles, and not, as it really was, *adventitious*, and procured at their prayers,) is not to be inferred, even if it were true (which, however, is disputed by most Commentators) that the persons in question *were* healed; for that would be procured by *their faith*, without the intervention of the Apostles. However, from what is said in the next verse and xix. 12, it seems (as Kuin. admits) highly probable that *many*, if not all the persons in question *were* healed, at least where the faith was strong enough to qualify them for that mercy. And in such a case the superstition would be forgiven, and the faith accepted.

16. συνήρχετο τὸ πλῆθος τῶν περὶ πόλεων.] The common version cannot be tolerated, since it passes over the Article, and supposes a harsh ellipsis of ἀπὸ. Render: "The bulk of the population (or, as Wakef. renders, "the numerous inhabitants of") the surrounding cities flocked to Jerusalem." At περὶ there is an ellipse of αἰμένων or the like, common to all languages; though sometimes the *complete* expression occurs.

—ὀχλ.] See Note on the kindred phraseology at Luke vi. 13. It is plain that the *dæmoniaks* are distinguished from the *sick*.

17. ἀναστὰς.] This is regarded by De Dieu and Kuin. as a Hebrew pleonasm; while Casaub. and Heum., more rightly, take it for ἐκγειρόμενος, i. e. *καθηθεὶς* scil. ἐπὶ τοῖς γινόμενοις. In the words following it is *implied*, though not expressly said, that the High Priest was a Sadducee. And that some of the High Priests (as well as most persons of high rank) were such, we learn from Josephus. Σὺν αὐτῷ seems to be for μετ' αὐτοῦ, denoting to



18 τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν  
 19 ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. Ἄγγελος  
 δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἔξαγαγὼν  
 20 τε αὐτοὺς εἶπε· Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ  
 21 πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ  
 τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς  
 καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν  
 τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς.  
 22 Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ·  
 23 ἀναστρέψαντες δὲ ἀπήγγειλαν, λέγοντες· Ὅτι τὸ μὲν δεσμωτήριον  
 εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας [ἔξω]  
 24 ἐστώτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὔρομεν. Ὡς  
 δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ  
 25 καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. Παρα-  
 γενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς [λέγων·] Ὅτι ἰδοὺ, οἱ ἄνδρες  
 οὗς ἔθεσθε ἐν τῇ φυλακῇ εἶσιν ἐν τῷ ἱερῷ, ἐστώτες καὶ διδάσκοντες  
 26 τὸν λαόν. Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν  
 αὐτοὺς, οὐ μετὰ βίας, (ἐφοβοῦντο γὰρ τὸν λαόν) ἵνα μὴ λιθασθῶσιν.

be of any one's party. See iv. 13. and Note. Some, however, take it to denote those who were his colleagues in his official duties, or of council with him. But as those could not be many, the πάντες seems to exclude that view. Αἵρεσις denotes properly a *taking up any thing*, as a choice, or an opinion; 2. the opinion so taken up; 3. as here, the party maintaining it, in which sense it often occurs in the later Classical writers, especially the Philosophers. Ζῆλος here denotes a combined feeling of *envy, malice, and wrath*, on the cause of which see iv. 2. and Note. Ζῆλος is not derived from ζῆω and λίαν, as Mr. Valpy supposes: the λος is a mere termination, of which there are numerous examples. The η, as in βηλός, βέβηλος, and many other words, is formed by crasis from the vowel of the root and the ε of the termination; for the real termination is — λος, as in βελος, μέλος, πέλλος, &c. which seem to have been at first exclusively adjectival.

18. ἐν τηρήσει δημοσίᾳ is for ἐν τήρησιν δημοσίᾳ, as supra iv. 18., where see Note. Wakef. wrongly renders, "a common prison," not aware that the absence of the Article is no proof that τηρήσει is not taken κατ' ἐξοχὴν, such nouns being often, as Bp. Middleton has shown, vi. 1., anarthrous. Though the learned Prelate does not say in *what cases*, or *why* they are so. It should seem that they are so when the substances designated are things of frequent use, and requiring often to be mentioned. In such a case the Article is omitted, because it may be readily understood, as in our own language perpetually.

19. ἄγγελος δὲ Κυρίου.] Render "an angel."  
 20. σταθέντες λαλ.] Beza and Kuin. regard σταθ. as a Hebrew pleonasm, and Grot. thinks it has reference to constancy. But it rather seems to be a forensic term, used of those who are set up to speak, either as orators and advocates, or as prisoners pleading their own cause. See Acts xvii. 22. xiv. 18.

— τῆς ζωῆς ταύτης] "of this doctrine or religion which leads to salvation." So John vi. 68. ῥήματα

ζωῆς αἰωνίου. See vii. 38. There may, however as Kuin. thinks, be an *hypallage*, as in Acts xiii. 26. Compare Rom. vii. 24.

21. ὑπὸ τὸν ὄρθρον] "about day-break." So Thucyd. has ὑπὸ τῇ ἑω. On ὄρθ. see my Note on Thucyd. iii. 112. Τὴν γερουσίαν is supposed to have been added, to explain to foreigners the true meaning of τὸ συνέδριον. That word, however, was so commonly in use with the Greeks, that it could need no explanation. It should rather seem that γερουσίαν is added, because the term was especially applied to the Sanhedrim; and so it occurs in Philo and Josephus, though it is also used by Dionys. Hal. to express the Latin *Senatus*.

23. ἐν πάσῃ ἀσφ.] for σὺν πάσῃ ἀσφ.; an adverbial phrase for the adverb ἀσφαλῶστατος. Ἐξω is omitted in many MSS., Versions, and early Edd., and is cancelled by almost every Editor from Wets. downwards.

24. ὁ ἱερεὺς.] Taken κατ' ἐξοχὴν for the High Priest, as in Heb. v. 6., and sometimes in the Sept. and Josephus. By οἱ ἀρχ. are meant the 24 Heads of the sacerdotal classes. See Note on Matth. ii. 4. On στρατηγὸς τοῦ ἱεροῦ see Note on iv. 1.

— τί ἂν γένοιτο τ.] On the sense of these words Commentators are not agreed. Many render "quoniam hoc evasurum esset;" others, "quomodo hoc factum fuerit." But no proof has been adduced that such a sense is contained in the words; which are, I conceive, best rendered by Grot., Wets., and Valekn., "quid hoc esset rei," being a popular form of expression, importing, "did not know what to think of it," which is expressive of wonder at some circumstances connected with any thing; as, for instance, the means, manner, or event of it. So x. 17. διηπόρει τί ἂν εἴη τὸ ὄραμα.

26. ἵνα μὴ λιθ.] According to the punctuation and construction adopted by all the Editors and Commentators, ἵνα μὴ λιθ. is suspended on ἰφοβία. But that involves an unprecedented harshness of syntax; φοβίσθαι being often construed



<sup>a</sup> Ἀγαρόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ \* καὶ ἐπηρώτησεν αὐτοὺς, 27  
<sup>i</sup> Supra 4. 18. ὁ ἀρχιερεὺς, <sup>2</sup> λέγων· Οὐ παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν 28  
ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς  
<sup>a</sup> Supra 4. 19 διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώ-  
<sup>b</sup> Supra 2. 24. & 3. 15. που τούτου. <sup>a</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον· 29  
Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. <sup>b</sup> Ὁ Θεὸς τῶν πατέρων 30  
ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ἡμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου·  
<sup>c</sup> Heb. 2. 10. <sup>c</sup> Τούτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι 31  
<sup>Luke 24. 47.</sup> μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν· <sup>d</sup> καὶ ἡμεῖς ἐσμεν αὐτοῦ 32  
<sup>d</sup> John 15. 26, 27. μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν  
ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. Ἄνα- 33  
στάς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδά- 34

with *μή*, but never with *ἵνα μή*. And though some MSS. omit the *ἵνα*, that is but cutting the knot, which may be untied by simply placing *εφοβ. γὰρ τὸν λαὸν* in a parenthesis.

28. *παρηγγείλαμεν.*] See Note on iv. 17. Pearce, Rosenm., and Kuin. take *ἐπὶ τῷ ὀνόματι* to mean “respecting this person.” But *ἐπὶ* has never that sense in the N. T., nor, I believe, in the Classical writers. It is plain from many similar passages of the N. T., that *ἐπὶ* must here denote “resting on the authority of,” or “by,” in which latter sense *ἐν* is more usual, and sometimes *no* preposition is found, as Matt. vii. 22. Mark ix. 38. The recent Commentators generally take *ὀνόματι* as here put *per periphrasin* for *person*. But though this may, in a popular view, be admitted, it is better to suppose the word to signify *authority*, &c. as often elsewhere; and *τούτῳ* to be put, by a common hypallage, for *τούτου*. This is required by a kindred passage at Acts iv. 7. *ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο*; thus also in Matt. vii. 22. *τῷ σὺ ὀνόματι προφητεύεις* is put for the more usual *τῷ ὀνόματι σου*. The teaching *ἐπὶ τῷ ὀνόματι τούτῳ* implied, in the *Messiahship* of the person in question, his unjust condemnation, and the accountability of the chief priests for his being put to death.

— *πεπληρώκατε.*] Of this figurative sense of *πληρῶν* examples are adduced by Wets. *Ἐπάγειν ἐπὶ τινα* is a phrase denoting *to bring any thing* (always something evil) *upon a person*; and it is used in Demosth. and often in the later writers.

29. *εἶπον*] i. e. through the medium of Peter, as is suggested by the use of *ἀποκριθεὶς*, not *ἀποκριθέντες*. Thus Kuin. observes, that “in the *Gospels*, too, that is ascribed to many, which properly belongs only to one.” See Matt. xv. 15. and Note. This, however, is not confined to the *Scriptures*, but occurs in the *Classical* writers. Thus in Thucyd. iii. 52, we have *ἐπελθόντες ἔλεγον τοιάδε*, though the speech was delivered by Astymachus alone.

— *πειθαρχεῖν.*] Used of implicit obedience to the orders of those who exercise authority of any kind. On the sentiment (with which the Commentators compare several from the *Classical* writers) see Note on iv. 19. The reason implied in the preference of the obedience is the same as in a kindred passage of Soph. Antig. 74. *Ἐπὶ πλείων χρόνος “Οὐ δεῖ μὲν δρέσκειν τοῖς κάτω (scil. τοῖς Θεοῖς) τῶν ἐνθάδε. “Ἐκεί γὰρ αἰεὶ κείσομαι.*

30. *διεχειρίσασθε.*] *Διαχειρίζεσθαι* in the middle form, but used in a deponent sense, signifies, 1. *to take a business in hand, so as to despatch it*; 2. *to despatch, kill*. This use is only found in the later writers. The earlier ones use *διαχρήσασθαι*. *Ξύλον* denotes, not a *tree*, but a *post, gibbet, cross*, as x. 39. Gal. iii. 13. It properly signifies a *hewn log*. So Artemid. Onir. iv. 33. *ἐπλόγη τὴν κεφαλὴν ξύλῳ*.

31. *ἀρχηγὸν καὶ σωτῆρα.*] These words are in apposition with *τούτον*, and *παύ*, with Kuin. be regarded as put for *ὡς ἀρχ.* or *εἰς τὸ εἶναι*. But it is rather for *ὡς ἀρχ.*; for though apposition is generally employed to supply something for the completion of a definition, it often contains (as Matthiæ Gr. Gr. § 433 observes) not so much an *explanation*, or *fuller determination* of the former, as the *design* of it. See Thucyd. i. 1835.

— *δοῦναι*, &c.] “to be the means of producing repentance, [by his doctrine,] and effecting remission of sins by his all-atoning merits and blood.” Comp. ix. 18.

32. *τῶν ῥημάτων.*] Many of the best Commentators take *ῥημ.* for *πραγμάτων*, by *Hebraism*, as referred to the *things* mentioned at vv. 30 & 31. Others take *ῥημ.* to denote the *ῥήματα τῆς ζωῆς* at v. 20; which is preferable, especially as the *doctrines* implied the *things*. *Καὶ — εἰ*, “quin imo, nay too.” At *τοῖς πειθαρχοῦσιν* there is not (as Kuin. imagines) an ellipse of *ἡμῖν*, the *ἡμῖν* being suppressed through modesty.

33. *διεπρίοντο.*] *Διπρ.* signifies properly *to be sawn through*. Here almost all the best Commentators are agreed that the sense is, “were filled with fury, and, as it were, gnashed their teeth;” a metaphor taken from gnashing the teeth, as one *draws a saw*. Indeed, from the more fully worded expression at vii. 54. *διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἐβόρον τοὺς ὀδόντας ἐπ’ αὐτόν*, it is plain that there can only be a *metaphor*. After all, our common version, “were cut to the heart,” may be tolerated, if it be understood to represent the combined effects of being *stung to the heart* with the just reproaches cast at them, and being *filled with rage and fury* at their accusers. So Plautus Bacch. cited by Steph. Thes. in v. “*Heu cor meum finditur*. Istius hominis ubi quoque sit mentio.”

34. *Γαμαλιήλ.*] A frequent name among the Jews; though the Commentators are very much agreed, that this was the celebrated Gamaliel,



σκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους  
 35 ποιῆσαι, εἰπέ τε πρὸς αὐτούς· "Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς  
 36 ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. Πρὸ γὰρ τούτων  
 τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἑαυτὸν, ᾧ ἡ προσεκολλήθη  
 ἄριθμός ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες οὗτοι  
 37 ἐπέθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. Μετὰ τοῦτον  
 ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέ-  
 στησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κακῆϊνος ἀπώλετο, καὶ πάντες οὗτοι  
 38 ἐπέθοντο αὐτῷ διεσκορπίσθησαν. Καὶ τὰ νῦν λέγω ὑμῖν· ἀπόστητε  
 ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἑάσατε αὐτούς· ὅτι ἐὰν ἡ ἐξ ἀνθρώ-  
 39 πων ἡ βουλή αὕτη ἡ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ

son of Simon and grandson of Hillel, and Paul's master.

— ἐκέλευσεν — ἀποστόλους.] Wakef. renders. "bade the Apostles to stay without a little while," — supposing, with Krebs, an ellipsis of ἑαυτοῖς, also, I find adopted lately by Dr. Burton. And indeed this may seem supported by iv. 15. But the ellipsis would be exceedingly harsh, the construction unprecedented, and the sense then arising jejune. There is really no fault in our common version, except that the idiomatical ἐκέλευσε, which only means *counselled, exhorted*, is translated without any regard to, perhaps in forgetfulness of that idiom; which is the more excusable, since it did not occur to one so conversant with the Classics as was Wakefield, though it is frequent in Thucyd. and other of the best writers. Ἐξω ποιῆσαι, "to remove," is used according to that idiom by which ποιεῖν is employed with various adverbs of place, as ἔσω, ἔξω, ἐντὸς, πᾶρῶ, by an ellipsis of some verb of motion in the infinitive.

35. προσέχετε — πράσσειν.] The construction is, προσέχετε ἑαυτοῖς, τί μέλλετε πράσσειν ἐπὶ τοῖς ἀνθρ. τ. Examples of this use of ἐπὶ (concerning) τινι after πράσσειν, are adduced by Wets.

36. Θεοδᾶς.] This cannot be the Theudas mentioned by Joseph. Ant. xx. 5, 1, as leader of an insurrection, and destroyed, with all his forces, by Fadus the Procurator; for that took place before the time of Gamaliel's speech. This difficulty some (as Abp. Usher, Capellus, Bp. Pearce, and Wets.) attempt to remove, by supposing the Theudas of St. Luke to be the same with the Judas of Josephus Ant. xvii. 12, 5, who raised an insurrection a little after the time of Herod the First, but was defeated and put to death. And they compare a similar interchange of the names Judas and Thaddæus. This, however, is wholly gratuitous, and by no means probable. It is better (with Scaliger, Casaubon, Camer., Lightfoot, Grot., Hamm., Krebs, Whitby, Dodd., Lardn., Rosenm., and Kuin.) to suppose, on the authority of Origen contra Cels. i. 6, p. 44, that there were two persons of the name of Theudas; though they are not quite agreed as to the period of the insurrection of the first Theudas. The second they suppose to have been son or grandson of the first, who again brought together his scattered adherents. Yet, as Dr. Lardner observes, there were several persons of the same name who were leaders of insurrections within no very long time; four Simons within 40 years, and three Judas within 10. And as the references in Wets. show that the name Theudas was by no means an un-

common one, there is no occasion to suppose the second to have been a son of the first. Indeed, considering the case of the Simons and Judas', may we not suspect that some of the succeeding demagogues took the name of their predecessors, though not related to them? as knowing how efficient a name, in such cases, always is. From the small number of adherents mentioned (namely 400) it is plain that the insurrection of the first Theudas was not of any great consequence, and therefore was passed over by Josephus.

— λέγων εἶναι τινα ἑ.] Τίνα for μέγαν, by an idiom common to both ancient and modern languages. Notwithstanding the custom of Editors, it should seem that τις in this sense is wrongly made an enclitic. It ought to retain its accent, being too insignificant to either lose or incline its accent. Instead of προσεκολλήθη some few good MSS. and Versions have προσεκλήθη, which is preferred by Mor., Hemsterh., Valckn., Schleus., and Kuin., as being too rare a word to have come from the scribes, and therefore changed into one more common. But the scribes rarely changed at all. The changes in the MSS. of the N. T. are chiefly from the ancient Critics, who frequently alter common words to more elegant ones, but very rarely the reverse. And when we consider that προσκολλᾶσθαι is of frequent occurrence both in the O. and N. T. (even in this Book), and that προσκλίνεσθαι occurs not once, there can be little doubt but that προσεκλήθη proceeded from the Alexandrian Critics, especially as it only occurs in six MSS. of the Alexandrian class. That the framers of the Versions read προσεκλήθη is by no means certain; for they may, as often, have translated liberally.

— διελύθησαν.] Διαλυεσθαι is often used of the disbanding of an army, or the dispersion of a multitude.

37. τῆς ἀπογραφῆς.] See Note on Luke ii. 1. Ἀπώλετο, "drew away into insurrection;" a signification frequent in the Classical writers from Herodot. downwards, but never, I believe, there used with ἀπὸ αὐτοῦ after it.

38. τὰ νῦν.] Sub. ὄντα and πράγματα. Ἀπόστητε ἀπὸ τῶν ἀνθρώπων is, as at Acts xxii. 29, a euphemism for "put them not to death, nor maltreat them." This signification of the word is said by Markl. to be peculiar to Luke. But something like it occurs in Thucyd. ii. 47. ἀπὸ τῶν ἀπώλησαν. With the present passage Pric. compares a very similar one in Diog. Laert. Μὴ ἀποκτείνετε τὸν ἀνθρώπον, ἀλλ', ἡμᾶς πείθετε, ὃ φ ε τ ε .

— εἰ δὲ ἐκ Θεοῦ.] With the sentiment see several kindred ones compared in Rocons. Synop.



ἔστιν, οὐ δύνασθε καταλύσαι αὐτό· μήποτε καὶ θεομάχοι εὔρεθῇτε. Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείξαντες 40 παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. \* Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι 41 ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν αἰμασθῆναι· πᾶσάν τε ἡμέραν 42 ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

VI. ἘΝ δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο 1 γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. Προσκαλεσάμενοι 2 δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον· Οὐκ ἄριστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. Ἐπι- 3 σκέψασθε οὖν, ἀδελφοί, ἄνδρες ἐξ ὑμῶν μαρτυρουμένους ἐπὶ πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς \* καταστήσομεν ἐπὶ τῆς χρείας ταύτης.

39. μήποτε καὶ θεομ. εὐρ.] It is not agreed whether these words connect with *ἔσαστε*, &c., (as Pric., Hamm., Valckn., and Markl. maintain), or whether there be (as Camer., Beza, Grot., and Kuin. suppose) an ellipse of *δράτε*. The latter is confirmed by a *plena locutio* at Luke xxi. 34. Yet the former is the more natural construction, and is espoused by Professor Dobree.

41. χαίροντες.] This is to be construed with *ἐπὶ ὑπέρ*, &c. In *κατηξιώθησαν αἰμασθῆναι* Casaub. notices the elegant use of the figure *Oxytonon*, which arises when two ideas, repugnant to each other are so joined as not to be really repugnant; but only to *seem* so. Of this examples are adduced by Wets.

It must be remarked, that though flagellation was employed both among the Jews and Romans for even small delinquencies, yet it was considered a most ignominious punishment.

42. κατ' οἶκον.] This, as it is opposed to ἐν τῷ ἱερῷ, plainly signifies *in private houses*; κατ' οἶκον being put in a generic sense, for κατ' οἴκους, *from house to house*; since κατὰ here exerts a distributive force; though it is not perceptible in Acts x. 20. δημοσίᾳ καὶ κατ' οἴκους.

VI. 1. τῶν Ἑλληνιστῶν.] On the persons meant by these *Hellenists*, the Commentators are not agreed. Some think they were Greek *Proselytes to Judaism*, and now converted to Christianity. But that view is liable to many objections, which are stated in Recens. Synop. It is better, with the greater part and the more eminent of the Commentators, ancient and modern, to suppose that they were *foreign Jews*, whose residence was in Grecian cities, and who consequently ordinarily used the Greek language, but who were occasionally *sojourners* in Judaea. The Ἑβραῖοι were the Jews of Palestine, who spoke what was then called the Hebrew, namely, the Syro-Chaldee.

—παρεθεωροῦντο.] The word signifies, 1. to look aside of; 2. to overlook, neglect. *Παραπίω* is the term used by the best Classical writers; and *παρεθεωρεῖσθαι* occurs, with one or two exceptions, entirely in the later ones. The fault of the neglect in question rested, of course, with the guardians of the poor; who, it is commonly supposed, were persons appointed by the Apostles to attend *in rotation*, or as it might otherwise be con-

venient, to superintend the distribution of the funds for the poor. The best Commentators, however, are of the opinion of Mosheim in his *Comm. de rebus Christianorum ante Constant.* p. 118 & 138, that they were certain persons *always the same*, and all Hebrews, who had hitherto been appointed by the Apostles, but were now to be elected by the people, and that to them were to be added seven persons of the Hellenists. Mosheim and Kuin. think that the whole body of the Jerusalemite Christians was divided into seven divisions, for which there were as many places of public worship; and that hence also *seven persons* were elected for the purpose of taking care of the poor and of strangers, each division choosing one. St. Luke does not, indeed, give a *particular account* of this office, but only touches on the chief heads of early Ecclesiastical history, leaving his readers a most ample field for enlargement, reflection, and conjecture on what is by him so succinctly narrated.

2. οὐκ ἄριστόν ἐστιν.] “It is not meet or proper;” for by *ἀριστόν* the LXX. express the Hebr. טוֹב and יָרַי of the Hebr. Our common version, “it is not *reason*,” is not so much improper as obsolete, (for *reasonable*), though I find it used in Hobbes's *Thucydides*. τὸν λόγον τοῦ Θεοῦ, “the preaching of the doctrines of the Gospel.” By διακονεῖν τραπέζαις is meant, in general, the collection and distribution of the funds to be expended on the support of the poor.

3. ἐπισκέψασθε.] The word properly denotes to *look at, survey*, but here, from the adjunct, to *look at for choice, to look out*; a signification so rare, that not a single example has been adduced. *Μαρτυρομένους*, scil. ἰδ., “men of good repute.”

—πλήρεις Πνεύματος ἁγ. καὶ σοφ.] The sense of Πνεύμ. ἁγ. is exceedingly lowered by many recent foreign Commentators, who take it to denote a *holy ardour*; though, on the other hand, it is raised too high by many old Commentators, who explain it of the *faculty of working miracles*. The maxim *in medio tutissimū ibis* will here, as often, hold good; for the expression must denote the being possessed of those gifts of the Holy Spirit, (some of them supernatural,) which were, in the Apostolic age, vouchsafed to many Christians, and of which St. Paul treats in his Epistles; including, of course, the *graces* of the Holy Spirit.

e Matt. 5. 10,  
11, 12.  
Rom. 5. 3.  
Phil. 1. 29  
James 1. 2.  
1 Pet. 4. 13.



- 4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτεροῦμεν.  
 5 Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο <sup>fInfra 8. 5, 26. & 21. 8.</sup>  
 Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον,  
 καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενῆαν, καὶ Νικό-  
 6 λαον προσήλυτον Ἀντιοχείας, οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ  
 7 προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. Καὶ ὁ λόγος τοῦ Θεοῦ  
 ἠύξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα,  
 ὥστε πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.  
 8 ΣΤΕΦΑΝΟΣ δὲ πλήρης † πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ  
 9 σημεῖα μεγάλα ἐν τῷ λαῷ. Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς  
 τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν

so suitable to the situation of the persons in question. By σοφία seems to be denoted not merely *divine* wisdom (or knowledge of the Scriptures), but *human* wisdom, which was equally necessary for the proper discharge of the office; namely, sound judgment, prudence, and knowledge of business. That the persons were called to exercise an *ecclesiastical* as well as a secular office, is clear, —1. from the expression Πνεύματος ἁγίου. 2. from their being ordained by the laying on of hands, which points at an *ecclesiastical* rather than secular office. 3. from the *fact*, that some of those who were appointed, exercised spiritual functions—as Stephen. Καταστήσωμεν, instead of the common reading καταστήσωμεν, is found in many good MSS., some Fathers and Versions, and nearly all the early Edd.; and is received by almost every Editor from Wets. downwards. Χείρας simply means business—so *negotii* in the Vulg. and Syr. Versions. It is, however, implied to be of importance; and, therefore, Steph. Thes. renders it *necessario muneri*, of which sense there is an example in Joseph. Bell. i. 11. 4.

4. προσκαρτ.] See Note on i. 14. By προσευχῇ may be denoted not only *prayer*, but religious meditation, as preparatory to the discharge of the ministerial duties just afterwards mentioned.

5. ἤρρεσεν—πλήθους.] This is a Hellenistic phrase, nowhere found in the Classical writers, but formed on the model of the Hebrew יָרַב. So Deut. i. 23. 2 Sam. iii. 36. The Greeks would have said ἤρρεσεν παντὶ τῷ πλήθει.

—προσέλυστον.] On the absence of the Article before this word see Prof. Stuart ap. Win. Gr. Gr. p. 60. I cannot, however, agree with him in thinking that προσέλυστος denotes *office*, *station*, or *employment*. In that case the Article would by no means be *requisite*: and with the Article, it would designate Nicolaus as *well known* from that circumstance; which is not likely to have been the case. Besides, the close connection of προσ. with ἄντ. shows that the sense is “a proselyte of Antioch.”

6. ἐπέθηκαν αὐτοῖς τὰς χεῖρας.] Selden and Wolf deduce the origin of laying on hands from the age of Moses, adverting to the seven *Seniores*, on whom Moses laid his hands (Num. xxvii. 18.). Hence the custom obtained in the Jewish Church, and was thence introduced into the Christian. As laying on of hands had always been used in praying for the good of any person present, in order to show, *δεικτικῶς*, for whom the benefit was entreated; so it was also, from the earliest ages, a *rite* of institution to office, which it conferred by symbol.

7. πολὺς τε ὄχλος τῶν ἱερέων ὑπ. τ. π.] This statement has to some appeared so improbable, that they have either taken refuge in conjecture, or adopted the reading of a few MSS., Ἰουδαίων. But the former is unauthorized, and the latter is a mere error of the scribes, arising from ignorance of some abbreviation: besides that is so inapposite, that scarcely any authority could justify it. Many eminent Commentators, including Kuin., take ὄχλος to mean the *multitude* of the inferior priests as opposed to the *leaders* of the 24 classes. But that would require the *Article*, and then only *increase* the difficulty; which may best be removed by taking πολὺς ὄχλος in a restricted and popular sense, of a *considerable number*. This is confirmed by Chrysost., who interprets it by πολλοί. That a comparatively considerable number of the whole (which amounted to about 5000) should have become believers, is not strange, considering the miracles they had witnessed, both from Jesus and from the Apostles. The expression ὑπὲρ τ. π. is remarkable, and occurs nowhere else.

8. πίστεως.] Several MSS. and Versions, and some Fathers have χάριτος, which is preferred by most Commentators, and received by Griesb., Knapp, and Tittm.; but, I conceive, wrongly; for we may better account for the change of πίστεως into χάριτος than the reverse. Besides, the MSS. are chiefly such as abound in alterations; not to mention that the *number* of those MSS. is comparatively small, and the testimony of the Versions of no great weight. And although χάρις is not unsuitable, yet πίστεως is more to the purpose.

9. Λιβερτίνων] Who are meant by these, is a question which will perhaps never be decided. The most probable opinion is that adopted by Wahl, that they were *Jews*, who had been taken captive by the Romans in war, and carried to Rome; and having there been manumitted, were accustomed to visit Jerusalem in such numbers as to erect a synagogue for their particular use; as was the case with Jews from other cities mentioned in the context. Others think them to have been the *posterity* of *Jews*, who had been carried into Egypt and Libya by the Ptolemies or Pompey, and afterwards made free citizens of the places where they dwelt. Others again suppose them to have been *Jews* who inhabited a city or tract called Libertum, somewhere in Africa Proconsularis. But there is no proof of the existence of any such city or region. By the Cyrenians and Alexandrians, who seem to have had a synagogue to themselves, we are to understand *Jews*



ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· καὶ οὐκ ἔχοντες 10  
ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. Τότε ὑπέβαλον ἄνδρας 11  
λέγοντας· Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάβημα εἰς  
Μωϋσῆν καὶ τὸν Θεόν· συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέ- 12  
ρους καὶ τοὺς γραμματεῖς. Καὶ ἐπιστάντες συνήρπασαν αὐτόν, καὶ  
ἤγαγον εἰς τὸ συνέδριον, ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας· Ὁ 13  
ἄνθρωπος οὗτος οὐκ παύεται ῥήματα βλάβημα λαλῶν κατὰ τοῦ τόπου  
τοῦ ἁγίου τούτου καὶ τοῦ νόμου· ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος· 14  
Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον, καὶ ἀλλάξει  
τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. Καὶ ἀτεινίσαντες εἰς αὐτὸν ἅπαντες 15  
οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρό-  
σωπον ἁγγέλου.

VII. Εἶπε δὲ ὁ ἀρχιερεὺς, εἰ ἄρα ταῦτα οὕτως ἔχει; ὁ δὲ ἔφη· 1

from Cyrene and Alexandria, in the latter of which places they were so numerous as to fill two of the four wards, and had a governor for themselves.

10. σοφία καὶ τῷ πνεύματι.] By the former is meant not merely human, but *divine* wisdom, as supplied by the Holy Spirit; for πνεύμ. signifies the *influence* of the Spirit, under whose inspiration he spoke.

11. ὑπέβαλον.] Ὑποβ. signifies 1. to put under; 2. to introduce a supposititious child to any mother; 3. as here, to suborn, privily introduce an accuser. Examples occur in the *later* writers.

— λαλ. ῥήματα βλάβημα, &c.] This constituted a capital offence; for, under the old Jewish Theocracy, it involved the crime of *treason* as well as *blasphemy*. This *blasphemy* against God has been shown by Bp. Horsley in his Answer to Priestley, p. 232, to be asserting the Deity of Christ — which Stephen died attesting.

12. ἐπιστάντες.] See Note on iv. 1. This must be referred to the people, elders, and scribes, not to the suborners; for the *subject* is changed, as often in Scripture and the best writers, especially Thucyd. In such a case, the Commentators take the καὶ for the relative; a bungling expedient, which *explains nothing*. We may render, “and they, having come upon him,” &c.

13. μάρτυρας ψευδεῖς.] Namely, by intermingling falsehood with truth in their depositions, especially by perverting Stephen’s words to a sense not intended by him, or exaggerating what he did say. How they did this, and on the language really held by him, see Recens. Synop.

14. ἀλλάζει.] This implies the notion of *abrogate*, i. e. by the introducing of some *other* law.

15. εἶδον — ἁγγέλου.] Some Commentators think that Stephen’s face was made to shine supernaturally, by a visible glory like that of Moses (Exod. xxxiv. 29.). But the far greater number (and those the most eminent) are agreed in interpreting it as a popular form of expression, indicating majesty and divine grace, such as might inspire reverence and awe. And they appeal to Esth. v. 2. 2 Sam. xiv. 17. xix. 27. Gen. xxxiii. 10. This latter interpretation is preferable, since there is nothing said by St. Luke to lead us to suppose that this was a *supernatural glory*, like that of Moses; and as to the passage of Exod., the air and manner of it differ materially from that of

the present. At the same time, the majesty and angelic innocence which shone forth in the countenance of this great protomartyr, can only be ascribed to the power of the Holy Spirit; and therefore the case of Moses may, not improperly, be compared with it.

VII. In this *Apologetical Speech* of St. Stephen (in reply to the High Priest’s interrogation, whether the accusation of conspiring to destroy the Jewish religion, was true) there is much which to us appears obscure, though, no doubt, sufficiently intelligible to those to whom it was addressed. Various hypotheses have, indeed, been hazarded, to lessen the difficulty; but it is, after all, more *apparent* than *real*. And if we take into consideration the *scope* of the address; the *character* of the composition, and the *circumstances* under which it was delivered, no wonder is it that there should be found something which may seem abrupt, and even not quite apposite or coherent, or conclusive in the reasoning. To advert to the *scope*, this appears to have been to retort on his accusers the charge they were bringing forward against himself. He shows, by a brief review of the history of the Jews, and a detail of their various rebellions against God, that it was *themselves* rather who were guilty of contempt of their Law; and by their own disobedience and perversity had been the real occasion of the destruction of the *first* temple, as they might be of the *second*. In order to establish his position, he first reviews the early history of their nation, and points out the various instances of their disobedience to God; showing, moreover, that, though the rites of the Mosaic Law were appointed by the command of God himself, yet that the Israelites were not approved unto God solely by those observances. That their temple *might* be destroyed; and yet the true worship of God be carried on acceptably to him: that it *even would* be destroyed, unless they should repent.

To advert to the other particulars, — the *character* of the composition is at once unstudied and inartificial, and therein bears the strongest marks of authenticity. And if we consider the *peculiar circumstances* under which the address was delivered, we shall be at no loss to account for an occasional abruptness and want of coherence. As to the appositiveness of the arguments



2 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ Θεὸς τῆς δόξης ὡφθῇ τῷ  
 πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν  
 3 ἐν Χαρρῶν, <sup>5</sup> καὶ εἶπε πρὸς αὐτόν· Ἐξέλθε ἐκ τῆς γῆς σου <sup>5</sup> Gen. 12. 1.  
 καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἂν  
 4 σοι δεῖξω. Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρρῶν·  
 κακῶϊθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετόπισεν αὐτὸν εἰς  
 5 τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. Καὶ οὐκ ἔδωκεν αὐτῷ

and illustrations, it must be observed that they were sufficiently apposite for the persons addressed, and quite according to the Jewish manner; the character of the composition being altogether Jewish. Finally, as to the *inconclusiveness* in argument objected to by some, it must be remembered that the course of argument was interrupted, and broken off in the middle by the infuriate multitude. Had it been brought to a conclusion, there would undoubtedly have been nothing left incomplete in that which was *intended* to be proved. The remainder of the address would doubtless have been occupied in *applying* the foregoing narration, to prove what was meant to be evinced. *How* this would have been done, it is by no means difficult to imagine. And the course of argument is here excellently pointed out by Schoettgen and others, whom see in *Recess. Synop.*

Before concluding the present sketch, it may be proper to advert to a charge somewhat more difficult to answer;—namely, that in detailing various particulars of the Jewish history, Stephen has here added some circumstances which seem contradictory to the accounts in the O. T. These will be briefly considered in the notes on the passages themselves, as they occur; in which it will, I trust, be shown, 1. that the discrepancies in question have been *greatly exaggerated*; 2dly that they are, in general, far from being *irreconcilable*; and, 3dly, that if, in one or two instances, they may be really such, yet if we consider that the speaker is arguing with the people, according to *Jewish ideas*, and on *Jewish principles*, and alleging facts which they themselves recognized, there is nothing which can reasonably impeach the veracity, or cast a slur on the inspiration of this great Protomartyr; for in those few particulars it is admitted that he spoke on the authority of those Rabbinical traditions, whose authority his hearers regarded as unquestionable. It is well observed in the *Quarterly Review*, for 1834, that if these discrepancies were far greater than they are, they need not perplex our faith; since the whole speech of Stephen—the whole view of the history of his forefathers, which it relates with such pregnant brevity, is obviously framed according to the accredited and received notions then prevalent among the Jews. For instance, the Egyptian learning of Moses, and the delivery of the law through the dispensation of angels,—a common tenet among the later Jews. It abounds in *traditional allusions*, which the more rigid Commentators have employed much unprofitable ingenuity in explaining away. It could not, indeed, in common sense or in real wisdom be otherwise. Had Stephen departed in the least particular from the established views of the early history, as taught by the wise men, the scribes and lawyers of the day, he would have given unnecessary offence; the solemn, all-important, all-absorbing question of the divine

mission of Jesus, and the truth of Christianity, would have been in danger of degenerating into, or might have been interrupted by, idle and antiquarian disputes on the interpretation of the text of Genesis.

1. *εἰ—οὕτως ἔχει*:] On the nature of this idiom, see Note supra i. 6.

2. *ἄνδρες—πατέρες*.] By *ἄνδρες ἀδελφοὶ* he means the multitude in general; and by *πατέρες*, the members of the Sanhedrim. The *ἄνδρες* is elegantly *pleonastic*.

—*ὁ Θεὸς τῆς δόξης*] “splendore et majestate insignis.” See Ps. xxiv. 8. xxix. 1.

—*πρὶν ἢ κατ.*, &c.] To remove a seeming discrepancy between what is here said and the account of Moses, the best Commentators are agreed that Stephen here followed the Jewish tradition, (adopted by Philo,) that God appeared *twice* to Abraham,—1st, when living in Chaldea, and 2dly, when resident at Charran.

“This apparent discrepancy (observes the *Quarterly Reviewer ubi supra*), if it were still greater and more evident, it would not in the least perplex our faith. The statement of Stephen strictly harmonizes with the prevailing notions of the time, and, indeed, with no great difficulty, may be brought into accordance with the Scriptures, and this without removing Haran beyond the boundaries of Mesopotamia; though in fact, the situation of Haran is a question of very slight importance. The Jews supposed the first call of Abraham to have taken place, not in *‘Haran*, but in *Ur, of the Chaldees*. They rested that belief on Gen. xv. 7. So in Neh. ix. 7.; and though the general course of the narrative in Genesis, would lead to the opinion, that no call took place till after the first migration to Charran and the death of Terah, yet the description of the call begins, in our version, with the words, ‘Now, the Lord had said unto Abraham,’ leaving the date of the transaction indefinite; and Rosenmuller observes on the Hebrew word—‘Dixitque. vel potius, dixerat autem, nempe quum esset in Chaldaea, priusquam Carras venisset.’ That this was the established opinion we have the authority of Philo de Abrahamo, vol. ii. p. 11; and of Joseph. Antiq. i. 7. 1. But the most remarkable evidence that the Jews of the later times, at least, drew a distinction between the land of the Chaldeans and Mesopotamia, though the former must have been comprehended within the latter, is to be found in the book of Judith.”

3. *δεῦρο*.] Sub. *ἰδοὶ* which is expressed in Aristoph. Thesm. 324.

4. *κακῶϊθεν—μετόπισεν*.] Again, there is a trifling discrepancy between this account and that in Genesis, the most probable solution of which seems to be that which proceeds on the supposition, that here also Stephen followed the tradition of the Jews. See *Rec. Syn.*

5. *ὅτι ἔδωκεν*.] The best Commentators are agreed that *ἔδωκεν* is to be taken in a *pluperfect*



κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγέλατο αὐτῷ δοῦναι εἰς κατάρχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. <sup>a</sup> Ἐλάλησε δὲ οὕτως ὁ Θεός· ὅτι ἔσται τὸ σπέρμα 6 αὐτοῦ πάροιικον ἐν γῇ ἀλλοιτρία, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη τετρακόσια. καὶ τὸ ἔθνος, 7 ᾧ ἂν δουλεύσωσι, κρινῶ ἐγὼ, (εἶπεν ὁ Θεός·) καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ. <sup>i</sup> Καὶ ἰδὼκεν αὐτῷ διαθήκην περιτομῆς. καὶ οὕτως ἐγέννησε 8 τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. <sup>k</sup> Καὶ οἱ πατριάρχαι 9 ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον. Καὶ ἦν ὁ Θεός μετ' αὐτοῦ, <sup>l</sup> καὶ ἐξέλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν 10

<sup>a</sup> Gen. 15. 13.

Gen. 17. 9.

<sup>i</sup> 21. 2.

<sup>k</sup> 25. 24.

<sup>l</sup> 29. 32.

<sup>m</sup> 31. 5.

<sup>n</sup> 35. 23.

<sup>k</sup> Gen. 27. 28.

<sup>l</sup> Gen. 41. 37.

sense, and that the *οὐ* is for *οὐκ*. Οὐδὲ βῆμα ποδός is to be taken like our idiom, "not a foot of land," for, none at all. See Deut. ii. 5. Gen. viii. 1. and the examples of Wets. from the Classical writers. *Εἰς κατάρχεσιν*. Sub. αὐτῆς for ὥστε κατέχειν αὐτήν. *Κατάρχεσις* signifies *occupancy*, and, by the adjunct, *possession*.

6, 7. The passage is from Gen. xv. 13, 14. and as the Commentators remark, is cited from memory. There are several variations from the Sept., all, however, unimportant, except that, 1. καὶ ταπεινώσουσιν αὐτοὺς are added in the Sept. after κακ. Yet the words are not in the Hebrew, and seem to have come from the margin as a gloss, probably from Judith v. 11.; or perhaps were a different version of עֲבָדוּ. 2. The words Εἶπεν ὁ Θεός are found neither in the Hebrew nor LXX. But they form no part of the quotation, being a parenthetical remark, such as we often find interposed in citations from the O. T. As to the words ὥστε μετὰ ἀποσκευῆς πολλῆς being found in both the Hebrew and the LXX., but not in the N. T., this is no instance of *discrepancy*; because Stephen evidently did not mean to adduce those words, but stops at ἐξελεύσονται. There is a seeming discrepancy in the words καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ, which are neither in the Hebrew nor the Sept. But though not there, something very similar occurs at v. 16. And Stephen does not adduce the words as *immediately following the preceding*. Surenh. too has proved that it was a custom with the Jewish doctors (and therefore sometimes adopted by the writers of the N. T.), when they cited any passages of the O. T., to occasionally *add* words *elsewhere* employed on the same subject, and occasionally with a slight variation of them for *adaptation*. And, besides, that the words are found in *substance* at v. 16., they seem to have been *suggested* by a kindred passage at Exod. iii. 12. ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου, καὶ λατρεύσετε τῷ Θεῷ ἐν τῷ ὄρει τούτῳ. Thus there is, on the principles of Jewish writing, *no actual discrepancy*.

Πάροιικον well expresses the Heb. נָךְ, because, as the latter is a participial noun, so is the former properly an *adjective*, as appears from Herodot. vii. 235. Thus, in the Heb. נָךְ יִהְיֶה, we may suppose a participial noun and the verb substantive as put for the finite verb, from which the participial noun is derived.

— τετρακόσια.] The Chronological difficulty here involved is not so much in the thirty years' difference between this estimate and that of Jose-

phus (because τετρακ. may be taken as a round number; and even Josephus himself sometimes makes it 400), as how to reconcile this with the *fact*, that the Israelites were in Egypt at the *most* but 243 years. Nor can this difficulty be satisfactorily removed by the *parenthesis* which Markl. would introduce; besides, the construction of the Hebrew will not *permit* it. The difficulty may best be removed by bearing in mind that the *subject* of the verbs עֲבָדוּ and עֲבָדוּ, as also of δουλώσουσι and κακώσουσι, is to be sought in the noun γῆ γῆ, and thus it will be the *inhabitants of that land*. And if the truth of chronology limits the abode of the Israelites in Egypt to 243 years, and assigns 400 as the time which elapsed between Abraham's leaving Chaldaea and the period when they were established in Canaan, I see not how we can suppose otherwise than that the verbs above-mentioned, though having a *common subject* in γῆ, yet have a *two-fold reference*, — in the former verb to the *Egyptians*, in the latter to the *inhabitants of the countries* wherein they sojourned in *affliction* from the time they left to the time they were settled in Canaan. Thus we may render, "And they (i. e. the Egyptians) shall enslave them, and they (i. e. the Edomites, Canaanites, &c.) shall afflict them." It is true that the Commentators, with our common Version, take עֲבָדוּ as a verb *neuter*; and this is maintained by Rosenh. Yet he is obliged to suppose, with great harshness, the suffix ׁ as put for the separate form ׁלה. But that is surely *courting* a difficulty, since the verb may be taken in an *active* sense, as it was by the LXX., and is done by Montanus and Gesenius, who in his *Lex.* gives several examples, and *resolves* the suffix ׁ into ׁן; though *ellipsis* rather than *resolution* seems to be the principle here to be resorted to.

— κρινῶ] "I will *punish*:" a signification arising from the adjunct. See Pearce.

8. διαθήκην περιτομῆς] i. e. the covenant sealed by circumcision. The recent Commentators, for the most part, take it to mean "a precept or rite of circumcision." But the authority for that sense is but slender, and the necessity for it here not very urgent; for the objections raised by Kuin. to the *common* version do not apply to the *above*. This use of the Genit. is frequent.

— καὶ οὕτως] "and so," i. e. in virtue of that covenant. Πατριάρχας. So called as being the primogenitors and heads of the πατρίαι or tribes.

9. ἀπέδοντο εἰς Αἴγ.] Here there is an ellip.



αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου· καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἰγύπτου καὶ ὅλον τὸν οἶκον αὐτοῦ.  
 11 Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις  
 12 μεγάλη· καὶ οὐκ εὑρίσκον χορτάσματα οἱ πατέρες ἡμῶν. <sup>m</sup> Ἀκούσας <sup>m</sup> Gen. 42. 1.  
 δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς πατέρας ἡμῶν  
 13 πρῶτον. <sup>n</sup> καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, <sup>n</sup> Gen. 45. 3.  
 14 καὶ φανερόν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. <sup>o</sup> Ἀποστείλας δὲ <sup>o</sup> Gen. 46. 27.  
 Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ καὶ πᾶσαν τὴν συγγένειαν  
 15 αὐτοῦ, ἐν ψυχαῖς ἐβδομήκοντα πέντε. <sup>p</sup> Κατέβη δὲ Ἰακώβ εἰς Αἶγυπτον, <sup>p</sup> Gen. 46. 5.  
 16 καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν. <sup>q</sup> καὶ μετετέθησαν εἰς <sup>q</sup> Gen. 47. 30.  
 Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνήσατο [Ἀβραὰμ] τιμῆς ἀργυ- <sup>q</sup> & 49. 33.  
 17 ρίου παρὰ τῶν νύων Ἐμμόρ τοῦ Συχέμ. <sup>r</sup> Καθὼς δὲ ἤγγιξεν ὁ χρόνος <sup>r</sup> Gen. 50. 13.  
 τῆς ἐπαγγελίας, ἧς ὥμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ἠΐξησεν ὁ λαὸς καὶ <sup>Gen. 23. 16.</sup>  
 18 ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει <sup>Jos. 24. 32.</sup>  
 19 τὸν Ἰωσήφ. Οὗτος κατασφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς <sup>r</sup> Exod. 1. 7, 8.  
 πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογο-

either of κομισθόμενον, of which the Commentators adduce many examples, or of κατάγεισθαι, according to Bos. In saying ζηλώσαντες, Stephen means to hint at his own case; for Joseph, though the peculiar favourite of God, yet was hated by his brethren.

10. χάριν καὶ σοφίαν.] The best Commentators regard this as a Hendiadys, for χάριν σοφίας, "favour by his wisdom." But that is contrary to the nature of a Hendiadys. It would be better to suppose a *hysteron proteron*. Yet that will be unnecessary, if we take ἐναντίον as belonging to both χάριν and σοφίαν, with adaptation to each, q. d. "gave him favour in the sight of Pharaoh, and wisdom in his sight, so as to be also esteemed wise."

11. χορτάσματα.] The word is properly used of food for cattle; and (like χορτάζω in the N. T. and the later Greek writers frequently) is very rarely applied to food for men (see Valckn.); when it is, it is only to the coarser sorts, and such as are used from necessity.

12. σῖτα.] The plural is used to denote *generality* of kind, as we say corn, or grain.

13. ἀνεγνωρίσθη] "made himself known." This use of the Passive (like the Hebrew conjugation Hithpahal) answers to the *reflected* verbs of the modern languages.

14. ἐν ψυχαῖς ἑβδό.] The best Commentators would supply συνιστάμενην. But that is too arbitrary an ellipse. In fact, there is here none at all; for in the passage of Deut. x. 22, on which the present is formed, the ἐν is for σὺν, and ψ is for *with, accompanied by*. So Numb. xi. 20. וְכָל בְּנֵי יִשְׂרָאֵל. The best mode of removing the seeming discrepancy in the number is that of Hamm., Wets., and others, who think that the LXX. numbered among the posterity of Jacob the five sons of Manasseh and Ephraim born in Egypt, and that these were omitted by Moses, because they were born after Jacob's departure, but by the LXX. at Gen. xlii. 20. are expressly added from Paral. vii. 14.

16. As to the discrepancy between the present account and that in Gen. xlix. 30, the best Critics are of opinion, that Ἀβραὰμ is spurious, and that

μετετέθησαν and ἐτέθησαν are to be referred to the words οἱ πατέρες ἡμῶν only, not to Ἰακώβ also; and that at ὠνήσατο we must supply, from the preceding, Ἰακώβ. The reading of some very ancient MSS. ὁ πατήρ ἡμῶν attests at least that, at an early period, Ἀβραὰμ was not here, and that something was thought to be wanting; which was, it seems, supplied in two ways. To understand Ἰακώβ from the preceding, is not near so harsh, as in many examples which might be adduced from Thucyd. And indeed there is the less harshness here, since Jacob is the chief subject of these two sentences, that of the other is only incidental.

17. καθὼς] "when;" a very rare sense, but occurring in 2 Macc. i. 31. and formed on that of ὡς, *when*. It may best be rendered, *as soon as*.

18. οὐκ ᾔδει τὸν Ἰ.] "had no respect for Joseph, or his merits," was ill affected to him and his memory; as 1 Thess. iv. 4. v. 12. Matt. xxv. 13.

19. κατασφισάμενος.] The sense is, "plotting our destruction by crafty devices;" a sentiment farther evolved in a kindred passage of Judith v. 11, which Stephen, no doubt, had in view: καὶ ἐναντίῳ αὐτοῖς ὁ βασιλεὺς Αἰγύπτου, καὶ κατεσφίσαντο αὐτοὺς ἐν πόνῳ καὶ ἐν πλίνθῳ, καὶ ἐταπείνωσαν αὐτοὺς, καὶ ἔθεντο αὐτοὺς εἰς δούλους. The passage, too, is formed on Exod. i. 10. Sept. Pharaoh's policy is called by Philo the using ἐπινοίας ἀνοσιούργους. In τοῦ ποιεῖν the Genit. expresses *scope* and *purpose*. Ποιεῖν ἔκθετα is for ἐκτιθέναι, a term appropriate to the abandonment of infants. It is strange that Hamm., Pearce, and Wakef. should understand this of the *Egyptians* causing or ordering the exposure, not of the *Israelites* themselves. The words will not bear that sense, and the context rejects it; for here we have an *illustration* of the crafty *policy* of Pharaoh, which was to reduce the Israelites to a state of such extreme misery, that the population might at any rate be kept down even by *infanticide*.

— εἰς τὸ μὴ ζῶειν.] "that they might not be preserved," namely, to experience the miserable fate of their parents. On the same principle as that on which the N. American Indian women often destroy their female children. The verb ζῶειν is found also in the Sept.



νείσθαι. Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστείος τῷ Θεῷ· 20  
 ὅς ἀντιγράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. Ἐκτεθέντα 21  
 δὲ αὐτὸν, ἀνέειλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνέθρεψατο αὐτὸν  
 ἑαυτῇ εἰς υἱόν. Καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν 22  
 δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρα- 23  
 κονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς  
 ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραὴλ. Ἐκτεθέντα 24  
 αὐτοῦ διδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν. Ἐκτεθέντα 25  
 αὐτοῦ διδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν. Ἐκτεθέντα 26  
 αὐτοῦ διδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν. Ἐκτεθέντα 27  
 αὐτοῦ διδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν. Ἐκτεθέντα 28

20. ἀστείος τῷ Θεῷ.] Ἀστείος is from the dat. sing. of *ἄστυ*, and properly signifies (like the Lat. *urbanus*) *polite* as opposed to *ἀγροῖκος*. And as the inhabitants of cities are supposed to exceed those of the country not only in politeness, but in comeliness, so ἀστείος came to mean *handsome*. Τῷ Θεῷ is by the Commentators referred to a Hebraism; by which, to express the excellence of any person or thing, the name of God, or those of the angels, are subjoined in the Genit. or Dat. to the Positive, which thus attains a Superlative sense. The Greeks effect this by an adjective derived from some name of God. "Ὁς is to be resolved into " and he."

21. ἐκτεθέντα δὲ αὐτόν.] These words are commonly regarded as Accusatives absolute; though recent Commentators prefer supposing a pleonasm of αὐτόν; which, however, within so short a distance, can hardly be admitted. Perhaps it may better be referred to Matthiæ Gr. Gr. § 426. 3, by which, to a substantive expressing the leading idea of a proposition, and put at its beginning, is supplied *quod attinet ad*; where the old Philologists supposed an ellipse of *κατὰ*, but the recent ones suppose a breaking off of the construction. Ἀνελεῖσθαι properly signifies *to take up*, and is often used of raising up drowning men from the sea, or taking up corpses for burial; but sometimes, as here, of taking up exposed children. So Aristoph. Nub. 531. *καλὸν ἔξεσθαι, καὶς δ' ἐτέραις λαβοῦσ' ἀνέιλετο*. By the very nature of the sense there is an adjunct notion of *taking care of*.

22. ἐπαιδεύθη, &c.] In adverting to this circumstance, Stephen, as before, seems to follow the *tradition of the Jews*; for nothing to this purpose is found in *Scripture*.

—πάσῃ σοφίᾳ Αἰγ.] Ὁς παιδεύεσθαι with the dative (*ἐν* being understood) examples are adduced by Wets., e. gr. Isocr. τοῖς νεωτέρους ἡδύαι π. With the expression παιδ. πάσῃ σοφίᾳ Αἰγ. Priceus compares Lucian Philop. θαυμάσιος τὴν σοφίαν, καὶ τὴν παιδείαν πᾶσαν Αἰγυπτίων εἰδώς. This wisdom consisted (as we learn from Philo, in his life of Moses) of astronomy and astrology, the interpretation of dreams, magic, mathematics, medicine, &c. Nay, as Bp. Warburton (who in his Divine Legation everywhere extols the wisdom of the Egyptians) also avers, in the science of *Legislation* and *Civil Polity*. Indeed, all the greatest

writers of antiquity agree in calling Egypt the mother of wisdom and science. See more in Rec. Syn.

—δυνατὸς — ἔργοις.] This may seem inconsistent with the impediment, which Moses is known to have had in his speech. Inasmuch that at Exod. iv. 16. we find Aaron his *spokesman* to the people. But (as the best Commentators are agreed) *δυνατὸς* and *ἐν λόγοις* are applicable to *persuasive*, and therefore *powerful*, though not *eloquent*, oratory. And that Moses had *this* faculty, we learn from Joseph. Ant. iii. 1. 4. and may infer it from *Scripture*. I would here compare Thucyd. i. 139. λέγειν τε καὶ πράσσειν *δυνατώτατος*, where see Note.

23. τεσσ. χρόνος.] This circumstance, too, is founded solely on Jewish tradition, of which vestiges are found in the Rabbinical writings. On ἀνέβη, &c. see Note on Luke xxiv. 38.

24. ἐποίησεν ἐκδίκην.] An Hellenistic phrase for *ἐξέδικησεν*. Παράξω, i. e. unto death, as we find from what follows. Indeed ἐπάταξ should be rendered *slew*, which is supported by the Pesch. Syr. So also in Matt. xxvi. 31. Mark xiv. 27. and in the Sept., formed on the same use of the Heb. כָּהַן which (at least in its form Kal.) gave birth to the Latin *nec-are*. τῷ καταπονεμένῳ means the aggrieved party. That Moses *intended* to slay the Egyptian, cannot be proved; though Grot. shows it was justifiable.

25. συνέναι — σωτηρίαν.] They knew in general from tradition what God had promised to Abraham; and might imagine or hope that the time of their deliverance drew near. Hence from the proof given by Moses of his readiness to venture his very life to serve them, they might have concluded that he was appointed of God to be the means of their deliverance. And Moses might justly suppose that they would so conclude. Such appears to be the full sense intended.

26. συνέλασεν — εἰρήνην.] Συνέλασεν signifies properly to compel a person to go anywhere by hedging him in, and leaving him no other course. It is, however, in the later writers used of *compulsion generally*; and sometimes, as here, the *moral compulsion of earnest persuasion* is meant.

27. τίς σε κατέστησεν ἡμᾶς.] This has the air of a proverbial expression, and may be compared



29 *χθές τὸν Αἰγύπτιον*; Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ  
 30 ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο. <sup>γ</sup> Καὶ πλη- <sup>Exod. 3. 2.</sup>  
 ρωθέντων ἐτῶν τεσσαράκοντα, ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ  
 31 ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε  
 τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου  
 32 πρὸς αὐτόν· Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ καὶ ὁ  
 Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ. Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ  
 33 ἐτόλμα κατανοῆσαι. Εἶπε δὲ αὐτῷ ὁ Κύριος· Αὔσον τὸ ὑπόδημα  
 34 τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας γῆ ἁγία ἐστίν. Ἰδὼν  
 εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ  
 αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, απο-  
 35 στελῶ σε εἰς Αἴγυπτον. Τοῦτον τὸν Μωϋσῆν ὃν ἡρνήσαντο, εἰπόντες·  
 Τίς σέ κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα  
 καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὁφθέντος αὐτῷ ἐν τῇ  
 36 βάτῳ. <sup>z</sup> Οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ <sup>Exod. 7. & 8.</sup>  
 Αἰγύπτου, καὶ ἐν Ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαρά- <sup>& 9. & 10. & 11.</sup>  
 ᾤ. <sup>& 14. & 16. 1.</sup>

with what the Sodomites said to Lot, Gen. xix. 9. Compare also Luke xii. 14.

30. Σινᾶ.] Moses says *Horeb*. But the mountain had, like Parnassus, a double summit, forming two peaks, one Horeb, the other Sinai.

—ἐν φλογὶ πυρὸς β.] Literally, in a flame of a bush of fire, i. e. on fire, the Genit. *πυρὸς* being for an adjective. It is scarcely necessary to advert to the unhallowed speculations of some recent foreign Commentators on the nature of this circumstance, which they seek to lower to the level of a natural phenomenon, and endeavour to account for in various ways; but in vain; for the *preternatural* (and what *else* could have answered the purpose) cannot, after all, be got rid of. It were well if the persons in question would here learn a lesson from the *heathen sages*, the theme of their too indiscriminate admiration. Thus Pind. Pyth. x. 76. *ἱερὸν δὲ θεῶν τελεσάντων, οἷόν ποτε φαίνεται ἔμην ἀπίστον*. Such is, I conceive, the right reading and punctuation of this passage. The common reading *θεομάσαι* might well perplex Heyne (who, indeed, confesses that he knows not what to make of it) since it is evidently *corrupt*. That the *metre* admits this reading, cannot be doubted; since the long syllable *σαι* has its equivalent in two short ones: and the two short ones may be pronounced as *one*, *per synizesin*. The term, too, is especially applicable to the works of the *Deity*. See Joel iii. 26. Is. xxv. 1. Hence in Num. xiv. 11. it is in the Alexandrian MS. used to denote *miracle*. With respect to the sentiment itself, it is a profound remark of Pausanias, x. 4, 4. *ἴς τὰ παράδοξα ἀπίστους εἶναι τῶν ἀνθρώπων, οἷς ἂν μὴ παρὰ τὸν αὐτῶν γίνηται βλεν θεῶμασιν πεποιητὶν λόγου μείζουσιν*.

31. *Karavolis* properly signifies, “to master any thing in thought,” to “understand;” but here, by a usual interchange of the notions of internal and external sense, to *examine*; of which examples are adduced by the Commentators.

32. *Ἐντρομος*.] Of the same formation with *ἔμφοβος*, words conjoined in Heb. xii. 21. The tremor is, however, to be ascribed not so much to *fear*, as to *awe*.

33. *Ἄουσεν τὸ ὑπόδ.* &c.] In order to secure a due

cleanliness in the performances of any of the offices of religion, it was, from the earliest ages, directed that the worshipper should take off his sandals before he entered a temple. And the custom still continues in the East, where it, no doubt, originated. From thence it seems to have passed to Egypt, where it was noticed and borrowed by Pythagoras; who, among his other maxims, enjoins *θεῖον ἀνυπόδετον καὶ πρὸς ἱερὰ προσίεναι*. That it passed early and was adopted universally in the West, is plain from the Greek and Latin citations in Wetstein and others.

34. *Ἰδὼν εἶδον*] “*planissimè cognovi*.” This idiom, (by which to a verb is subjoined a participle, either of the same verb or one of cognate signification), though by most Commentators esteemed a *Hebraism*, is yet pure Greek; though it occurs so rarely as scarcely to alter the case. The idiom was, no doubt, of Oriental origin, and the few examples found in the Classical writers are among the vestiges of the Oriental origin of the Greek language. Thus they are chiefly adduced from the most *ancient* writers, and in the most *antique* dialects.

—*κάκωσιν*.] A rare word, of which Wets. adduces only one example from Plutarch. Yet I have noted it also in Thucyd. vii. 4. and 82. ii. 43.

—*κατέβην ἐξελεῖσθαι*.] From this Kuin. takes occasion to observe, that the ancients supposed the Deity to act much after the manner of men. Yet expressions like the present *κατ’ ἀνθρωποπαθειν*, were rather resorted to from *necessity*, originated in *human ignorance*, and were used in condescension to *human weakness*.

35. *τοῦτον*—*τοῦτον*.] The construction is here *κατ’ ἀναντιπόδον*, the *τοῦτον* being repeated after the parenthesis, for the sake both of clearness and strength. It is obvious that this is meant to bear upon the case of our Lord Jesus Christ, whom they had rejected, as their forefathers at first did Moses. See Doddr.

—*λυτρωτήν*.] The word properly means one who redeems another from captivity by paying his *λυτρον* or ransom.

36. *Αἰγύπτου*.] *Αἰγύπτω* is found in many MSS. and early Edd., and is preferred by several Editors



a Deut. 18. 15,  
18,  
supra 3. 22.

b Exod. 19. 3,  
20.

c Exod. 32. 1.

d Jer. 19. 13.  
Amos 5. 25.

κοιτα. <sup>a</sup> Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· Πρὸς 37  
φῆτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν  
ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεις θε. <sup>b</sup> Οὗτος ἐστιν 38  
ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λα-  
λοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδίδετο  
λόγια ζῶντα δοῦναι ἡμῖν. <sup>c</sup> Ὡς οὐκ ἠθέλησαν ἰπῆκοσι γενέσθαι οἱ 39  
πατέρες ἡμῶν, ἀλλ' ἀπόσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν  
εἰς Αἴγυπτον, <sup>e</sup> εἰπόντες τῷ Ἀαρὼν· Ποίησον ἡμῖν θεοὺς οἱ προπορεύ- 40  
ονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύ-  
πτου —, οὐκ οἶδαμεν τί γέγονεν αὐτῷ. Καὶ ἐμοσχοποίησαν ἐν ταῖς 41  
ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ ἐνερμαίνοντο ἐν  
τοῖς ἔργοις τῶν χειρῶν αὐτῶν. <sup>d</sup> Ἐστρεψε δὲ ὁ Θεός, καὶ παρέδωκεν 42  
αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ  
τῶν προφητῶν· Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι  
ἐτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; Καὶ 43

and Commentators. The οὗτος is here emphatic, and very significant; q. d. *vir ille magnus*.

37. ὡς ἐμέ.] Sub. ἀνέστησε taken from ἀναστήσει preceding. See iii. 22. and Note

38. ὁ γενόμενος — μετὰ] “who communicated with the angel;” namely, by acting as mediating interpreter between God and the ἐκκλησία, i. e. the assembly of Israelites congregated on Mount Sinai, at the promulgation of the Law. The construction is γενέσθαι μετὰ τοῦ ἀγγέλου καὶ (μετὰ) τῶν πατέρων ἡ. On the ἀγγέλ., denoting the Angel-Jehovah, see Note on v. 53.

— ζῶντα.] Ζῶντα here means either *valid, efficacious*, or, taking it for ζωοποιῶντα, as John vi. 51, and Heb. x. 20, (and so in Deut. xxxii. 47, the Law is said to be ζῶν,) “most salutary;” namely, as regarded temporal life: or, again, conjoining both significations, “most efficacious and salutary.” Thus the general sense of the passage is: “For even this Moses, who acted as the mediator between the Angel-Jehovah, and the congregation of the people, and who received these revelations of Divine will at the hand of God, even *he* could not secure their obedience to his authority. On the contrary, they rejected his authority, desired to return into Egypt, and seduced Aaron to make the golden calf, trampling on the authority both of Moses and God. See Note supra, v. 35.

39. ἐστράφησαν — Αἴγυπτον.] This is by some Commentators taken to mean, “they were bent on returning, their mind dwelt on returning thither.” See Exod. xvi. 3; xvii. 3. Others interpret, “their affections reverted back to Egypt, its sensuality and idolatry.” See Ezek. xi. 8. Both senses may be included.

40. θεοὺς] i. e. images of God. Οἱ προπορ. ἡμῶν. It was customary with the Oriental nations of antiquity for the images of the gods to be borne before the people in journeys, or military expeditions, since they fancied they thus enjoyed their more effectual protection. See Numb. x. 33. compared with Deut. xxxi. 8. 1 Sam. iv. 3. (Heinr. and Kuin.)

— ὁ γὰρ Μωϋσῆς, &c.] An *anacoluthon*, to be filled up in translating by *quod attinet ad*.

41. ἐμοσχοποίησαν.] They had seen in Egypt Divinities worshipped under certain forms; and they were led to choose that of a *golden calf*, or

ox, for a symbol of the true God, (though transgressing the Divine command, Exod. xx. 4,) because the Egyptians worshipped Osiris (a former monarch of Egypt, and the inventor or introducer of agriculture, &c.), under the form of a bull (Apis), as the symbol of agricultural labour. (Kuin.)

— ἀνήγαγον θυσίαν.] Ἀνάγειν signifies to *bring up*, and, from the adjunct, to *lay upon*; and is often used, especially in the later writers, of laying the victim on the altar. So the Hebr. הִלַּחַת. Ἐνερμαίνοντο ἐν. The sense is, “celebrated sacrificial feasting to the honour of.” See Exod. xxxii. 6.

42. ἐστρεψε δὲ ὁ Θεός.] This is variously explained by the Commentators; but the true interpretation is doubtless that of Beza, Pisc., Casaub., Grot., Hamm., Wets., Kuin., and others, *aversus est*, active for passive; or *se avertit*, act. for reflexive. Παρέδωκεν, “gave them up; i. e. *suffered them*, to serve,” &c., as Chrys. and Theophyl. explain. Στρατιὰ τοῦ οὐρανοῦ, הַשָּׁמַיִם כְּצֶבַח, the planets and stars. Ἐν βίβλῳ τῶν προφ.; i. e. the twelve minor (or shorter) Prophets.

— μὴ σφάγια, &c.] An interrogative sentence ushered in by μὴ (answering to the Hebr. הֲ) has generally the force of a negation. But as it appears from Scripture, that the Israelites *did* offer sacrifices to God in the desert, some other mode of explanation must be adopted. I am, therefore, still of opinion, (as in Rec. Syn.), that the idiom has here the force of *assertion*: “Did ye indeed offer to me sacrifices for forty years in the wilderness? [yes;] and yet [καὶ for καίτοι] so little real was your piety, that [in conjunction with my worship] ye raised the tabernacle of Moloch.” The above view is supported by a note of the learned Bornem. on Luke xvii. 9. “Rarissime μὴ interrogativum ita usurpatur, ut, qui loquitur, affirmari rem velit. Factum hoc memini Amos v. 35. indeque Acts vii. 42. μὴ σφάγια καὶ θυσίας προσέτελλον μοι &c. (quo in loco multa frustra Kuinellus tentavit) atque in iis exemplis, quae hanc in rem laudavit Graser.”

This citation is evidently from the *Sept.*, and in the main agrees with it exactly. The only variations are these, — that οἶκος Ἰσραὴλ is transposed, probably by citing from memory. For Ἐμφάν the *Sept.* has Παλῶν; and for Βαβυλώνος



ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ  
 Θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποιήσατε προ-  
 σκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα. † Βα-  
 44 βυλῶνος. \* Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν <sup>e Exod. 25, 40.</sup>  
 τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλὼν τῷ Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ <sup>Heb. 8, 5.</sup>  
 45 τὸν τύπον ὃν ἐώρακει· † ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες <sup>f Josh. 3, 14.</sup>

has, together with the Hebrew, *Δαμάσκου*; which variations are discussed on the next verse.

43. τὴν σκηνὴν τοῦ Μολ.] On the subject *which* of the gods the Israelites worshipped under the name of Moloch (which signifies a *Sovereign Lord*) see Recens. Synop. Some suppose *Saturn*; others, the *Sun*, (the *King* of heaven) which is the more probable opinion, since Μολ. signifies *King*. Now all the nations of antiquity applied terms indicative of *royalty* to their gods. Thus, besides Moloch, *Bel* or *Baal*. Moloch was an image of immense size and hollow, brass gilt, (like several of the *Birman* idols,) with the face of a calf or bull, and the hands outstretched; very much like the *Mexican* idols described by Humboldt. This, however, only answers to the description of the idol in *after times*. At the period in question the idol was, no doubt, of small size, to admit of being easily hidden from the view of Moses and Aaron; and the σκηνὴ will thus denote a sort of *case* to inclose and convey it in; formed (it may be supposed) in imitation of a real *tabernacle*, and very much like those gilt *shrines*, or small *models* of the temple of Diana at Ephesus mentioned at Acts xix. 24, where see Note. Ἀνελάβετε refers to the bearing it on the shoulders, as in religious processions, or when raised and placed aloft at the celebration of religious worship.

—τὸ ἄστρον τοῦ Θεοῦ ὑμῶν] i. e. the image of him whom ye account as a God, and worship under the image of a star.

—Ῥεμφάν.] Mr. Townsend has diligently recounted the various hypotheses formed by the learned to reconcile the apparent discrepancy here between the Hebrew, the LXX., and N. T. As to the two last, it is plain that the same name is meant by both. The chief diversity is in the μ, which should seem not to be correct. The Ῥεμφάν of many MSS. of the N. T. or the Ῥαιφάν of the LXX. seems to be the true spelling. Unless it be thought that the μ stands for another φ, of which, indeed, there is some vestige in the MSS. Be that as it may, all the most learned inquirers are agreed that by Ῥεφάν, or Ῥαιφάν, was meant SATURN, of whom it was one of the names. And they are almost alike agreed in considering the CHIVU of the Hebrew as only another name of the same idol-deity. MOLOCH is also, with probability, supposed to be another; the compound idol (thanks Townsend) originally designed to represent the great Father, or Noah, but who was afterwards made the emblem of the *Sun*, the God of Zabaism. What is meant by the *star* is well explained by Faber ap. Townsend.

—καὶ] “and so,” i. e. because of your idolatry and encephalosis, and that of your fore-fathers. Μετοικιῶ. The word generally imports no more than *to cause to emigrate*, but must here be understood of compulsory removal. Ἐπέκεινα is a compound expression, by an ellipse of μέλη, used for a preposition, and sometimes becomes a mere adverb. It governs the genitive, from the force of the noun μέλη, used in the *plena locutio*.

Instead of Βαβυλῶνος the Sept. has Δαμάσκου; a remarkable discrepancy, not easily reconciled. Some consider it as a slip of memory; which is little probable, and indeed cannot be admitted. It may possibly be (as Bp. Pearce supposes) an *alteration* of the speaker, accommodated to the fact; for, as the Israelites were carried so far into Media, (see 2 Kings xvii. 2,) which country lay not only *beyond Damascus*, but *beyond even Babylon*, Stephen, who knew that to be the fact, might justly say, as he does here, *beyond Babylon*; thereby fixing the place of their captivity more explicitly than the Prophet did, who spoke before the event had taken place. I am, however, rather inclined to suppose that the present reading is erroneous, and derived from the margin, where it was meant to state the *place* of the exile. And although the prophecy may be said to be *fulfilled*, as regards *Babylon* as well as *Damascus*, yet certainly there seems no reason why the speaker should have *exaggerated*. Nor are there wanting other instances of a gloss expelling the ancient reading.

44. Having dwelt on the ingratitude, impiety, and idolatry of the Israelites, Stephen adverts to the place of true Divine worship,—the τὴν σκηνὴν τοῦ μαρτυρίου by which the Sept. express the Hebr. הָעֵדוּת הַזֶּה at Numb. xvii. 8, and so called either with reference to the *tables of testimony* contained therein; or from its being the place where God gave witness of his glorious presence. See Exod. xxv. 40. Heb. viii. 5.

—καθὼς διετάξατο, &c.] The construction is elliptical, and the sense, when complete, is this: “[so built] as He who had conversed with Moses (i. e. Jehovah) had commanded him to build it, after the model shown to him.” See Exod. xxv. 40. compared with Heb. viii. 5. The drift of the speaker in this and the three next verses is to moderate that self-complacent pride, which they entertained with respect to their Temple, by reminding them that, after the giving of the Law, their ancestors had worshipped God not in a magnificent temple, but in a moveable tabernacle. And therefore, that as the place for Divine worship had been changed at the pleasure of the Deity; so the worship of Him is not so bound to one place but that it might again be changed from the present Temple to some other place.

45. διαδεξάμενοι] scil. σκηνὴν, “having received it as handed down from their ancestors.” The words μετὰ Ἰησοῦ are to be construed immediately after αὐτοῖς πατέρες. The best interpreters are agreed that ἐν τῇ κατασχέσει is for ἐκ τῆν κατασχέσειν, as Numb. xxxii. 5. δοθήτω ἡμῖν ἡ γῆ ἐν κατασχέσει. and Deut. xxxii. 51, “into a land possessed by Gentiles.” So supra v. 5. δοῦναι ἐκ κατασχέσειν αὐτὴν (τὴν γῆν). And so the LXX. render for ἡγῶν. I have, with Owen, Gratz, and Kuino, removed the comma after ἡμῶν, because ὡς τῶν ἡμ. Δ. cannot without great harshness be referred to δαίμονας; whereas, when referred to ἑαυτοῖς, &c., the construction is natural, and the sense arising excel-



ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ  
 1 Sam. 16. 12. προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυὶδ· ὃς εἴρε χάριν 46  
 2 Sam. 7. 1. &c. ἐνώπιον τοῦ Θεοῦ, καὶ ᾤκησεν ἐν αὐτῷ σκηνώματι τῷ Θεῷ Ἰακώβ.  
 1 Chron. 17. 12. ἐνώπιον τοῦ Θεοῦ, καὶ ᾤκησεν ἐν αὐτῷ σκηνώματι τῷ Θεῷ Ἰακώβ.  
 Psal. 132. 5. ἡ Σολομῶν δὲ ᾤκοδόμησεν αὐτῷ οἶκον. Ἄλλ' οὐχ ὁ ὕψιστος ἐν χειρο- 47  
 h 1 Kings 6. 1. ποιήτοις [ναοῖς] κατοικεῖ, καθὼς ὁ προσφῆτης λέγει· Ὁ οὐρανός 48  
 infra 17. 24. μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον 49  
 Isa. 66. 1. οἶκον οἰκοδομήσετε μοι, (λέγει Κύριος); ἢ τίς τόπος τῆς  
 καταπαύσεώς μου; οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα; 50  
 Jer. 6. 10. ἡ Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν! ἡμεῖς 51  
 Ezek. 44. 7. αἰὲν τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ πατέρες ὑμῶν, καὶ

lent; for, as Bp. Pearce observes, those nations were not completely driven out till the days of David.

Bp. Newc. well represents the sense of ἔξωσεν by "continued to drive out." Ἀπὸ τοῦ προσώπου is a Hebraism corresponding to פָּנָיו in the Hebrew Bible, and found in an ancient Punic inscription preserved by Procopius.

46. ᾤκησεν] "asked for himself." De Dieu and Kuin. meet the difficulty involved in ἐν αὐτῷ by a device of construction which is very harsh, and, indeed, unnecessary; for it may be effectually removed by a reference to Ps. cxxxii. 5, on which the expression here is founded, and where עָנִי כִּשְׁבוֹן מִשְׁכְּנֵי יְהוָה may be rendered, by supplying what is necessary to the sense from the preceding member (of which this is an exegetical parallelism), "Until I have found out a [place for; i. e. wherein I may build a] habitation," &c. For all the former member as far as ἡ is to be repeated in the latter.

48. ναοῖς.] This is omitted in 7 MSS. and several Versions, and is cancelled by Griesb.; but, without sufficient reason, it being defended by Acts xvii. 24. Mark xiv. 58. Heb. ix. 11, 24; though, I grant, it might be introduced from the first of those passages. Nor is it very probable that the words should have been omitted from the *homeoteleuton*. Internal evidence is against it; but as the external evidence for it is very strong, it must be retained. Οὐ κατοικεῖ suggests the adjunct notion of "is not to be contained by." See Ecumen.

49, 50. The variations here from the LXX. will be in a manner none, if λέγει Κύριος be taken as *interposed* from what comes after. In the concluding words, indeed, instead of οὐχὶ—πάντα, we have in the LXX. πάντα γὰρ ἐποίησεν ἡ χεὶρ μου, which is countenanced by the Hebrew; where, if the present copies be correct, the sentence is expressed not interrogatively, but declaratively. I suspect, however, that the text is slightly corrupt, and needs the emendation which it may receive from the N. T. The corruption, if I mistake not, rests on קָנִי, which seems not much to the purpose; for to take the י in the sense *for*, is *strained*. Some MSS. omit the י; but that is only *cutting* the knot. I suspect that the Prophet wrote קָנִי *nomine*? which occurs in Gen. iv. 7. and elsewhere. How easily י and קָ and קָנִי and קָנִי might be confounded, it is scarcely necessary to remark.

I cannot but observe, that in the words immediately following, our common version, "and all these things have been," cannot be justified, as containing no suitable sense, nor such as the He-

brew words compel us to adopt. Still less can I approve Bp. Lowth's version, "and all these things are mine." He, indeed, supposes ἡ (which he thinks absolutely necessary to the sense) *lost out of the text*, and to be *supplied from the LXX. and Syr.* But this is rash. The Syriac generally follows closely the LXX., and the Sept. Version is not by any means formed with such accuracy, as to enable us to be sure what was in the Hebrew at the time it was made. Not to say that ἡ would not be good Hebrew. I suspect the ἐμὰ of the Sept. to have arisen from an attempt to *make out* the sense by the aid of the context. So far from the addition being indispensable, I see nothing wanting, if the passage be (as it ought to be) thus translated: "All these things did not my hand create? and [accordingly] they all of them were," i. e. brought into being. The passage, indeed, seems to have been in the mind of St. John, Revel. iv. 11. ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημα σου ἦσαν καὶ ἐκτίσθησαν.

51. There is here an abruptness of transition, which has led some Commentators to maintain that something was now said which has not been recorded by St. Luke. This, however, proceeds upon a most objectionable principle. The best Interpreters are agreed, that this change of manner, and transition from calm narration to sharp rebuke, was occasioned by some insult, or interruption on the part of the auditors. Yet that might not be, as they imagine, by open tumult, and clamours for the death of the prisoner, but rather (as Doddr. and Kuin. suppose) by low but deep murmurings, or hisses, and threatening gestures; which will account for, and justify the severity of what follows.

—σκληροτράχηλοι.] In most languages, obstinacy and perversity are expressed by terms derived from the notion of *stiffness*, or *hardness*. See Recens. Synop. In ἀπερίτμητοι τῇ καρδίᾳ, τῇ καρδίᾳ is added to show that the word is to be taken figuratively. For as circumcision was a symbol of moral purity, so ἀπερίτμητος is, in the Old and New Testament, often applied to the mind and heart. See Jer. iv. 4. Thus by ἀπερίτμητοι τῇ καρδίᾳ are meant those whose vices are yet uncorrected (see Levit. xxvi. 41. Ezek. xlv. 7. 9.), and by ἀπερίτμητοι τοῖς ὠσίν, those who turn a deaf ear to all calls to repentance and reformation, "whose ear (in the words of Jerem. vi. 10.) is uncircumcised, and they cannot hearken."

—ἀεὶ—ἀντιπίπτετε] "ye perpetually resist the Holy Spirit," i. e. the testimony of those who speak by the Holy Spirit; which is regarded as tantamount to resisting the Holy Spirit himself. See Matt. x. 40. and the parallel passages. Their



52 ὑμεῖς. Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέ-  
κτειναν τοὺς προκαταγγέλλαντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὗ  
53 νῦν ὑμεῖς προδοταὶ καὶ φονεῖς γεγένησθε. <sup>1</sup> οἷτινες ἐλάβετε τὸν νόμον <sup>1</sup> Exod. 19. 3,  
εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε. . . . . et seqq.  
Gal. 3. 19.

54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον  
55 τοὺς ὀδόντας ἐπ' αὐτόν. Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτε-  
νίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν  
56 τοῦ Θεοῦ, καὶ εἶπεν· Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους, καὶ  
57 τὸν γλῶσσαν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. Κράζαντες δὲ  
φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ'

forefathers had in like manner rejected the prophets sent from God, and inspired by the Holy Spirit. Ἀντιπίπτειν is properly used of one body falling foul of another, and figuratively signifies to resist. At καὶ there is an ellipse of οὕτω.

52. τοῦ Δικαίου] "the Messiah;" the term being (as Middl. observes) evidently used κατ' ἐξοχὴν to denote Christ. See iii. 14, 22, and Note on Luke xxiii. 47. In proof of the fact, that the name was used by the Jews to denote the expected Messiah, Bp. Middl. has adduced the strongest evidence, in a long extract from § 65. of the Dissert. Gener. subjoined to Kennicott's Hebrew Bible, to which he has added some additional proofs and illustrations.

— προδοταὶ καὶ φονεῖς γεγέν.] The former by delivering him into the hands of Pilate, — the latter by requiring him to be put to death on false charges.

53. εἰς διαταγὰς ἀγγέλων.] This expression involves some difficulty, and consequently has been variously interpreted. Many eminent Commentators (as Schmid, Grotius, Glass, Heum., Dodd., Krebs, Loesn., and Morus) understand διατ. ἀγγ. to mean troops or hosts of angels; q. d. hosts of angels being present, as witnesses, at the promulgation thereof. But though that view seems much confirmed by Deut. xxxiii. 2. and Ps. lxxviii. 17, yet we have no proof of διατ. ever having such a sense. And as what the above Expositors urge against the sense promulgation, — that to God alone, and not to angels, is the promulgation of the Law suited — the argument has in reality no force. It is truly observed by Calvin, that the best explanation of the present passage is one of St. Paul, Gal. iii. 19, where he says that the Law was διαταγὰς δι' ἀγγέλων, as also at Heb. ii. 1. λαληθεὶς δι' ἀγγέλων. This may justly be thought to determine the interpretation here. I would therefore render, with Beza, Calvin, Hamm., Whitby, Wolf, Schoettg., Pearce, Kraus, Heinr., Koppe, Kuin., and Wahl: "Ye who have received the Law at the appointment of angels," i. e. angels being appointed as ministering instruments for its promulgation. Thus the expression is equivalent to ἐλάβετε τὸν νόμον διαταγέντα δι' ἀγγέλων. In this sense, too, the passage was taken by the ancients generally; and it is confirmed by a passage of Joseph. Ant. xv. 5. 3. ἡμῶν τὰ κάλλιστα τῶν δογματίων καὶ τὰ δοξάσματα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων τοῦ Θεοῦ μαθόντων. The plural διαταγὰς is put for the singular, with reference (as Bp. Pearce says) to the several parts of the Laws of Moses, which were given at different times, and were therefore several διαταγὰς.

At ἐφυλάξατε the discourse seems to have been

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quite broken off, otherwise there would have been adduced the inferences and application from what had been said: on which see Note on ver. 1.

54. See Note supra v. 32, 33.

55. Πνεύματος ἁγ.] This must denote the influence of the Holy Spirit, animating and supporting him under the trial he had to encounter.

— εἶδε δόξαν Θεοῦ.] I can by no means approve of the view taken by many recent Interpreters, who regard the words as no more than a strongly figurative mode of expression, importing full persuasion of what he did not see, as if he actually saw it. But the words will not, without violence, admit of such a construction; and what follows, Ἰδοὺ θεωρῶ, quite forbid it, — being a positive assertion of something really seen. We may understand δόξαν Θεοῦ, with most Expositors, of the *Schechinah*, or symbol of the Divine presence, and suppose that the visual faculties of this illustrious Martyr were, miraculously, so strengthened, that the heavens and the throne of God were made visible to him; but I would rather, with some ancient and modern Commentators, suppose a visionary representation, — God miraculously operating on Stephen's imagination, as on Ezekiel's, when he sat in his house at Babylon among the Elders of Judah, and saw Jerusalem, and seemed to himself transported thither. See Ezek. viii. 1—4.

The best Commentators are agreed that Jesus was represented as sitting at the right hand of God, to suggest to Stephen the present help and support he might expect from the Divine power.

57. συνέσχον τὰ ὦτα.] Συνέσχον τὰ ὦτα signifies properly, not to stop the ears (Latin *occludere aures*), but to close up the ears by drawing them together, called in the Classical writers, ἐπιλαβεῖν, καταλαβεῖν, or ἐπέχεσθαι τὰ ὦτα. This they did, not so much to avoid hearing the fancied blasphemy, as it was a symbolical action expressive of detestation and abhorrence: this is plain from the passages of the Classical and Rabbinical writers adduced in Recens. Syn. So Plutarch, vol. ii. p. 1095. τὰ ὦτα καταλήψῃ ταῖς χερσὶ, δυσχεραίνων καὶ βδελυρτόμενος; That κράζαντες must be considered in the same light, and not be viewed as merely meant to drown the voice of Stephen, is plain from a passage of Irenæus ap. Euseb. Hist. Eccl. v. 20, cited by Wets.: εἴ τι τοιοῦτον ἀκήκοεν ἱεῖνος δ μακάριος καὶ ἀποστολικὸς πρεσβύτερος, (Polycarp) ἀνακράζας καὶ ὑμνῳδῶν τὰ ὦτα αὐτοῦ — πεφύγοι ἀντὶ τὸν τόπον, where Reading remarks: "Hic mor erat veterum Christianorum, ut si forte in familiarī colloquio impium aliquem sermonem et à fidei Catholice regulā dissentientem audissent, protinus, obturatis auribus, sese in fugam darent."



m *Infra* 22. 20. αὐτόν. <sup>m</sup> καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυ- 58  
ρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου  
n *Matt.* 5. 44. Σαύλου, <sup>n</sup> καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα· 59  
Luk. 5. 28. & 23. 34. Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου! Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ 60  
μεγάλῃ· Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην! καὶ τοῦτο  
o *Infra* 22. 20. εἰπὼν ἐκοιμήθη. VIII. <sup>o</sup> Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐ- 1  
τοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλη-  
σίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς  
Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων. (συνεκόμισαν δὲ τὸν 2

58. ἐκβαλόντες] “having hurried him out of the city.” Comp. Luke iv. 29.

—ἐλιθοβόλουν.] Since we have a little further on καὶ ἐλιθοβόλουν τὸν Στ., Markl. complains of an unnecessary repetition of the same thing. The difficulty, however (at which even Valckn. stumbled) may be removed by either, with Heinr., considering the first ἐλιθοβ. as denoting *preparation* for action; q. d. they set about stoning him; or (with Klotz, Pearce, Rosenm., and Kuin.) by taking the thing as expressed *more Historiarum generally*: and then (after an insertion respecting the keeping of the clothes by Saul) *particularly*; narrating by *whom* he was stoned, and describing some circumstances which attended the stoning.

—ἀπέθεντο.] A necessary preparation, since the stones destined for such a purpose were exceedingly large. This laying aside garments, in order to be lighter for any office, was usual with the long-vested inhabitants of Greece as well as of the East, and is alluded to by Aristoph. Vesp. 408. Ἀλλὰ θαυμάτια βαλόντες, θεῖτε, καὶ βοᾶτε, καὶ — ἀγγέλλετε.

Though the whole proceeding was illegal and tumultuary, yet, (as Beza and Grot. observe), they conformed to the *letter* of the law; which directed that in cases of stoning, the witnesses should cast the first stone, — doubtless to denote their *responsibility* for what was done.

—νεανίου.] This term is used of men even in the flower of their age, and sometimes of those who have attained its maturity.

59. ἐπικαλούμενον, &c.] Bentley and Valckn. propose to insert Θεόν. The ΘΝ, they think, might easily have been absorbed by the preceding ΟΝ. But that this should have happened in *all* the MSS. is very improbable; not to say that the *Article* would be wanted. If, indeed, we were compelled to suppose invocation to *God* I see not how any thing short of the *express* insertion of the word could be admitted. That, however, is *not* the case; and why the Commentators should have been so anxious to make Stephen offer up invocation to *God*, I know not; since, as Markl. truly observes, “it were contrary to Stephen’s intention; — which was to die a martyr to the *Divinity* of *Jesus Christ*. So that it is only *Him* he invokes.” There is no reason why Κτίριον Ἰησοῦ should not be *supplied* from the following words of the invocation Κύριε Ἰησοῦ. *Subauditions from the context* being, even in the Classics, sometimes taken from the words which *follow*. Or ἐπικαλούμενον may be taken in an *absolute* sense; (an idiom frequent in the best writers) and thus ἐτίξα. and λέγει. may be rendered, “making invocation to this effect.” It is quite plain that *Jesus* is the object of the invocation; which

Kuin. fully admits, confirming this view from Rev. xxii. 20. where in the words ἔρχου, Κύριε Ἰησοῦ, it is certain that *Jesus* is addressed in *prayer* (as he is here) in terms which necessarily imply *Divine* power, and nothing short of *Deity*, even in language borrowed from his own holy example. See Luke xxiii. 34. How ill the Socinians digest this may be imagined; but one would scarcely suppose that even *they* could bring themselves to resort to the desperate expedient of supplying τὸν δῆλον *ad libitum*. That, however, shows their conviction that τὸν Θεόν cannot be supplied.

The best Commentators are agreed that δέξαι τὸ πνεῦμά μου must mean, “receive my soul to the mansions of the blessed.” See Luke xvi. 9. John xiv. 3. and Notes, and consult Schoetig. ap. Recens. Synop.

60. μὴ στήσης α. τὴν ἁμ. τ.] Ἰσσημι, as ἡρην, signifies, by an ellipse of ἐν ζυγῷ or σταθμῷ, (sometimes *supplied*) to *weigh*, and also (as the custom of remote antiquity was to weigh out, not number, money) to *pay*. And as God was by the Hebrews represented as weighing the actions of men, by placing the good and the evil ones in a pair of scales separately, (see Dan. v. 27. Ps. xc. 8.), so the best Expositors take the phrase to mean, “Do not examine their sin in the balance,” and consequently visit it with punishment. But we may more simply consider the sense as “Do not put to the balance this their sin,” i. e. do not put it into the scale which contains their sins, do not *impute* it to them, *lay it not to their charge*; as our authorized version renders.

—ἐκοιμήθη.] This is both an euphemism, and meant to suggest the composure with which this Protomartyr met so violent a death.

VIII. 1. Σαῦλος—αὐτοῦ.] These words are closely connected with the preceding, from which they ought not to have been disjoined by the division of Chapters. Συνεὸ. signifies to approve of any thing with another. See Tittm. de Syn 191.

—πάντες.] This must be received with limitation, for a *very considerable number*; since there is little doubt but that many of the lower ranks were suffered to remain in Jerusalem.

—πλὴν τῶν ἀποστόλων.] *They remained* in order to support the courage of those who stayed, and the faith of those who had fled, being protected by the especial providence of God, in order to build the Church at Jerusalem, and, by their zeal and courage, to govern it by their wisdom.

2. συνεκόμισαν.] Συγκ. signifies properly to *bring together*; but is specially used as a funeral term, like the Latin *componere*; and sometimes denotes not only the laying out of the body, but other preparations for its interment. This sense is rare



Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαντο κοπειὸν μέγαν ἐπ' αὐτῷ.)

3<sup>p</sup> Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, <sup>p Infra 22. 4. & 26. 10, 11.</sup>

4 σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν. Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον.

5 Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς

6 τὸν Χριστόν. Προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ

7 ἐποίει. Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα μεγάλῃ φωνῇ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν.

8 Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. Ἄνῃρ δὲ τις ὀνόματι

9 Σίμων προῦπῃρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς

in the Classical writers; but it occurs in Soph. Aj. 1068.

—εὐλαβεῖς.] It is not agreed among Commentators whether these persons were *Christians*, or not. Most think they were religious Jews, or Hellenistic proselytes, and perhaps secret friends to Christianity. They probably consisted of religious men, both Christians and well-disposed Jews. So Luke ii. 25. such a one is called *δικαῖος καὶ εὐλαβής*.

—ἐποίησαντο κοπ., &c.] These words (formed perhaps on Gen. i. 10.) show, by example, the great honours shown him. On the point of Antiquities see Recens. Synop. and my Note on Thucyd. ii. 34. No. 12. Transl.

3. ἐλυμαίνεται τὴν ἐκκλ.] *λυμαίνεσθαι* signifies properly to ravage and destroy, as a wild beast; but is often used of *men*, and signifies to waste or spoil, as said of *things*, or to destroy and persecute, as said of *persons*. Thus the sense here is equivalent to that in Gal. i. 13. where Paul says of himself *ἰδίῳ* τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπ' ὁρθούν αὐτήν.

—κατὰ τοὺς οἴκους εἰσπ.] The full sense is, “entering into houses,” “going from house to house.” See v. 42. xx. 20. In the words following the sense is not quite developed; to complete which and rectify the construction an *οὗς* is required after *γυναῖκας*, the comma being cancelled after *εἰσπερευόμενος*.

4. διήλθον.] The Commentators suppose an ellipse of *τὴν χώραν* or *τὰς χώρας*. But it is better to repeat *κατὰ τὰς χώρας*, or at least *τὰς χώρας* from the preceding.

5. εἰς πόλιν τῆς Σαρ.] It is not agreed whether by *Σαρ.* is meant the *country*, or its *metropolis* of the same name. The latter is the opinion of almost all the best Commentators; and with reason; since the former interpretation seems excluded by v. 14.; for to say that the *country* had received the Gospel, when it had been only preached at *one city*, would be an exaggeration. The Article (as Sychem) is not necessary, since in such a case it is usually omitted, being implied. That some of the most ancient MSS. have the Article will at least show the *antiquity* of this interpretation; and we may well suppose, that although the name of the city had been recently altered to *Sebaste* in honour of Augustus, it still retained popularly its original appellation.

—ἐκήρυσσεν — Χριστόν.] This does not necessarily import more than the *preaching the Gospel* publicly, and offering admonition or exhortation privately. See Hearn on the distinction between *κηρύσσειν* and *εὐαγγελίζεσθαι*. Their au-

thority to do this may very well be rested on their having the extraordinary and miraculous gifts of the Holy Spirit. Though indeed this question, so warmly debated by Whitby, as to their Clerical warrant, is frivolous; since the distinction between the Clergy and Laity was, no doubt, not yet made,—because it was not yet become *necessary*.

6. προσεῖχον.] The best Commentators are in general agreed, that this is for *ἐπίστευον*, “had faith in the Gospel.” Comp. v. 14. Examples from Joseph., Philo, and the LXX., are adduced by the Commentators. *Ὁμοθυμαδόν* must be construed with *προσεῖχον*. Ἐν τῷ ἀκ. αὐτοῖς, literally, “on their hearing,” &c.

7. πολλῶν — ἐξήρχετο.] The construction (somewhat obscure by transposition) is thus laid down by Kuin.: πνεύματα γὰρ ἀκάθαρτα (ἐκ) πολλῶν τῶν ἐχόντων (αὐτὰ), βοῶντα μεγάλῃ φωνῇ ἐξήρχετο. Here again we may observe, that *dæmoniacs* and those merely affected with bodily disorders are carefully distinguished. *Ἐξήρχετο* is an example of the use of the neuter for the passive, the sense being “were expelled.”

9. Σίμων.] Commentators are generally agreed that this is Simon the Cypriot, mentioned by Joseph. Ant. xx. 5, 2. as being a pretender to magic. Προῦπῃρχεν is by some Commentators taken by itself, in the sense, “had been staying;” but by others is joined with *μαγεύων*; and rightly, as appears from Lu. xxiii. 12. προῦπῃρχον ἐν ἐχθρὰ ὄντες. where see Note. The sense is, “had been professing magic.” *Μαγεύω* is a rare word, yet examples are adduced from Hippocr. and Plutarch. On the *μάγοι* in the *original* sense, see Note on Matt. ii. 1. “The appellation was, however, (observes Kuin.) then applied even to strolling mountebanks, pretending to a knowledge of medicine, natural philosophy, and astrology (which included fortune-telling by the stars), all of them being accompanied with the mimicry of pretended incantations, and other devices, for evoking departed spirits and expelling *dæmons*.” This Simon, however, was a person of a very superior order to the common run of such persons, being endued with much real knowledge of natural philosophy; though he, it seems, abused it to the purpose of working on the minds of the vulgar by pretended prodigies; throwing them into amazement, doubtless by the exhibition of certain phenomena known only to himself. See Sir Walter Scott's Essay on Demonology, and Dr. Hibbert's on Apparitions. Whether he actually used sorcery, or produced



Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν· ὃ προσεῖχον πάντες ἀπὸ 10  
 μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ  
 μεγάλη. Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξε- 11  
 στακεῖν αὐτούς. Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ 12  
 περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ,  
 ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, 13  
 καὶ βαπτισθεὶς, ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε σημεῖα  
 καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο. Ἀκούσαντες δὲ οἱ ἐν Ἱερο- 14  
 σολύμοις ἀπόστολοι, ὅτι δίδεσται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέ-  
 στείλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην. οἵτινες καταβάντες προσ- 15  
 ἤψαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον. (οὐπω γὰρ ἦν ἐπ' 16  
 οὐδενὶ αὐτῶν ἐπιπεπωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνο-  
 μα τοῦ Κυρίου Ἰησοῦ.) Τότε ἐπειθὺν τὰς χεῖρας ἐπ' αὐτούς, καὶ 17  
 ἐλάμβανον Πνεῦμα ἅγιον. Θεασάμενος δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπι- 18  
 θέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ Πνεῦμα τὸ ἅγιον, προσή-  
 νεγκεν αὐτοῖς χρήματα, λέγων· Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα 19  
 ὅτ' ἐάν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον. Πέτρος δὲ εἶπε 20  
 πρὸς αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δω-

extraordinary effects by Satanic influence, as some have supposed, may be doubted.

Some of the Ecclesiastical historians tell us that he pretended to be God the Father, others say the Messiah, or the Paraclete. He was no doubt willing to pass for whatever the multitude should please to account him. And they probably regarded him as the promised Messiah, or at least a divine legate.

— ἐξιστῶν.] See Matt. xii. 22. and Luke xxiv. 22. So Athen. cited by Wolf: ὅς πῦρ τε αὐτόματον ἐποίη ἀναφθεῖσθαι, καὶ ἄλλα πολλὰ φάσματα ἐτεχνῶτο, ἀφ' ὧν ἐξίστα τῶν ἀνθρώπων τὴν διάνοιαν. And in Onosand. 93. ult. we have: ὁψις καὶ βοή καὶ πάταγος ὅπλων ἐξίστασι τὰς τῶν ἐναντίων διανοίας.

— λέγων εἶναι τινα ἑαυτὸν μέγαν] some extraordinary person. See Note supra v. 36. So also Herodot. iv. 198. δοκεῖ δὲ μοι οὐδ' ἀρετὴν εἶναι τις ἢ λιβήη σπουδαία, ὥστε ἡ Ἀσίη ἢ Εὐρώπη παραβληθῆναι.

10. πάντες — μεγάλου.] The sense is, "all of every age and station." Ἔστιν ἡ δυν., &c. This may, with Kuin., be explained by hypallage, in the sense, "The mighty power of God energizes in him." See Rom. i. 16. 1 Cor. ii. 4.

13. ἦν προσκαρτερῶν τ. Φ.] "used to attend on Philip, viz. as a disciple." See x. 7. Most of the Commentators regard his embracing Christianity as a mere pretence; it is probable that he did not regard Jesus as the Messiah, and was guided by secular views.

14. ἀπέστειλαν πρὸς αὐτοὺς Π. καὶ Ἰ.] It is plain from what follows, that their primary purpose was to lay hands with prayer on the new converts, and thereby impart to them the gifts of the Holy Spirit. "The Apostles (says Kuin.) seem to have laid down a rule, that converts after being baptized and catechized, should have the imposition of hands, accompanied with prayer, in order to their receiving gifts of the Holy Spirit.

16. ἐπιπεπωκός.] This word is used of what falls with abundance, as x. 44. xi. 15. The ex-

pression is formed on Ezek. xi. 5. ἐπέπεσεν ἐπ' ἐμὲ πνεῦμα Κυρίου.

20. τὸ ἀργύριον — εἰς ἀπώλειαν. On the exact nature of what is here said some difference of opinion exists. By many learned Expositors this is regarded as a *form of imprecation*; with which they compare similar Greek forms, such as ἀπόλοιο, or βάλλ' ἐς κόρακας or ἐς ὄλεθρον. But it is surely inconsistent with the Spirit of the Gospel to imprecate perdition on any man, however bad: and although the above forms were often used as little more than expressions of peevishness and ill humour, yet no such *diminution* of sense can be thought of in an Apostle of Christ. But, in fact, there is nothing in the passage before us, that can, properly speaking, be called *imprecation*. As to the words τὸ ἀργύριόν σου σὺν σοὶ εἴη, they need not, and, I think, *ought* not to be closely united in sense with εἰς ἀπώλειαν; since they merely import "may your money rest with *yourself*, i. e. (the *Optative* being often used for the *Imperative*) keep your money to *yourself* [I will have nothing to do with it]." Thus in a similar passage which I have noted in Joseph. Antiq. x. 11. 3. Δανιήλος δὲ τὰς δωρεὰς ἡξίον αὐτὸν ἔχειν· τὸ σοφὸν γὰρ καὶ τὸ θεῖον ἀωροδόκητὸν εἶναι. where, though the MSS. present no variation, I have no doubt that the true reading is, not αὐτὸν, but αὐτῷ, which, indeed, seems to have been in the copy of the ancient Latin Translator. This emendation indeed is placed beyond doubt by the passage of Dan. v. 17. which Josephus here followed, and which might also be in the mind of the Apostle: καὶ εἶπε Δανιὴλ ἰνῶπιον τοῦ βασιλέως, τὰ δῶματα σοὶ ἔστω, (or as the Alexandrian and other MSS. have, σὺν σοὶ) καὶ τὴν δωρεάν τῆς οἰκίας σου ἐτέρῳ δός. Now the latter clause there expresses a sense which in the passage before us is left to be understood. Again, neither does the phrase εἰς ἀπώλειαν imply *imprecation*. By Whitby, Markl., Valpy, A Clarke, and Mr. Holden, it is taken to import *prediction*, namely, of what would befall him if he did not repent. Yet there is, I apprehend, nothing in the



- 21 ῥτάν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. οὐκ ἔστι σοι μερίς  
οὐδὲ κληρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεία  
22 ἐνώπιον τοῦ Θεοῦ. Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ  
δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου.  
23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὄρω σε ὄντα. Ἀποκρι-  
24 θείς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον,  
ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.  
25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ καλήσαντες τὸν λόγον τοῦ Κυρίου,  
ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγ-  
γέλιζαντο.  
26 Ἀγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάστηθι καὶ

words from which prediction can be directly elicited. The nature of the expression must depend upon the *εἰς*, which here seems to denote *tendency*; as at Rom. v. 16. *εἰς κατάκριμα*. and vi. 16. *ἀμαρτίας* (φερόσης) *εἰς θάνατον*. Thus it is intended to warn him of the consequences of so employing money, unless (as he gives him to understand at v. 22.) he averts it by timely repentance. As, however, prediction is almost implied in warning, both may here be included. Perhaps the term *denunciation* will best express the full import. The above view is, I find, supported by the authority of Calvin, who observes that St. Peter does not *imprecate*, but *ustam vindictam Dei, incutiendi terroris causâ, denuntiat prope impendere*. Thus the full sense is, "Keep your money to yourself—for your *own* perdition [not mine]."

21. οὐκ ἔστι — κληρος.] This seems to have been a common phrase, since it occurs in Deut. x. 9. ii. 12. 2 Sam. xx. 1. Job. xxii. 25. Τῷ λόγῳ τούτῳ, *this matter*; for λόγος and ῥῆμα, after the example of the Heb. דבר, often signify a *thing*.

— ἡ γὰρ καρδία — Θεοῦ.] Formed on 2 Kings x. 15. and denoting that his profession of Christianity was insincere and hypocritical, or corrupted by pursuing bye-ends.

22. εἰ ἄρα ἀφεθήσεται, &c.] *El ἄρα* is by many learned Commentators taken in the sense *ut*, as *εἰως* in Phil. iii. 11. and sometimes in the Classical writers. And so the Heb. לִי־אִם rendered *iva* by the LXX. in Exod. xxxii. 30. But to so rare a signification we must not resort; especially as it weakens the sense. The phrase may be taken according to its ordinary use. In order, however, to fully understand the sense, it is to be observed that *εἰ ἄρα* when occurring any where except at the beginning of a sentence, is elliptical; and some participle, (usually *πειρώμενος*, or some equivalent term), is to be understood. So Mark xi. 13. *εἰ ἄρα εἰρήσῃ* *τι*. Acts xvii. 27. *εἰ ἄρα γε ψηλαφήσειαν*, and vii. 1. Sometimes, too, this is the case with the simple *εἰ*, as Eurip. Heracl. 640. *πάσαι γὰρ ὀδίνουσαι τῶν ἀφειγμένων, ψυχὴν ἐτήκον, νόστος εἰ γενήσεται*. "Animo tabescere obas, (dubitans)." &c. Thus the full sense is " [trying] whether," &c.; and the doubt implied (as Gent., Dodd., and Holden observe) is not whether, on sincere repentance, Simon would be *forgiven*; but whether he would *sincerely* repent. This is clear from the words of the next verse, *εἰς χολὴν*, &c., which are illustrative of the matter, and show that the doubt rested on the state of Simon's heart towards God.

*Ἐπίνοια* signifies not so much *thought*, as *contrivance, device*; being usually taken in a bad sense. Perhaps it is here slightly emphatical—suggesting how heavy a guilt would have attended the *execution* of such a design.

23. *εἰς γὰρ χολὴν* — ὄντα.] These words are commonly taken as put for *ἐν γὰρ χολῇ*, &c., according to which, Castalio elegantly renders, "Nam te amaro felle præditum et injustitia constrictum esse video." The best Commentators, however, from Alberti and Wolf to Kuin., have been of opinion (comparing Deut. xxix. 18. with Heb. xii. 15.) that *εἰς χολὴν* is for *χολὴν*, as Acts xiii. 22. 47. vii. 21. Eph. ii. 15. And they assign the following sense: "I see thou art a most pernicious person, like to a bitter and poisonous plant, a pest to Christian society." So Anthol. Gr. ii. 11. *πᾶσα γυνὴ χόλος ἐστίν*. The *σύνδεσμος* they take to mean "a mere bundle of iniquity." But the soundness of this whole interpretation may be questioned; for in the passages adduced the *εἰς* is for *ὡστε*, and there is an ellipsis of *εἶναι*; which is not the case here. Besides, the style of unmeasured reproach involved in *σύνδεσμον*, if not in *χολὴν*, so interpreted, is not characteristic of the sacred writers; whose language, like that of our Lord, is sometimes severe, but never abusive. I must therefore acquiesce in the common interpretation, which yields a sense, though strictly just, little less severe, namely, "thou art immersed in wickedness of the vilest sort, and fast bound in the chains of sin and Satan." *Εἰς* may be taken for *ἐν*, as often in the N. T. and the Classical writers. In which case *εἶναι* is used in the sense to *come* (as here) or *become*; and the *εἰς* signifies *at* or *to*. *χολὴν πικρίαν* is by Hebraism for *χολὴν πικροτάτην*.

24. δεήθητε ὑπὲρ ἐμοῦ.] Thus admitting his own unworthiness. See John ix. 31. By his using the plural number we may suppose that John was present. That his repentance, however, was not real, we have every reason to believe, from the circumstances of the case, as well as from his subsequent conduct, as recorded by early Ecclesiastical tradition.

25. διαμαρτυράμενοι.] *Διμαρτ.* signifies to prove on good evidence, and, by implication, to teach.

26. Ἀγγελος — ἐλάλησε.] Many recent Commentators suppose this communication to have been made by a *dream*. But there is nothing in the air of the passage to warrant this supposition; and, as Storr observes (Opusc. iii. 178), it is no wonder that Philip should have been admonished sometimes (as at 29 & 39) by the internal sugges-



πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν. (αὕτη ἐστὶν ἔρημος.) Καὶ ἠναστὰς ἐπορεύθη· καὶ 27 ἰδοὺ, ἀνὴρ Αἰθίοψ, εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλείουσης Αἰθιοπίων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς· ὃς ἐηλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, ἦν τε ὑποτρέφων· καὶ, καθήμενος ἐπὶ τοῦ ἅρματος 28 αὐτοῦ, [καὶ] ἀνεγίνωσκε τὸν προφήτην Ἠσαΐαν. εἶπε δὲ τὸ Πνεῦμα 29

tions of the Holy Spirit, and sometimes (as here) by the personal address of an angel; since, in a similar case, after he had been once and again internally admonished by a *vision* (see Acts xvi. 6. seqq.) he was at length externally admonished by a *messenger sent from God* (v. 10). See also Hammond.

26. αὕτη ἐστὶν ἔρημος.] With these words the Commentators are not a little perplexed; it being not agreed whether they are to be referred to Γάζαν, or to τὴν ὁδόν. So little satisfied, however, are some with either supposition, that Wessel., Valckn., Hein., and Kuin. suspect the words to be an *interpolation from the margin*: but of this there is not the slightest proof; and that is but *cutting the knot*, which may, I think, be very well untied. As to the two foregoing interpretations, that which refers the words to Γάζαν cannot be admitted; for, *taking for granted* that there were then two Gazas, *New Gaza*, and *Old Gaza*, destroyed by Alexander, and here thought to be meant; yet they were so near together, that it is not likely there were *two roads* leading from Jerusalem to each of them respectively. Besides, why a road should be carried to a place nearly uninhabited, it is not easy to see. That, indeed, would require, as Kuin. says, the Article to ἔρημος. Or rather, Luke would have written εἰς τὴν Γάζαν ἥτις ἐστὶν ἔρ. The latter interpretation, which refers it to δὸδν, is adopted by the best Commentators, ancient and modern (supported by the Syriac Version), who suppose that there were two roads leading from Jerusalem to Gaza; one farther about and carried along the valley of the rivulet Eshcol, the other shorter, but traversing the rough tract of mount Casius, and therefore desert and unfrequented. But that there were two roads rests wholly on conjecture; and thus perspicuity, and even propriety, would require ἥτις ἐστὶν ἔρημος. Yet why embarrass ourselves unnecessarily? There is no reason why we should not, with Rosenm. and others, suppose the words to be those of *St. Luke*, not of the *Angel*, and (referring them, as we must do, to τὴν ὁδόν, &c.) regard them as a remark of the *Evangelist* similar to many such in the N. T. and (as I have elsewhere shown) in the Classical writers. See John vi. 10. and Note. *St. Luke*, I apprehend, means to intimate that it might seem strange that one so desirous to evangelize as Philip, should be sent upon so unfrequented a road as that from Jerusalem to Gaza. Reland, indeed, objects that there is no reason why *that* road should be called ἔρημος any more than any other road in Judaea. But that supposes far more knowledge of the ancient state of the country than we have, or is now attainable. Reland himself could not have proved that the road was *not* such. If it was carried in a straight course, it must have passed most of the way over a hilly and barren tract, through no city or town of any note. And therefore the epithet ἔρημος, which means uninhabited, i. e. very thinly peopled,

would be suitable enough. So Arrian. Exp. Alex. iii. 21, 11. Οἱ δὲ εἰδέναι μὲν ἔφασαν (they said they knew a road), ἔρημην δὲ εἶναι τὴν ὁδὸν αὐτῆς· δυνδρίαν. and Thucyd. ii. 17. τὰ ἔρημα τῆς πόλεως.

27. I have placed a comma after Αἰθίοψ, because ἀνὴρ Αἰθ. stands for a substantive (the ἀνὴρ being almost redundant) and thus cannot well *qualify* εὐνοῦχος. Εὐνοῦχος signifies properly *cubicularius*, chamberlain, prefect of the bed-chamber. And as such were generally *castrati*, so it came to mean *spado*, an eunuch. And such being, for their supposed fidelity, generally promoted to other confidential court offices, hence the term came to mean, in a general way, an officer of state (so here a *Treasurer*, as we find from what follows), whether an eunuch or not. Thus Potiphar, Gen. xxxix. 1, though called εὐνοῦχος Φαράω, yet had a wife. Δυνάστης signifies properly one who has great power or influence. So *μύας* εἶναι τι in the ancient writers. The construction, however, here requires that it should be taken, not as an *adjective* (with almost all English Translators), but as a substantive, *magnas*, a *grandee*, as Doddr. renders. Wolf and Wets. have proved from Pliny, Dio Cass., and Strabo, that *Candace* was a family name common to the Queens of Æthiopia Superior, or Meroe, like Pharaoh, to the kings of Egypt, which is well illustrated by Dr. Russell, in his account of Nubia, in the 12th vol. of the Edinburgh Cabinet Library.

This person was, no doubt, a Jewish proselyte: as appears, not so much by his reading the Prophet Isaiah, as by his coming to Jerusalem to worship there. That eunuchs were not admitted as proselytes, is no proof that he was not one; because εὐνοῦχος does not, we see, necessarily imply that he was an eunuch in the physical sense.

—ἐπὶ πάσης τ. γ.] Sub. τεταγμένος, which is sometimes expressed. Γάζα is a word of Persian origin, and signifies *treasure*.

28. καὶ, καθ. — ἀνεγίνωκε.] I have in this passage adopted a punctuation somewhat varying from any former Edition; yet, I apprehend, demanded by propriety, and the nature of the context. Render, “who had gone to Jerusalem to worship there, and was returning; and, as he sat in his chariot, was also reading,” &c. The second *καὶ*, however, is absent from many good MSS. (including the Alexandrian and Cod. Cantabr.), some Versions, as the Pesch. Syr. and Vulg.; and arose probably from the confusion occasioned by the true construction of the sentence being misunderstood. In thus reading the Scriptures, and, as it appears from the next verse, *aloud* on a journey, the proselyte was, probably, following the directions of the Jewish Rabbies, who (as we learn from Schoettg.) said, that “when any one was going on a journey, and had not a companion, he should study the Law.” That students used to read aloud, appears also from several citations from the Rabbins adduced by Schoettg.

29. εἶπε τὸ Πνεῦμα.] Many ancient Commenta-



30 τῷ Φιλίππῳ· Πρόσελθε καὶ κολλήσῃτι τῷ ἄρματι τούτῳ. Προσδρα-  
μῶν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην  
31 Ἡσαΐαν, καὶ εἶπεν· Ἀρά γε γινώσκεις αὐτὸ ἀναγινώσκεις; Ὁ δὲ εἶπε·  
Πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν  
32 Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. <sup>q</sup>Ἡ δὲ περιοχὴ τῆς γραφῆς, <sup>q</sup>Isa. 53. 7.  
ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθῃ,  
καὶ ὡς ἀμνὸς ἐνάντιον τοῦ κείροντος αὐτὸν ἄφω-  
33 νος· οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ἐν τῇ τα-  
πεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεάν  
αὐτοῦ τίς διηγήσεται; ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ  
34 ζωὴ αὐτοῦ. Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε· Δέομαί  
σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου

tors, and, of the modern ones, Bp. Pearce, take this to mean the *angel* mentioned at ver. 26. See Heb. i. 14. This, however, involves much harshness; and it is better, with the most eminent modern Commentators, to regard the words as a popular manner of expression, only denoting that such was the suggestion of the Holy Spirit; so communicated (like the *afflatus* of the Prophets) as that the inspired person could always distinguish such Divine suggestions from those of his own mind. And thus the Holy Spirit might, in a certain sense, be said to speak the words to him.

—κολλήσῃτι τῷ ἄρμ. τ.] Κολλᾶσθαι with a passive form has (like the Hebrew conjugation *Hothpahl*, which is at once passive and reflective) a reflective sense, and signifies to *attach one's self to, join company with.* So the Heb. כָּבַק in 2 Sam. xx. 2. 2 Kings xviii. 6. Ruth i. 14, where the LXX. use ἀκολουθεῖν. Thus at Ruth ii. 8. κολλήσῃτι μετὰ τῶν κορασιῶν, the sense is, “join company with my maidens.” The *chariot* is here (by an usual popular idiom) for the *person in the chariot*; just as, in the Classical writers, *ships* are put for the sailors in them.

30. γινώσκεις — ἀναγινώσκεις.] Most Commentators from Grot. downwards suppose a *paronomasia*; with which one might compare that of Julian in his laconic Epistle to Basil: Ἀνέγνω, ἔγνω, κατέγνω; to which the Father, with equal wit, and scarcely less brevity, replied: Ἀνέγνως, ἀλλ’ οὐκ ἔγνως. εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως. But *paronomasia* in the present case would be frigid, and alike unsuitable to the gravity of the speaker, and the importance of the subject.

31. πῶς γὰρ αἰ δύει.] The γὰρ refers (as often) to a negative sentence omitted for brevity's sake. This omission of short clauses, both negative and affirmative, referred to by γὰρ, is frequent in the Classical writers, and several examples are adduced by Bp. Pearce. The words, we may observe, are a modest apology for ignorance. Ὁδῶν, is used in a figurative sense (*instruct*), as in John xvi. 13. and Ps. xxv. 5.

32. περιοχῆ.] This word usually signifies the *sum* of what is contained in any book, &c., but here it means a *passage* or *section*, of which sense Wetst. and Valckn. adduce examples.

—ὡς πρόβατον ἐπὶ σφαγὴν — ζωὴ αὐτοῦ.] These words are taken from Is. liii. 7 & 8, and follow the Sept. Version exactly; the verbal discrepancies which occur not being found in the Alexan-

drian and other good MSS. of the Sept. Between the Sept., St. Luke, and the Hebrew, there is considerable difference, but not such as materially to affect the general sense. The various modes of reconciliation are fully detailed by Townsend, who laudably endeavours to remove the discrepancy without resorting to any conjectural emendation of the Hebrew. But to entirely reconcile the discrepancy is perhaps impracticable. It will, however, greatly contribute thereto, if we suppose that the LXX. read בעצרו משפטו לקל. The מ and ב are easily confounded. A

מ might easily be lost before another מ, and ו might easily arise from the ל following. That the LXX. had ו after בעצר, we may infer from its being found in the N. T. in almost every MS. This, however, involves no real discrepancy from the Hebrew: for the ו may be taken with the preceding, quite as well as with the following word. And such, I suspect, is the true reading of the Hebrew. Whether the Hebrew had originally ב before עצר or מ, is a matter of more doubt, because מ may mean *at, under, &c.* See Gesen. Lex. in v. That there should be a full stop after בעצר, cannot, I think, be doubted. Thus the Hebrew may be rendered, “So he opened not his mouth under his oppression. From judgment was he hurried off [to death].” Bp. Lowth, indeed, and Kuin. take בעצר with the words following, and render, “By an oppressive judgment was he cut off.” But the *Hendiadys* thus involved is very harsh; and they are obliged to cancel the ו. If we were allowed to do that, the sentence would proceed better *without* the Hendiadys. But the LXX., I doubt not, had the ו, and attached to בעצר. And con-joining these words with what follows, they stumbled at משפטו; and not knowing what to make of the first מ in the MSS., they passed it over, and either finding an ו after משפט in their MSS., or else supplying it, to make up the sense, rendered *as well as they could*, and thus gave a sense [“he was deprived of a just judgment”] very applicable to *Christ*, but not, I conceive, intended by the *Prophet*.

The words τὴν δὲ γενεάν — αὐτοῦ are, like the correspondent Hebrew ones (of which they are a literal rendering), so obscure, that the true sense cannot be fully determined.” Hamm., Doddr., Kuin., and most recent Commentators, take the



τινός; Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ 35  
τῆς γραφῆς ταύτης, εὐηγγελίστατο αὐτῷ τὸν Ἰησοῦν. Ὡς δὲ ἐπορεύοντο 36  
κατὰ τὴν ὁδὸν ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος· Ἰδοὺ, ὕδωρ·  
τί κωλύει με βαπτισθῆναι; [εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ 37  
ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ  
Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.] καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ 38  
κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ

sense to be, "who can describe the guilt of the men of his time [from whom he suffered such things]?" But this is negated by what follows. Bp. Lowth renders, "and his manner who would declare?" i. e. bear witness in his favour? q. d. *No one*. This sense of γῆγ has countenance in the Arabic. The circumstance was manifestly fulfilled in Christ: and the point of Hebrew Antiquities on which it depends is admirably illustrated by Dr. Kennicott and Bp. Lowth. The interpretation too, is much confirmed by the words following, and is probably the true one.

In the words *ὅτι αἰρεται* — *αὐτοῦ* the sense is the same as in the Hebrew; but the Sept. Translators either read otherwise, or translated freely.

35. ἀρξάμενος ἀπὸ τ. γ. τ.] Compare a kindred passage of Luke xxiv. 27. Γραφή as used of a single passage of Scripture, occurs in Mark xv. 58. and elsewhere. In εὐηγγελίστατο αὐτῷ ἰ (which words signify, "he instructed him in the doctrine and principles of the religion of Jesus,") it is implied that he commenced by referring the words of the prophecy to Jesus, and from thence introduced whatever else he had to communicate. In Ἰησοῦν we have the person put for the thing, as Luke iii. 18. Acts xvi. 10. Gal. i. 9. 1 Pet. i. 12. An idiom frequent in the Classical writers, on which see Matth. Gr. Gr. § 409.

36. τὸ ὕδωρ.] Probably some fountain or pool, formed by a brook either running into the Eshcol rivulet, or formed at a bend of the Eshcol itself.

— Ἰδοὺ, ὕδωρ — βαπτισθῆναι.] From this we may infer, that Philip had fully instructed the Eunuch on the nature and necessity of baptism as an initiatory ordinance of Christianity; and that the Eunuch had professed his wish to receive, and Philip his willingness to administer it at a fit opportunity. In τὴν κωλύει the sense must not be *pressed upon*; for, from the examples of that phrase, and the *quid vetat* or *prohibit* of the Latin, it is probable that the sense meant to be expressed by the Eunuch was this: "Here is an opportunity for the thing to be done forthwith."

37. There has been no little debate as to the authenticity of this verse, which is not found in many of the best MSS. and most of the ancient Versions, including the Pesch. Syriac, and is omitted in several citations of the Fathers, as also in the Edit. Princ. Moreover, in some of the MSS. which do contain it, it is found with great diversity of reading. It is, therefore, cancelled or rejected by Grot., Mill, Wets., Pearce, Matth., Newc., Griesb., Titm., Knapp, Kuin., Gratz, and Vat. It was, indeed, defended by Whitby and Wolf — strenuously, but not, I think, successfully. It is surely *not*, as Wolf contends, necessary to the context. The external evidence against it is certainly, if not equal to that for it, at least pretty strong. And internal is decidedly against it; for no good reason can be imagined why it should have been *thrown out*, or omitted inad-

vertently: whereas, for its insertion we may easily account, — namely, from the anxiety of well meaning, but misjudging persons to remove what they thought an abruptness; and to somewhat qualify what they deemed too favourable to haste in administering baptism; moreover to remove a stumbling-block from the rite not being described as performed in *due form*. As to Whitby's argument, on the ground that the verse was probably omitted in later times, because it opposed the delay of baptism which the catechumens experienced before they were admitted into the early Church, it has no force whatever. For surely if the verse be removed, the delay of baptism would seem to be still more opposed. The strongest argument brought forward for the authenticity of the passage is that it was read by Irenæus (see his work Adv. Hier. iii. 12. p. 196.), by Cyprian, nay, as Mill and others say, by *Tertullian*. But, upon referring to the passage (de Baptismo C. 18.), I find not a shadow of proof that the verse was read by him, but a probability that it was *not*. As to the authority of *Cyprian*, it is not great; for he generally follows the *Vulgate*, which has the verse. But indeed, had it been cited by Irenæus, it would only prove the great antiquity of the passage, not its genuineness. That, however, would show the caution of the primitive Church on this head, and prove that it required, previous to the administration of baptism to adults, an unhesitating avowal of belief in the *Divinity* as well as divine legation of Jesus Christ. See Dodd.

38. ἐκέλευσε στήναι τὸ ἄρμα] "He gave orders for the carriage to be stopped."

— ἐβάπτισεν αὐτόν.] No doubt, with the use of the proper form; but whether by immersion, or by sprinkling is not clear. Dodd. maintains the former; but Lardner ap. Newc. the latter view; and, I conceive, more rightly. On both having descended into the water, Philip seems to have taken up water with his hands, and poured it copiously on the Eunuch's head. It is, indeed, plain, from various passages of the Gospels, that baptism was then administered by the baptizer, after having placed the person to be baptized in some river or brook. And that plenty of water was thought desirable, we learn from John iii. 23. But though this may seem to favour immersion, yet the other method might as well be adopted. Water might, indeed, be fetched in a vessel for the purpose of pouring it on the head of the person. Yet that it should *not*, may be accounted for by a reference to the climate, customs, and opinions of the people of Palestine, without rendering it necessary to suppose that nothing but a purpose of immersion could originate the custom for the baptizer and the baptized to both go into water of some depth. We learn from Euseb. Eccl. Hist. ii. 1, that the Eunuch afterwards preached the Gospel in Ethiopia.



39 ἐβάπτισεν αὐτόν. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

- 1 IX. ὁ ΔΕ Σαῦλος ἐτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ Ἀρχιερεῖ, ῥητήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τις εὖρη τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγλίζειν τῇ Δαμασκῷ.

<sup>r</sup> Infra 26. 10.  
<sup>Gal.</sup> 1. 13.  
<sup>1 Tim.</sup> 1. 13.

<sup>s</sup> Infra. 22. 6.  
<sup>& 26.</sup> 12.  
<sup>1 Cor.</sup> 15. 8.  
<sup>2 Cor.</sup> 12. 2.

39. Πνεῦμα Κυρίου ἤρπασε τὸν Φ.] In some ancient MSS. and late Versions are inserted between Πνεῦμα and Κυρίου the words ἅγιον ἐπέπεσεν ἐπὶ (or εἰς) τὸν εὐνοῦχον, ἄγγελος δέ: which reading is approved by Hamm. and Towns.; but without reason; for it is a manifest interpolation of those who thought the *snatching up* of Philip more suitable to an angel than to the Holy Spirit. And there might be some ground for this, if we were to understand, with several Commentators (as Dodd. and Scott), that Philip *was caught up and carried through the air supernaturally*; for examples of which they refer to 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 14. There is, however, no necessity to suppose that to be the case here. Nay, according to Bp. Middleton's Canon, the *personal* sense here in πνεῦμα is inadmissible; while, as Mr. Rose observes on Parkh. p. 700, if ἤρπασε be translated "caught away," it seems required. I quite agree with Parkh. and Mr. Rose, that nothing miraculous is here intended. "ἤρπασε may very well be understood of the *imperative suggestions* of the Holy Spirit; which Philip doubtless well knew how to distinguish from the motions of his own mind. The meaning, therefore, seems to be that assigned by Mr. Rose, as follows: "Philip went away quickly under the direction and influence of the Spirit." And I would compare Herodot. iv. 13. "Ἐφ' ἧ δὲ Ἀριστῆς — ἀπικέσθαι εἰς Ἰσσηδόναν, φοιβεύλαμπρος γενόμενος." The strong term ἤρπασε might, indeed, seem selected to suggest the *unwillingness* with which Philip must have torn himself away from this promising convert. Perhaps, however, no more may be meant than "hurried him away," as αἰεῖν is sometimes used of the influence of the Holy Spirit in the LXX., so 1 Kings xviii. 12. καὶ πνεῦμα Κυρίου ἀρεί σε εἰς τὴν γῆν ἣν οὐκ οἶδα. and 2 Kings ii. 16. μή ποτε ἤρην αὐτὸν πνεῦμα Κυρίου.

40. ἐβρέθη εἰς Ἀζ.] The rendering *inventus est* (*was found*), is so unsatisfactory, that most recent Commentators adopt that of Drusius, *fuit extitit* (*was, or abode*), of which sense they adduce examples. But I prefer, with Beza, to suppose that the *passive* is used in a reciprocal or reflective sense, as in French *il se trouva* stands for *il fut trouvé*, made his appearance. There is an imitation of the Hebrew idiom, by which passive forms often have a reciprocal sense, as נִצְרָךְ. And so even in Greek. Thus in Herodot. iv. 4. we have the similar expression φανέντα αὐτὸν εἰς Προκόν. The air of the expression seems to refer to the *rapt feeling* with which Philip left the Eunuch and went to Azotus.

Towns. Chr. Arr.) that what is now related took place before the baptism of the Eunuch, nay even before the journey of Peter and John into Samaria. See Dr. Burton, who thinks that Saul may have set out at the end of the feast of Tabernacles, and that his conversion took place at the same time as the conversions in Samaria.

—ἐμπνέων ἀπ.] Markl. sees not how ἐμπνέων, or even ἐκπνέων, can mean "breathing out threatening;" and he would conjecture ἐμπλέως. But no alteration is necessary. Ἐμπνέειν signifies, 1. to inhale, and, by implication, exhale breath by the nostrils; 2. to breathe. Now to do this with quickness and vehemence, *implies* strong emotion, especially that of *anger*. In the later Greek writers, the word denoting the *kind* of passion is expressed in the *Genit.*, by an ellipse of ἀπὸ, signifying *origin, cause, &c.* In the earlier writers the Accus. is chiefly used. Examples are adduced in Rec. Syn. I shall here only adduce *one*, and that for emendation; since it is miserably corrupt, though the Editors pass it over sicco pede. It is in Nicephori Hist. Byz. p. 47. "Ἐτι δὲ πνέων κατὰ τῆς ἀσεβείας, τὸ ἱερὸν τῶν Ναζωραίων σχῆμα καθύβρισεν. Read: ἔτι δ' ἐμπνέων κ. τ. εἰσεβείας, &c. It is evident that the historian had in mind the passage before us, otherwise πνέων might be tolerated, and then I should suspect that κατὰ had been lost, absorbed by the κατὰ following.

2. ἐπιστολὰς] i. e. letters credential. Article for Pron.

—τῆς δόξης.] For ταύτης τῆς δόξης, as John vii. 17. Ὅδός denotes not only a *way of life*, but a *way of thinking*, (as Judith v. 8. ἐκβῆναι ἐξ δόξης τῶν γονέων.) and hence a *sect*, either in *philosophy*, (as Suid. in v. Ἐμπεδοκλῆς, and Lucian Herm. p. 577.) or in *religion*, as here and in xxii. 4. ταύτην τὴν δόξιν ἐδίωξα. and xxiv. 14. From the populousness of Damascus, its constant communication with Jerusalem, and its being, probably, the place whither most of those who fled at the murder of Stephen took refuge, the number of Christians was likely to be considerable. So great was the authority of the Sanhedrim with the foreign Jews, that they readily submitted to its decrees in all matters spiritual; as for instance the suppression of what was esteemed heresy; especially as the then Ruler of Damascus, Aretas, king of Arabia, was either, according to some, a Jewish proselyte, or at least was well affected to the Jews, and permitted the exercise of this authority in things spiritual, on the part of the Sanhedrim.

3. On the subject of the conversion of St. Paul, now recorded by Luke, I cannot too strongly reprobate the hypothesis of certain foreign Theolo-

IX. 1. There is great reason to think (see



καὶ ἔξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· καὶ πεσὼν 4  
ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαούλ, Σαούλ, τί με διώ-  
κεις; Ἔειπε δέ· Τίς εἶ, κύριε; ὁ δὲ Κύριος εἶπεν· Ἐγώ εἰμι Ἰη- 5  
σοῦς, ὃν σὺ διώκεις· [σκληρόν σοι πρὸς κέντρα λακτίζειν. τρέμων τε 6  
καὶ θαμβῶν εἶπε· Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ Κύριος πρὸς  
αὐτόν·] Ἀλλὰ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται  
σοι τί σε δεῖ ποιεῖν. Ὅι δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν 7  
ἔννεοι, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. Ἠγέρθη δὲ 8  
ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα

† *Infra* 22. 9.  
& 26. 13.

gians, who, building on the crude and half developed views of De Dieu, Elsn., and Hamm., regard the circumstances of the case as by no means miraculous; but as produced solely by certain terrific *natural phenomena*; which they suppose had such an effect on the high-wrought imagination, and so struck the alarmed conscience of Saul, as to make him regard as a reality, what was merely produced by fancy. I have at large considered, and, I trust, thoroughly confuted this unfounded notion in Recens. Synop. Suffice it here to say, that Paul, however ardent might be his temperament, and vivid his imagination, *could not* so far deceive himself, as to suppose that the conversation (related by him at large in his speech before Agrippa) really took place, if there had been no more than these Commentators tell us. And it were utterly inconsistent with truth and honesty to dress up *vivid fancies*, and manufacture into *dialogue*. Besides, he is so minute in his description as to say it was *in the Hebrew language*; and the address, as given most in detail at ch. 26., is a somewhat long one. Moreover, if *he* were so worked upon by his own high-wrought feelings,—that could not be the case with his *attendants*: and yet it is said that “they also, struck dumb with astonishment, *heard the voice*, though they saw no one.”

Besides, if *φωνή* could be taken (though no *proof* of such a sense is established) to denote *thunder*, what would be more absurd than, “I heard a clap of thunder *saying*?” And his fellow travellers on hearing the—what? *the clap*, and seeing no one [whom could they have *expected* to see?] were mute with astonishment. Moreover, *φῶς* is nowhere used of *lightning*; nor is lightning anywhere said *περιαστράπτειν*. Finally, when we are told that this *φῶς* exceeded the brightness of the mid-day sun, how can it be understood of *lightning*? The light was doubtless, like the *δόξα* Θεοῦ presented to the view of St. Stephen, vii. 55., and meant to represent the *Schechinah*.

5. *σκληρόν*—*λακτ.*] A proverbial form, common alike to the Hebrew, Greek, and Latin. The words *σκληρόν*—*πρὸς αὐτόν* are not found in a considerable number of the best MSS. and Versions, including the Syr. Peschito; nor in several citations of the Fathers, nor in the Ed. Pr.; and they are rejected by almost every Critic of eminence from Erasmus, Beza, and Grot., down to Tittm. and Vater. And rightly, for notwithstanding what Wolf urges in defence of the passage, there can be little doubt that it was introduced from the parallel passages at xxii. 10. xxvi. 14. It might well be expected that the *historian* should be less circumstantial than the *personal narrator* of facts. When the passage in question was brought in, the *ἀλλὰ* was sure to be ejected as worse than useless.

7. *εἰστήκεισαν ἔννεοι.*] As this seems at variance with the words πάντων καταπισόντων ἡμῶν εἰς γῆν in the account of his conversion by St. Paul himself to Agrippa, Acts xxvi. 14. several expedients have been devised to remove the discrepancy. The most approved one is that of Valla and others, who suppose that they had first fallen down and then risen again. But though this is *preferable* to that of Beza and others, who remove the difficulty by almost silencing the *εἰστήκεισαν*, explaining it *were*; yet it is liable to several objections, which I have urged in Recens. Synop. The best solution may be, to suppose that Paul's companions at first stood *fixed* and mute with astonishment—and then, struck with awe at what they regarded as indicating the presence, however invisible, of a supernatural Being, fell with their faces to the ground, as Saul had done. Ἐννεοί, “mute,” and, by implication, senseless. The word denotes not so much one who is destitute of the natural faculty of speech or hearing, as one in whom it is suspended, or accidentally lost.

—ἀκούοντες μὲν τῆς φωνῆς.] This seems at variance with the account at xxii. 9. τὸ μὲν φῶς ἑώρασαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Of the various modes of removing the discrepancy (stated and discussed in Recens. Synop.) the most satisfactory one is to take *ἤκουσαν*, with Grot., Bowyer, Valck., Dobret, Kuin., and Schleus., in the sense *understood*, a signification of the word often occurring in the N. T. This signification, and also the construction, is found sometimes in the Classical writers, and often in the LXX. One *very apposite* example will suffice. Gen. xi. 7. συγχέωμεν αὐτῶν τὴν γλῶσσαν, ἵνα μὴ ἀκούσωσιν ἕκαστος τὴν φωνὴν τοῦ πλησίον.

They heard the sound of the voice which addressed Saul,—but did not, it seems, fully understand the *sense* of what they heard; either from imperfect acquaintance with the Hebrew language, or rather because the words would not to *them* carry their meaning so plainly, as to the conscience-stricken Saul. Possibly, too, the words might be pronounced in a low tone, as meant only for Saul.

8. οὐδένα ἐβλεπε.] i. e. neither *Jesus*, whom he opened his eyes to see, nor even his companions—in fact, he was *blind*. That on rising and opening his eyes, he had lost the power of seeing *any one*, whether Jesus or his companions, is also clear from xxii. 11. ὡς δὲ οὐκ ἐν ἐβλεπον ἀπὸ τῆς δόξης τοῦ φῶτος ἐκείνου: where, from the context, it is obvious that the sense is: “having been blinded by that glorious light.”

On the blindness of Saul the Commentators before mentioned again exert themselves to exclude all supernatural agency; but in vain. See



9 ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. Καὶ ἦν  
10 ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. Ἦν δέ τις μα-  
θητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος  
11 ἐν ὁράματι· Ἀνανία. ὁ δὲ εἶπεν· Ἴδου ἐγὼ, Κύριε. Ὁ δὲ Κύριος  
πρὸς αὐτόν· Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐ-  
θεϊαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ  
12 γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελ-  
13 θόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. Ἀπεκρίθη δὲ ὁ  
Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα  
14 κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλήμ· καὶ ᾧδε ἔχει ἐξουσίαν  
παρὰ τῶν ἀρχιερέων, δηῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.  
15 Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σεῦτος ἐκλογῆς μοι ἐστὶν  
οὗτος, τοῦ βασιᾶσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, ῥιῶν  
16 τε Ἰσραήλ. Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός  
μου παθεῖν.

Recens. Synop. The most plausible view taken on that hypothesis, is to consider it as a temporary amaurosis, as the medical writers call it, such as is induced by excess of light. This, however, involves more difficulties than the common view, and leaves them unsolved. For 1. how is it consistent with what we read further on, — that scales had grown over the eyes? 2. This amaurosis is, as they themselves admit, an affection which lasts but a very short time; whereas Saul's blindness continued about three days. 3. How are we to account for a blindness, so complete as to be accompanied with scales over the eyes, leaving Saul so soon, — nay, immediately on Ananias's laying his hands on him. 4. How is it that Saul alone, and none of his companions, was struck with this amaurosis?

The ἔζητα χειραγωγούς at Acts xiii. 11. may be compared with the χειραγωγοῦντες αὐτὸν εἰσήγαγον here; a circumstance introduced to show utter blindness, and which often occurs in the Classical writers. It should seem that in the case of Saul, as in that of Elymas, the blindness was not only judicial, but typical and emblematical. In the former case it was probably meant, by withdrawing his attention from external thoughts, and turning them inward, to favour reflection and self-examination, and thus lead to repentance.

9. ἡμέρας τρεῖς.] We need not understand three complete days, but suppose that among these three days is to be reckoned that on which Saul reached Damascus, and that on which Ananias came to him and removed his blindness. Thus when it is said that Christ was in the sepulchre three days, we know, it was, in fact, but one whole day and a part of two others.

— οὐκ ἔφαγεν οὐδὲ ἔπιεν.] We might, in any other case, understand this of extreme abstinence. But to suppose it here (with several recent Commentators) were an unwarrantable lowering of the sense; as indeed in most of the passages to which they appeal as examples of this hyperbole, as they term it. Complete fasting was very suitable under Saul's present awful visitation, which he could not know would ever be removed. Indeed the terror and remorse he felt, and the total absorption of his mind on a new and momentous subject, with the exercise of self-examination and

earnest prayer for mercy and pardon, would leave him no inclination to eat and drink for the time mentioned, even had not his body been too disordered to admit of it.

11. Εὐθεϊαν.] I have so edited, with Beza, Wets., and others, for εὐθ., because the word is evidently a substantive and a proper name.

— Σαῦλον ὄν.] Sub. ἄνδρα, and perhaps καλούμενον. The manner in which Saul is mentioned here and at ver. 13., quite discountenances the conjecture of many recent Foreign Commentators, that Saul and Ananias were acquainted with each other. I have, in Recens. Synop., shown how unfounded is this notion. Indeed how many difficulties are created by the attempt to reduce every thing to the level of common occurrence, or sometimes by even attempting to intermix the natural and the preternatural.

— προσεύχεται] is praying, namely, for pardon, and deliverance from the just judgment of God.

13. ὁ Ἄν.] A few ancient MSS. and early Edd. omit the Article, which is cancelled by almost all Editors from Matth. to Vater; but without reason. Its insertion is agreeable to strict propriety. See Middl. Gr. A. Ch. iv. And it is far more likely that the Scribes should inadvertently omit than insert it.

— τοῖς ἁγίοις σου.] A periphrasis simply denoting Christians, as the Jews were styled ἱσραῖτες.

Both expressions denote what is supposed to be the case in persons so designated, and suggest what they ought to be.

14. Ὡδε] "in this place." As Heb. xiii. 4.

15. σκεῦος ἐκλογῆς.] A Hebraism for σκ. ἐκλεκτὸν, a chosen instrument to work my purposes. For though σκεῦος (as also the Heb. כֶּלִי) properly denotes an utensil, or piece of furniture, yet, like כֶּלִי in Is. xiii. 5., it sometimes denotes ὄργανον, in both its literal and metaphorical sense, i. e. a person well adapted to the execution of any purpose. Thus Polyb. cited by Grot. Δημοκλῆς δὲ ἦν ὁπηγεὶς σκεῦος, καὶ πολλὰς ἔχων ἀφορμὰς εἰς πραγμάτων οἰκονομίαν.

— βαστάει.] There is a significatio praeagnans, the word signifying to carry [forth] and make known.

16. Jesus does not actually bid Ananias to lay



Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' 17  
 αὐτὸν τὰς χεῖρας εἶπε· Σαουλ ἄδελφέ, ὁ Κύριος ἀπέσταλκέ με, (Ἰησοῦς  
 ὁ ὀφθαλμοὶ σοι ἐν τῇ ὁδῷ ᾗ ἦρχου) ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύ-  
 ματος ἁγίου. Καὶ εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ 18  
 λεπίδες, ἀνέβλεψέ τε παραχρῆμα· καὶ ἀναστὰς ἐβαπτίσθη· καὶ λαβὼν 19  
 τροφὴν ἐνίσχυσεν. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθη-  
 τῶν ἡμέρας τινάς. Καὶ εὐθὺς ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν 20  
 † Χριστόν, ὅτι οὗτός ἐστιν ὁ Κύριος τοῦ Θεοῦ. Ἐξίσταντο δὲ πάντες οἱ 21  
 ἀκούοντες, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ πορθέου ἐν Ἱερουσαλὴμ  
 τοὺς ἐπικυλομένους τὸ ὄνομα τοῦτο· καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα  
 δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐτι-  
 ναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,  
 συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. Ὡς δὲ ἐπληροῦντο ἡμέραι 23  
 2 Cor. 11. 32. ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· ἡ ἐγνώσθη δὲ τῷ 24  
 Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν· παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ

his hands upon Saul: but that was *implied*, and Ananias could not but perceive that the affair was to take place in coincidence with the vision. Hence he tells Saul that the Lord hath sent him for that purpose.

17. ὅπως πλησθῇς Πν. ἁγ.] Jesus had not indeed told Ananias *this*, but he well knew it was impossible that Saul could be able to effect what he was to effect without a *copious effusion* of the Holy Spirit, which is implied in πλησθῇς.

18. εὐθὺς ἀπέπεσον — λεπίδες.] What but *supernatural* power could produce this? It is pitiable to see the miserable straits to which those Commentators are reduced, who seek to account for this on *natural* principles. Nothing can be plainer, than that St. Luke means to represent the *removal* of the blindness, as he had done the *infliction* of it, as *supernatural*. It may not, however, be the less true that there is a disorder of the eyes, sometimes occurring in the East, called *λέκωμα*, produced by certain humors in the eyes, which becoming *concrete*, form as it were scales. Thus Schleus. refers to Tob. ii. 9. and vi. 10., and cites Tob. xi. 13. καὶ ἐλεπίσθη ἀπὸ τῶν κανθῶν τῶν ὀφθαλμῶν αὐτοῦ τὰ λεκώματα. See Foes. (Econ. Hipp. p. 230. But this, as I learn, is a *lingering* disorder. And to bring it on suddenly and without a natural cause, and to remove it suddenly and alike without a natural cause, cannot but be *miraculous*.

19. ἡμέρας τινάς.] Not *certain* days, but *some* days. On the chronological difficulty supposed to be involved in this and the following verses, see Note on Gal. i. 17.

20. Χριστόν.] 13 MSS., most of the Versions, and Irenæus, have Ἰησοῦν, which is preferred by Grot., Mill, and Beng., and edited by Griesb., Knapp, and Tittm., with the approbation of Michaelis, Morus, Valekn., Rosenm., and Kuin. The preference, however, seems due to Χριστόν, as being the more *difficult* reading: whereas the former bears the stamp of *emendation* upon it. The corruption may be attributed to those who stumbled at τὸν Χρ., taking it only to denote the same thing with Κύριος τοῦ Θεοῦ, and not being aware that τὸν Χρ. may be for τὸν Ἰησοῦν Χριστόν; and that that is sometimes only a *proper name*, even in the Gospels and Acts, as has been proved by

Bp. Middl. See Note on Mark xi. 43., where he observes, that “the commonness of the name Jesus among the Jews both rendered an *addition* necessary, and also contributed to the gradual substitution of that addition for the real name.” Thus all objection is removed, Χρ. being *equivalent* to Ἰησοῦν.

22. συμβιβάζων] “*evincing*,” as in 1 Cor. ii. 16. Συμβιβάζειν properly signifies to *put together*, as carpenters’ work. And since he who *proves* any thing does it by showing the connexion, and tracing the chain of facts or reasonings, so it comes to mean to *demonstrate*, a sense which occurs in 1 Cor. ii. 16. and sometimes in the LXX.; but rarely in the Classical writers. Ὁ Χριστός should be rendered “the Messiah;” for here it is plainly an *appellative*, descriptive of that office. See Note supra v. 20.

24. ἐγνώσθη — αὐτῶν.] This clause perturbs the construction, and is, therefore, removed by the Syr. Version and Wakef., and placed after παρετήρουν — ἀνέλωσι. That, however, is scarcely allowable, even in a *Translation*. In *preference* to supposing so very harsh a transposition, I would regard the clause with Abp. Newc., as *parenthetical*. But thus παρετήρουν is brought into the closest connexion with οἱ Ἰουδαῖοι as its *Nominative*. And the statement runs counter to that in 2 Cor. xi. 32. where St. Paul says not that the *Jews*, but that the *soldiers* of the Ethnarch of King Aretas occupied the gates, that he might not escape. Some Commentators, indeed, (as Kuin.), attempt to remove this discrepancy by supposing, either that the Jews may be said to have done *what they did*, by another, they having *suggested* the thing; or that the Jews by the authority of the Ethnarch, watched the gates in *conjunction with the soldiers*. Of these two solutions the *second* is preferable; but it may be doubted whether it be quite satisfactory. I would rather suppose that οἱ Ἰουδαῖοι is *not* the true *Nominative* to παρετήρουν, but rather ἀνθρώποι understood, by a very common ellipsis. Thus the sense may be expressed as if the verb had been *impersonal*, “A watch was set at the gates, that he might be apprehended.” Thus the discrepancy will be effectually removed. It was not *likely* that the Governor of the city should suffer a few



25 νυκτός, ὅπως αὐτὸν ἀνέλωσι· λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτός,  
 26 καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι. Παραγεγόμενος δὲ  
 ὁ Σαῦλος εἰς Ἱερουσαλὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ  
 27 πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. Βαρνάβας  
 δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους· καὶ διηγήσατο  
 αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ  
 28 πῶς ἐν Λαμασκῷ ἐπαρξήσιασάτο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. Καὶ ἦν μετ'  
 αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρῶν-  
 29 μενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ· ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς  
 30 Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. Ἐπιγινόντες δὲ οἱ ἀδελφοὶ  
 κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Τυρόν.

lawless foreigners φρουρεῖν τὴν πόλιν, i. e. τὰς πύλας.

25. καθῆκαν διὰ τοῦ τείχους.] Dodd. and Wakef. translate, "by the side of the wall," which is at least more perspicuous than our common version, "by the wall." It is not easy, however, to see how this could be done; and from a comparison with the parallel passage at 2 Cor. xi. 33. καὶ διὰ θυρίδος, it is plain that διὰ must here mean *through*, i. e. by an aperture. So Luke v. 19. διὰ τῶν κεράμων καθῆκαν αὐτὸν, and elsewhere. The Philological Commentators here fail us; but I have in Recens. Synop. supplied the deficiency by citations from Aristoph. Vesp. 354 and 379., Athen. p. 214., Palæphatus § 9. and Procop. p. 155., whence it appears this was often done. We are not, however, to understand by the θυρίδος above mentioned, a *window* in the wall itself (for the exceedingly thick city walls of the ancients scarcely admitted of windows), but in some turret on the wall, or perhaps a window of some house connected with the wall, so as to have part of the house *above* it. For it is certain that this was *sometimes* the case, as is clear from Thucyd. ii. 4, and the passages of the Classical writers cited by me in the Note there. It may be added, that this was an *Eastern* custom, exceedingly ancient, as appears from Josh. ii. 15. (of Rahab and the spies) where some of the Greek Translators render καὶ κατεχάλασεν αὐτοὺς διὰ τῆς θυρίδος ἐν σχοτειῷ, ὅτι ὁ οἶκος ἦν ἐν τῷ τείχει. So a Rabbinical writer cited by Wets. on 2 Cor. xi. 33. "Domus in pæniibus exstructa, cujus paries exterior est murus urbis."

26. παραγεγόμενος — εἰς Ἱερ.] Not immediately, but after having gone (for the second time, it should seem) into Arabia. See Note on Gal. i. 17. This circumstance Luke omits, because he only meant to narrate such parts of St. Paul's history, and more public ministrations, as especially illustrated the providence of God over him, and the mode in which he was brought to devote himself to the conversion of the Gentiles. Chrysost. here remarks (p. 728.): Τί οὖν; τοιοῦτον κίνδυνον ἐλαφρῶν, ἅρα ἴστανται; οὐδαμῶς· ἀλλ' ἀπέρχεται ἡμεῖς μείζους ἀν' αὐτοῖς ἰξάσοι. where for the confessedly corrupt ἴστανται Seville conjectures φέβγαι; the true mode of emendation seems to be this: for ἅρα ἴστανται read ἅρ' ἀφίστανται. The verb ἀφίστασθαι is used in the sense *desert, abandon*, both in the Scriptural and Classical writers. But Chrys. seems to have had in view Luke viii. 13. καὶ ἐν καιρῷ πειρασμῶ ἀφίστανται. See also 1 Tim. iv. 1 Heb. iii. 12.

27. Βαρνάβας ἔλ.] Paul is supposed to have  
 VOL. I. 2 U

been previously known to Barnabas; nay, to have been a fellow disciple with him under Gamaliel.

— ἐπιλαβόμενος.] The older Commentators interpret this "taking him;" by which it will be a mere pleonasm. And for the sense "received him into hospitality," assigned by Schleus. and others, there is no authority. It seems to denote (by an idiom common to our own language) "taking him by the hand," i. e. giving him his countenance, society, and aid. Thus the Syriac Version expresses it by "accepit;" better *suscepit*. This signification is rare; but there is an example in Eccclus. iv. 11. ἡ σοφία νιούς αὐτῆς ἀνέψωσε, καὶ ἐπιλαμβάνεται τῶν ζητούντων αὐτῶν. The above interpretation I find supported by the authority of Tittmann de Syn. N. T. P. ii. p. 7., who also duces the passage of Eccclus. and besides the Scholiast on Æschyl. Pers. 739. ὁ θεὸς ξυνάπτειται. who explains ξυνάπτ. by ἐπιλαμβάνεται. Συνεπιλ. is frequent in this sense. Ἦγαγε. Anglicè, *introduced*. Διηγήσατο must be referred to Barnabas. And the purport of what he says seems to be this: "If the Lord hath spoken to him, is it for us to shun him? if he has been bold in preaching the Gospel, is it for us to be timidly cautious in receiving him?"

28. εἰσπορευόμενος καὶ ἐκπ.] This is a phrase expressive of familiarity and intimacy. See i. 21. The construction here (not noticed by the Commentators) is as follows: καὶ ἦν μετ' αὐτῶν ἐν Ἱερ. εἰσπ. καὶ ἐκπορ. At καὶ παρῆρσ. repeat ἦν; for the sense is not, I conceive, (as Wakef. thought,) that Saul used much freedom of speech with the Apostles; though that is countenanced by the Vulgate. In fact, ἦν παρῆρσιάζμενος is put for ἐπαρῆρσιάζετο, (as was well seen by the Pesch. Syriac translator) and thus connects well with ἐλάλει and συνεζήτει following, the sense being here, as at Eph. vi. 20. that he used freedom and boldness in the cause of Jesus, and the spread of the Gospel.

30. κατήγαγον.] This may have reference to the situation of Casarea on the sea-coast, as compared with the upland region of Damascus. So Plutarch Vit. Cic. (cited by Wets.) αὐτὸν οἱ τε δυνατοὶ πάντες ἀπὸ τῆς οἰκίας κατήγαγον εἰς τὸ πεδίον. But perhaps the sense is, "conducted him," as in Thucyd. iv. 78. οἱ ἀγωγοὶ — κατέστησαν αὐτὸν ἐς Δῖον. and Acts xvii. 15. καθιστῶντες τὸν Παῦλον ἤγαγον ἕως Ἀθηνῶν. It is strange that Dodd. and Scott should take the Casarea here of *Casarea Philippi*, since (as Calmet well observes) when Casarea is mentioned without any addition, it means *Casarea of Palestine*. There is nothing in Gal. i. 21. to compel us (as Dodd. imagined)



Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμα- 31  
ρείας εἶχον εἰρήνην, οἰκοδομοῦμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ  
Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο.

ἘΓΕΝΕΤΟ δὲ Πέτρον, διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς 32  
τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. Εὗρε δὲ ἐκεῖ ἄνθρωπον τινα 33  
Αἰνέα ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρηβάτι, ὃς ἦν παρα-  
λελυμένος. Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα· ἰάται σε Ἰησοῦς ὁ 34  
Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· καὶ 35  
εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαμωνᾶν· οἵτινες  
ἐπέστρεψαν ἐπὶ τὸν Κύριον.

Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἥ διεσημενομένη 36  
λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυγῶν ὧν  
ἐποίει. Ἐγένετο δὲ, ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἄπο- 37  
θανεῖν. Λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῷῳ. Ἐγγὺς δὲ οὔσης 38

to suppose the former; since *eis* there does *not* mean (when, indeed, does it?) *through*, but *unto*. And the expression *eis τὰ κλήματα Συρίας* would only induce us to suppose, that after having taken ship at Cæsarea, Saul did not go to Tarsus *by crossing the sea*; but as in his later voyages, by taking coasting vessels, and stopping at the principal maritime cities of Syria, (as Laodicea and Antioch), and perhaps proceeding from the latter place to Tarsus by land, through Upper Syria and Cilicia Campestris. He took this course, probably, in order to spread the Gospel over the flourishing and populous commercial places all along that coast, and especially among the Hellenists. Whereas, if he had gone *by land* from Cæsarea *Philippi*, he would have traversed a mountainous and thinly inhabited country, almost entirely peopled by heathens.

31. *οἰκοδομοῦμεναι*.] We have here an *architectural* metaphor; though the Commentators are not agreed whether it should be taken in the physical sense, of *increase in number* of persons, or metaphorically, of *increase in spiritual knowledge* and the grace of God. The *former* is mostly adopted by the older, the latter, by the recent Commentators; which is preferable, being supported by very many passages of the N. T., and far more agreeable to the construction. It is well observed by T. Sykes (ap. Doyly and Mant) that the term *edification* as applied to *individuals*, signifies sometimes advancement in knowledge of our duty, but generally an improvement in the *practice* of it. It is, however, usually, as here, applied to Christian communities, with reference to the duty of promoting peace, order, and unity, in the Church; to the duty of establishing and strengthening by the practice of all charity, that household of God which is built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner stone, Eph. ii. 19.

32. From this verse to Ch. xi. 18. are related the journeys undertaken by *Peter* (who had hitherto confined his Evangelical labours to *Jerusalem*, with the exception of a short visit to *Samarra*, related at viii. 14.) for the purpose of visiting and confirming the churches founded in Palestine, and, by his preaching, increasing the numbers of their members.

33. *Αἰνέα*.] From the name, he seems to

have been an Hellenist; and, as the air of the passage seems to suggest, a Christian. *Κατακείμενον ἐπὶ κρηβάτ*. Perhaps we need not suppose that he had been literally ten years laid on a bed; but that he had been ten years, as we say, *bedridden*.

34. *στρώσον σεαυτῷ*.] This expression, like *κοῖτον ποιεῖσθαι* in Herodot. vii. 17. has reference not to such *portable couches* as cripples were laid upon, to excite charity, but to a bed of large size, and suited to Æneas's respectable station in life. Here Chrys., Calvin, and Doddr. remark on the different mode in which this miracle was performed, as compared with *Christ's*. "By thus speaking (says Calvin) Peter meant to openly declare, that he was only the *instrument*, while the miracle was performed by the virtue of Christ; that he might thus give the glory to Christ alone."

35. *οἵτινες ἐπέστρεψαν*.] Some Commentators (as Pearce, Wakef., Heinr., and Kuin.) take *ἐπέστ*. in a *pluperfect* sense, "*had turned*," rendering: "and all the inhabitants of Lydda and Saron who had turned to the Lord saw him." But that yields a very awkward sense; as if no *others* had seen the person when healed, *but the Christian converts*. Whereas *all* must have seen him. And that is what Luke seems to have meant to say; and after that, to describe the effect which the miracle had on the inhabitants of the place where it was worked, and its district. Comp. v. 42. The *οἵτινες* here has, in strictness, the force of a *relative*; but it may (as the relative *ὅς* often is) in translation be resolved into its equivalent *καὶ ἐκείνους*. In fact, relatives in most languages are compounded of such; as, for instance, *qui* of *que* and *ille*, and *quis* of *qui* and *is*. As to the relative *ὅς*, it was formed from the old demonstrative *ὅς*, with the ellipsis of the conjunction. The usage falls under the rule of Matth. Gr. Gr. § 477. "The relative sometimes serves, as in Latin, to connect propositions, instead of the demonstrative."

36. *πληρὺς ἀγαθῶν*.] "abounding in, studious of good works." So John i. 14. *πληρὺς χάριτος*.

37. *λοῦσαντες δὲ αὐτήν*.] As we cannot suppose that *men* would do such an office, (though there are passages in Herodotus which prove that it was in *Egypt* performed by men undertakers) we may, with Pearce and Markl., take *λοῦσαντες*



Αύδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ,  
ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνήσαι διελ-  
39 θεῖν ἕως αὐτῶν. Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγε-  
νόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ  
χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ'  
40 αὐτῶν οὕσα ἡ Δορκάς. Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ  
γόνατα προσηύξατο. καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε· Ταβιθά,  
ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμούς αὐτῆς· καὶ ἰδούσα τὸν  
41 Πέτρον ἀνεκάθισε. Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας  
42 δὲ τοὺς ἀγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. Γνωστὸν δὲ  
ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον.  
43 Ἐγένετο δὲ, ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρὰ τινι Σίμωνι  
βυρσεῖ.

1 X. ἌΝΗΡ δὲ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης  
2 ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν  
σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ  
3 δεόμενος τοῦ Θεοῦ διαπαντός. Εἶδεν ἐν ὁράματι φανερώς, ὥσπερ ὥραν  
ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ

as put for *λῶσασαι*, by reference to *ἄνθρωποι* understood, that being a general term, and including females. Or it may be regarded as a popular mode of expression, in a *general* sense, merely denoting that she was washed and laid out. The masculine is here used for either sex, as being what the Grammarians call the *worthier* gender. That women are here meant, there is the more reason to think, since we learn both from the Scriptural and ancient writers in general, that *women* were employed on such offices, even towards men. So Ennius cited by Wets. *Tarquinii corpus bona femina lavit et unxit*. And Socrates (as we learn from Plato *Phæd.*) chose to take a bath just before he drank the fatal cup, *ὥστε μὴ πράγματα ταῖς γυναῖξιν παρέχειν*. Accordingly we cannot doubt that women always performed such offices to *women*.

39. *μὴ ὀκνήσαι*] "not to delay." A sense rare in the earlier, but frequent in the later writers. We may hence clearly infer they had a hope of Peter's being able to bring the dead person to life.

39. *ὑπερῶν*.] See Note *supra* i. 13.

—*ἐπιδεικνύμεναι* — *Δορκάς*.] The sense is: "Showing coats and garments such as Dorcas used to make when she was with them." The use of the Imperfect to denote *custom* is not unfrequent. It is not certain whether the garments shown were, as the common opinion is, *stocks* of clothes provided for the poor; or (what is the opinion of some recent Commentators and of the ancient Cyprian), such garments as the widows then had on. That, however, seems countenanced neither by the words themselves (for thus the *articles* would be requisite at *χιτῶνας* and *ἱμάτια*; and *δὲ*, not *δεα*, would have been used), nor by the air of the context: not to say that there is something *frigid* and jejune in the latter view; while the former is perfectly natural and appropriate. The widows meant to justify, as it were, their grief by showing Peter how industriously active Tabitha had been in her domestic duties,

and how much she would be missed. That the women of ancient times, even those of the higher ranks, used to manufacture garments for the family use, is well known, and established by various proofs. There is no doubt, too, that these works were, by benevolent and charitable mistresses of families, carried on, not for the use of the family alone, but to give to the poor, and such as could not make them for themselves. And these widows had, doubtless, as we may infer from the air of the passage, partaken of Tabitha's bounty in that and other respects.

40, 41. *ἐκβαλὼν ἔξω*.] See Note on Matt. ix. 25. and compare 2 Kings iv. 33.

41. *παρέστησεν αὐτὴν ζῶσαν*.] There is great elegance in this use of *παρίστημι*, *exhibeo*, of which Wets. adduces an example from Sext. Emp. 254. *ὅτε Ἀδμήτω δ' Ἡρακλῆς τὴν Ἀλκην γῆθεν ἀναγαγὼν παρέστησε*.

43. *παρά*.] Not "with," but "in the house of," as the French say *chez soi*; there being an ellip. of *ἐνιζόμενος* expressed at x. 6.

X. 1. *σπείρης* — Ἰταλ.] So called, as being chiefly formed of Italians; for most of the Roman corps in Syria and Palestine were composed of *provincials*. By this the older Commentators understand a *Legion* called the *Italian Legion*. And indeed such a Legion is mentioned in Tacitus, Dio Cass., and Josephus. But the expression *σπείρα* will not admit of such a sense: nay, there is (as Biscoe has shown) great reason to think that the Legion of that name was *not yet in existence*. *Σπείρα* can only mean a cohort; though, from what has been adduced by Biscoe, Valdem., and Kuin., it seems we are not to understand an ordinary *Legionary* cohort, but one similar to the *Prætorian* cohorts of the Roman Emperors, and forming the body-guard of the Roman President of Syria, and garrisoning Cæsarea. Of this Italian cohort mention is made by Arrian *Tact.* p. 73. (cited by Wets.) *προσπετάχθησαν δὲ αὐτῶν οἱ πῆς σπείρης Ἰταλικῆς πεζοί*. whence it appears



εἰπόντα αὐτῷ· Κορνήλιε. Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἱμφοβος γενόμενος 4  
εἶπε· Τί ἐστὶ, κύριε; εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλε-  
ημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. Καὶ νῦν 5  
πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα ὃς ἐπικαλεῖται  
Πέτρος· οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσαῖ, ὃς ἐστὶν οἰκία παρὰ 6  
θάλασσαν· [οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.] Ὡς δὲ ἀπῆλθεν 7  
ὁ ἄγγελος ὁ λαλῶν † τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκτιῶν αὐτοῦ,  
καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, καὶ ἐξηγησάμενος 8  
αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. Τῇ δὲ ἐπαύριον, 9  
ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ  
δοῦμα προσεύξασθαι περὶ ὥραν ἑκτην. Ἐγένετο δὲ πρόσπεινος, καὶ 10  
ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν  
ἕκστασις. Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβῆναι ἐπ' 11

that the cohort consisted both of infantry and cavalry.

With respect to Cornelius, it has been debated whether he was a Gentile or a Jewish Proselyte. Commentators are now generally agreed on the former (see Valckn. in Rec. Syn.); but though a Gentile, that he was a worshipper of the one true God, and probably the first-fruits of the conversion of the Gentiles to Christianity.

4. *τί ἐστι, κύριε.*] A popular form of respectful answer to the call of a superior, though sometimes to that of an inferior, varying according to the tone of voice with which it is pronounced. Kuin. aptly cites Esth. v. 1. *τί ἐστίν, Ἐσθέρ;* thus there is an ellipsis of some such words as *ἀντημά σου* which is supplied at Esth. vii. 2.

—*ἀνέβησαν ἐνώπιον τοῦ Θεοῦ.*] This is only an Oriental and figurative way of expressing that any thing has come to the knowledge of God. Nor does it necessarily imply the Jewish notion, that men's prayers are carried up by angels to God in heaven. In *εἰς μνημ.* we have the Hellenistic use of *μνημόσυνον* for *μνημεῖον*, corresponding to the Heb. *זכרון*. The word almost always implies, as here, an *honourable remembrance*; and *εἰς μνημ.* here and at Matt. xxvi. 13. is put for *ὥστε μνησθήναι*.

5. *καὶ νῦν.*] A hortatory form. See Elsner.

6. *ξενίζεται*] for *ξενοδοχεῖται*; a sense occurring elsewhere in the Acts, and in the Epistle to the Hebrews, and rarely found except in the later writers.

—*βυρσαῖ.*] The Attic writers used *βυρσοδέψης*, literally a skin-softener, corresponding to our *currier*. With them *βυρσαῖς* only denoted a *skinner*, though there can be little doubt but that, among the ancients, the two trades were often conjoined, as far as the rougher sorts of tanning were concerned; and both were proverbially mean occupations, and held in such contempt by the Jews, that various laws were in force regulating the exercise thereof. See Rec. Synop. Thus the house being *by the sea-side* (i. e. as opposed to the *harbour*, and consequently out of the city) was in conformity to a law, which obliged tanners to have their workshops outside of towns. They were always placed near rivers, or by the sea, for the convenience of water, so necessary for their trade.

—*οὗτος — ποιεῖν.*] These words do not appear

in many of the best MSS., Versions, and Fathers, with the Edit. Princ., and are written so very differently in others. that almost all Critics and Editors are agreed that they are from the margin, introduced from ix. 6. xi. 14. xxii. 10.

7. *τῶν προσκαρτ. α.*] Pric., Schleus., and Kuin. take *προσκαρτ.* to mean “of those who stood sentry.” But there is perhaps no sufficient reason to abandon the common version, “of those who waited upon him,” namely, as *domestics*; for it seems that centurions were allowed to use some of their soldiers in that capacity. This sense is confirmed by the use of the word *supra* viii. 13, and is perhaps required by the *ἐκείνων* at ver. 10, where see Note.

10. *πρόσπεινος.*] A word said to occur nowhere else, though *κατάπεινος*, *ἐκπεινος*, and *ἀξέπεινος* are found. The *προς* has an intensive force, as derived from the signification in *addition to*. I know no other example of *προς* with an adjective, except it be *προσηνής*. At *γείσασθαι* sub. *τῆς τροφῆς*. This idiom we should suppose would be used solely of taking a slight refreshment; but it is very often used of *taking a meal*, without reference to the quantity of food eaten. See my Note on Thucyd. ii. 70. The Classical writers rarely, if ever, use the word thus, *absolutely*; in which we may trace the force of the middle voice, by which the word means to *feed one's self*, and thence to *eat*.

—*ἐκείνων.*] Several MSS. and Origen have *αὐτῶν*, which seems to have greater propriety, since *ἐκεῖνος* is rarely found in this *absolute* use; but it is perhaps an emendation, especially as it comes from a quarter fruitful in such. Besides, *ἐκείνων* may even have greater propriety, if we consider it as having reference to the *τῶν προσκαρτερούντων αὐτῷ* *supra* v. 8.

—*ἕκστασις.*] The word properly signifies a *removal of any thing from any former situation or state*; but it is here applied to that removal of the *mind from the body*, by which, even though awake, we are insensible to external objects, and our senses are so far from conveying to us the impressions of those objects, that the mind seems, as it were, to have *retired* from the body, and to be wholly absorbed in the contemplation of internal and mental images. We may render “an *ecstasy*,” or *trance*. Lightf. observes that there were seven ways in which God formerly revealed himself to men: 1. by dreams; 2. by apparitions while they were awake; 3. by visions while they



αὐτὸν σκευὸς τι ὡς θόρον μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ  
12 καθιέμενον ἐπὶ τῆς γῆς· ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς καὶ  
13 τὰ θηρία καὶ τὰ ἑρπετὰ, καὶ τὰ πτεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνή

slept; 4. by a voice from heaven; 5. by the Urim and Thummim; 6. by inspiration, or auricular revelation; 7. by a sort of rapture or ecstasy (as here and Gen. ii. 21.), which was of all other modes the most excellent, and by which a man was snatched into heaven (2 Cor. xii. 2.), and was in the Spirit (Rev. i. 10.).

11. σκευός.] The word (derived from σκέω, or κέω, *tego*) signifies any article of furniture which is adapted to contain any thing,—a vessel. 'Οθόνην may mean either a sheet, or a wrapper, such as has ever been in use in the East to throw over any thing or person. So Aristoph. Vesp. 595. τῶν δ' αἰμὲν λεπτὰς δὲ θόνας ἔχον, οἱ δὲ χιτῶνας. Of this word the etymon is given up in despair by the Etymologists. But may it not come from θω, cognate with θω and οἶω, to bear or carry? as our sheet comes from the Ang. Sax. *þreccan*, to cast or throw [over]. It is of the same form as σφενδόνη, ἀγχόνη, πέρδνη, βελόνη, &c.

On the typical intent of this and other parts of the vision, see a learned Dissertation by B. Durying, in vol. ii. p. 610—20 of the *Novus Thes. Theol.* appended to the Dutch Edition of the *Critici Sacri*. In opposition to the view adopted by Hammond and others, he is of opinion that every thing included in the sheet (namely, four-footed and wild beasts, reptiles, and fowls of the air), were *unclean*; the whole object of the vision being to impress on the mind of the Apostle a new doctrine, relating to the Gentiles only, and not to the Jews and Gentiles together. "The sheet (says he) was a type of the Christian Church, separated from the world, which included every kind of people. It was bound at the four corners, to signify that the whole world should be received into the universal Church of God. It descended from heaven, in the same manner as the New Jerusalem is represented in the Apocalypse. And the drawing back of the sheet to heaven was meant to teach us that the Church, which has its origin from heaven, will return victorious to heaven." Thus the four corners have reference to the four corners of the earth, with allusion to the four cardinal points.

—ἀρχαῖς.] 'Αρχή signifies the extremity of any thing of an oblong form,—since each end may be considered as a beginning. See Galen ap. Rec. Syn. And, as in things of the form of a parallelogram, (as in a web of cloth) each end, having two angles, may be said to have two of these ἀρχαί; thus ἀρχαί might here be rendered *extremities*, or corners; though "ends" is the more accurate version. Wakef. indeed, renders "by four strings," referring, for an example of that signification, to a passage of Diod. Sic. And Bp. Middleton regards this as "a singularly happy criticism, and as probably worth all that remains in his New Testament." I can neither agree with the learned Prelate in his commendation, nor (low as I rate the value of Wakefield's labours on the N. T.) in the *censure* which it implies. After carefully examining all the authorities which have any bearing upon the point in question, I cannot discover any proof of the signification which Wakef. and Bp. Middl. adopt. The passages to which I allude are the following: Galen de Chirurg. ii. Erod. xviii. 23. Diod. Sic. i. 109. ἀρχή

σχοίνου. Lucian iii. 83. δεσμῶν ἀρχάς. Herodot. iv. 60. τὴν ἀρχὴν τοῦ στρόφου. Eurip. Hipp. 772. πλεκτὰς πεισμάτων ἀρχάς. Philo Jud. vol. ii. p. 117. δοκίδος τὰς ἀρχάς. But the first and second passages only prove that either or both ends of any oblong body may be called ἀρχαί. The rest show that it was not unfrequently used of the end of a rope or band. On which see Jacobs on Anthol. Gr. T. xi. p. 50. So far the proof only amounts to this,—that ἀρχή may denote the end of any thing, and, with the addition of a word signifying *band*, the end of a rope; but there is no proof that it ever meant a rope. Yet the passage of Diod. Sic. (T. i. 104. Edit. Bip.) was thought by Bp. Middl. to supply this proof. It respects the manner of harpooning the Hippopotamus, and the words are these: εἰθ' ἐνὶ τῶν ἐμπηγνόντων ἐάπροντες ἀρχὰς στύπιναι, ἀφίαισι μέχρως ἂν παραλυθῇ. But the very erudite WESSELYNG, in his Note, determines it to mean "hempen cable-ends." These were probably stronger than the rest of the cable; and they were, no doubt, fastened together, for the purpose of holding fast the Hippopotamus; hence the plural is used. Of this sense of ἀρχή, to denote end, Wessel. adduces two examples, from Plutarch and Philo Jud. And finally, he so explains the present passage of Acts. Bochart, indeed, most ingeniously, conjectures on the passage of Diod. σπόρας or σπόρας (which latter had also occurred to myself); but they are unnecessary, if the above mode of explanation be adopted. At all events, there is no proof made out that ἀρχή can of itself, denote a rope; which would involve an intolerable *catachresis*. The two learned Critics were deceived by not attending to the nature of the term δεδεμένον, which is often, as here, a *vox praeognans*, including the sense ἀπὸ or ἐκ σχοίνου. So Matt. xxi. 2. εὐρίστετε ὄνον δεδεμένον. Mark xi. 4. τὸν πῶλον δεδεμένον. In this case the ἀπὸ or ἐκ must be understood according as the sense be *suspension from* (as in the present passage), or *tying to*, as in the foregoing. Thus we may render "at the four ends." Bp. Middl.; indeed, objects to the introduction of the *the*, because there is no Article in the Greek; forgetting that he thus falls into the very error for which he so often censures Wakef.; that of not bearing in mind those many cases where the absence of the Article affords no presumption of the noun's being indefinite. The present falls under the case of nouns used κατ' ἑξοχὴν; or rather nouns which, though by their very definite sense, they point only to certain individuals of a genus; yet that is so well understood, that the Article may be safely omitted. And this is still more frequently the case when the noun is accompanied with an adjective, and preceded by a preposition. Here ἐνὶ is understood.

12. καὶ τὰ θηρία.] These words are omitted in a few MSS., and some Versions and Fathers. And Griesb. and others are inclined to cancel them; but without reason; for the number of those MSS. is but five, and the omission of them may readily be accounted for from the two καὶ's. Or the framers of the text of those MSS. (altered ones) may have thought the words unnecessary, and better away. Either of these reasons, and especially the latter, may have occasioned their



πρὸς αὐτόν· Ἀναστάς, Πέτρε, θύσον καὶ φάγε. ὁ δὲ Πέτρος εἶπε· 14  
Μηδामῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. Καὶ 15  
φωνή· πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ  
κοῖνον. Τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος 16  
εἰς τὸν οὐρανόν.

Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ 17  
ἰδὼν, οἱ ἄνδρες οἱ ἀπεισταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες  
τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα· καὶ φωνήσαντες 18  
ἐπυρθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. Τοῦ 19  
δὲ Πέτρον \* διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα·

† Infra 15. 7. Ἰδὼν, ἄνδρες τρεῖς ζητοῦσί σε· \* ἀλλὰ ἀναστάς κατὰβηθι, καὶ πορεύου 20

omission in the *Versions* also, which, indeed, are not good evidence in matters of this kind. As to the evidence of the *Fathers*, it is but slender when it regards the omission of words which seem not very necessary. Besides, the common reading is placed beyond doubt by the recurrence of this passage verbatim infra xi. 6. without any Var. lect., except that one *Version* and Epiphanius omit καὶ τὰ θηρία. Some MSS., both there and here, place τῆς γῆς, not after τετράποδα, but either after τὰ ἑρπετὰ, or after τὰ θηρία. This, however, arose either (as Matth. supposes) "*ex pluralitate membrorum*," or rather from a desire to clear the construction of the clause, which the ancient Critics perceived (though the *Commentators* have not) to be as follows: ὑπῆρχε πάντα τὰ τετρ. καὶ τὰ θηρία καὶ τὰ ἑρπετὰ τῆς γῆς. Thus τῆς γῆς corresponds to τοῦ οὐρανοῦ, and is not to be regarded, with Vorst. and Kuin., as a Hebrew pleonasm. Τετράποδα denotes the tame beasts, as בהמה, as θηρία the wild ones, חיה. Wet. compares Orpheus Argon. 73. κηλήσω δὲ τὰ θήρας, ἢδ' ἑρπετὰ καὶ πετεηνά. On the thing here typified (the removal of the distinction of clean and unclean meats, and the abrogation of the ceremonial law), even the Jewish Rabbies supposed that at the coming of the Messiah the distinction would be done away.

14. μηδामῶς.] This and οὐδαμῶς (forms of denial and repugnance) are relics of the old word ἀμὸς, which in the ancient language signified *aliquis*. In the place of this formula is sometimes used μὴ γένοιτο· Absit! or μὴ ᾔηται by the Tragedians. (Valeken.)

—κοινόν.] This term properly signifies what belongs to all, as in Sap. vii. 3. κοινὸς ἀήρ. But the Hellenists applied it (like the Heb. חַמֵּץ) to what was profane, i. e. *not holy*, and therefore of common and promiscuous use; as Ez. xlii. 20. (where it is opposed to ἅγιον), and Joseph. Ant. xii. 12, 13. τὰ θεῖα ἐκφέρειν ἐπὶ κοινὸς ἀνθρώπους. They also applied the term to what was *impure*, whether *naturally*, or *legally*, (as in Mark vii. 2. compared with 1 Macc. i. 47, 62.); and finally, it was used of meats forbidden, or such as had been partaken of by idolaters, and which, as they rendered the eaters thereof impure, were themselves called κοινὰ and ἀκάθαρα, terms also applied to the eaters. (Kuin.)

15. ἐκαθάρισε] i. e. hath declared pure, or made so by removing the law which forbade its use. Thus, by κοῖνον is meant "account impure." So Scheoth Rabba, fol. 118, 3, it is said (on Job xxxi. 3.) "the stranger did not lodge in the street," Non enim Deus κοῖνός, profanum judicat quemquam hominem, sed omnes recipit. It is well

observed by Kuin. that in the Hebrew, Greek, and Latin, any one is said to *do* a thing who declares it to be done, as in Levit. xiii. 3. 13, and 17, μάλαιναι and καθαρίζαι are so used, and συγκλείειν in Gal. iii. 22. The Classical writers abound in examples. All this was (as Bp. Warburton has shown, vol. vi. p. 70.) equivalent to "saying, that the distinction between meats was abolished; and consequently that the *Gentiles* were to be admitted into the Church of Christ."

16. ἐπὶ τρεῖς.] There is not (as Kypke and Kuin. imagine) a redundancy in the ἐπὶ, which signifies *unto*, or *as far as*; it must always be understood in this phrase, and is generally expressed, or (at least *εἰς*) in the best writers. The vision was thrice repeated, for greater certainty, and to fix it more strongly on Peter's mind. So Genes. xli. 32. "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." The number *three*, too, was one in general use among the early Christians for such sort of repetition. So St. Paul besought the Lord thrice that the thorn in the flesh might be removed. Nor was it confined to Christians only, but the same was in use among the Heathens, as Bp. Pearce shows from Virg. *Æn.* p. 174. So also Horace Carm. iii. 22, 3. (of Diana) "Virgo quæ laborantes in utero puellas ter vorata audis."

17. τί ἂν εἴη] "what it might mean." Of this phrase Kypke adduces examples from the Classical writers; all of which have *ποτε* added, except one from Palæph. *Ἰθαμάσαν* τί ἂν εἴη τὸ γεγονός. Peter's doubt was not whether the distinction of meats was abolished, but whether that implied a removal of the distinction between Jews and Gentiles; a doubt soon removed by the messengers.

19. διενθυμουμένου.] So almost all the Editors from Beng. and Wets. to Vat edit. from many MSS., *Versions*, *Fathers*, and the *Edt. Princ.*, instead of the common reading *ἐνθυμουμένου*, which is confirmed by those passages of Cyril and other Fathers cited by Boissonade ap. Steph. Thes. Indeed compounds are often changed to simples by the scribes. Were not the authority for *διενθ.* considerable, I should suspect that the *ἐν* arose from the *δι*; a little before at *διερωτήσαντες* and *διηπόρει*. And this is countenanced by the fact that *διενθυμίσθαι* is nowhere else found. Many examples might be adduced of compound verbs which have no better origin than the mistakes of scribes; though they have been unwarily introduced into the new Edition of Steph. Thes.

—εἶπεν αὐτῷ τὸ Πν.] This must, notwithstand-



21 σὺν αὐτοῖς, μηδὲν διακρινόμενος, διότι ἐγὼ ἀπέσταλκα αὐτούς. Κατα-  
βάς δὲ Πέτρος πρὸς τοὺς ἀνδρας [τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορ-  
νηλίου πρὸς αὐτὸν,] εἶπεν· Ἰδού, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία  
22 δι' ἣν πάρεστε; οἱ δὲ εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος  
καὶ φοβούμενος τὸν Θεὸν μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν  
Ἰουδαίων, ἐξηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμψασθαί σε εἰς τὸν  
23 οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. εὐκαλεσάμενος οὖν  
αὐτοὺς ἐξῆλθε. Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξηλθε σὺν αὐτοῖς, καὶ τινες  
24 τῶν ἀδελφῶν τῶν ἀπὸ [τῆς] Ἰόππης συνῆλθον αὐτῷ. Καὶ τῇ ἐπαύ-  
ριον ἐσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν  
αὐτούς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκάιους  
φίλους.  
25 Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος,  
26 πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέ-  
27 γων· Ἀνάστηθι· καὶ γὰρ αὐτὸς ἄνθρωπός εἰμι. Καὶ συνομιλῶν αὐτῷ  
28 εἰσῆλθε, καὶ εὐφρίσκει συνεληλυθότας πολλοὺς, ἔφη τε πρὸς αὐτούς· <sup>y John 4. 9.</sup>  
Τιμὴς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσ-  
έχεσθαι ἄλλοφύλῳ. καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκά-  
29 θαρτον λέγειν ἄνθρωπον. Διὸ καὶ ἀναντιρρόητως ἦλθον μεταπεμφθεῖς.  
30 πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με; Καὶ ὁ Κορνήλιος ἔφη·  
Ἀπὸ τειάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν

ing the dissent of Ros. and Kuin. be understood of the influence or inspiration of the Holy Spirit, as indeed Grot. explains it.

20. μηδὲν διακρ.] "making no scruple," namely, that thou art called to visit a heathen: On διακρ. see Note on Mark xi. 23.

21. τοὺς ἀπεσταλμένους—αὐτῶν] These words do not appear in very many MSS. Versions, and Fathers, and are with reason cancelled by almost every Editor of note.

—ἐγὼ εἰμι ὃν ζητεῖτε.] So Eurip. Orest. 374. δδ' εἰμι Ὀρίστης—ὃν ἰστορεῖς. See Virg. Æn. i. 593.

24. τῇ ἐπαύριον] on the morrow after the day he had set out; for the journey, being one of 15 hours' distance, was too great for one day.

—τοὺς ἀναγκάιους φίλους] Οἱ ἀνάγκαιοι, like *necessarii* in Latin, denotes 1. relations by consanguinity; 2. those by affinity; 3. persons connected by the bonds of friendship. When φίλοι is added, the sense is more determinate, and means confidential and intimate friends.

25. δευθεῖν] Sub. τοῦ, as dependent on ἐνεκα understood, which is expressed in several MSS.

—προσεκύνησεν] This carried with it a prostration of the body to the earth, and was a mark of profound respect; which was rendered in the East not only to monarchs, but also to other persons of high dignity; though by the Romans it was rendered to the Deity alone. Certainly Cornelius, who was εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν could not intend to offer any mark of respect inconsistent with his duty to God. He, no doubt, regarded Peter (as having been the subject of a preternatural communication) in the light of a Divine legate; and, as such, entitled to a mark of reverence like that offered to the Deity himself. Especially as he must have been aware, that Oriental custom allowed of such a mark of

profound reverence being shown from *man* to *man*. Peter, on the other hand, bearing in mind the very different custom of the Romans, with unaffected religious humility declined it.

28. ἀθέμιτον] This is not well rendered *unlawful*; for that would require παράνομον. Whereas the sense here is ἀσεβὴς or ἀνόσιον. We may render *nefas est*. The phrase οὐ θέμι. ἐστι often occurs in the LXX., and sometimes in the Classical writers. Προσέχεσθαι, to enter any one's house, is a further evolving of the sense contained in κολλᾶσθαι, on which see Note on v. 13.

—ἄλλοφύλῳ] The word properly means only a foreigner; but, as Kuin. observes, it is in the Sept., Philo, and Joseph. used (as here) in a double sense, so as to denote such as are *not Jews*, either by birth or by religion, and elsewhere styled ξένοι or ἄλλότριοι, Gentiles.

—καὶ ἐμοὶ] The καὶ is for καίτοι, and yet.

29. ἀναντιρρήτως] "without hesitation." The word occurs only in the later writers. Λόγῳ, account, cause, or reason; as 1 Cor. xv. 2. τίνι λόγῳ ἐπηγγελισάμην ὑμῖν. So Eurip. Iph. Taur. 358. τίνι λόγῳ πορθεύετε;

30. ἀπὸ τετάρτης—νηστεύων] Several eminent recent interpreters take this to mean, that Cornelius had fasted from the time of his vision to the time when Peter arrived. And this would seem to be called for by the correspondence of ἀπὸ and μέχρι. But it involves a great improbability, and adverts to a circumstance which Cornelius would not have been likely to mention. Besides, it is liable to other and verbal objections, which are well stated by Kuin., who would take the ἀπὸ for πρὸ, as xv. 7. 2 Cor. viii. 10. ix. 2. and γ in Prov. viii. 23. and elsewhere. Yet ἀπὸ can never properly be said to be put for πρὸ. When it seems to be so used, there is an ellip., for τὴν



ἐννείτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, καὶ φησι· Κορνήλιε, εἰσηκούσθη σου 31 ἢ προσευχῇ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. Πέμπρον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέ- 32 τρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε· σύ τε 33 καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προσετιταγμένα σοι ὑπὸ τοῦ Θεοῦ.

2 Deut. 10. 17.  
2 Chron. 19. 7.  
Job 34. 19.  
Wisd. 6. 7.  
Eccl. 85. 16.  
Rom. 2. 11.  
Gal. 2. 6.  
Eph. 6. 9.  
Col. 3. 25.  
1 Pet. 1. 17.  
a Luke 4. 14.

Ἄνοιξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ' ἀληθείας καταλαμβάνο- 34 μαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός· ἀλλ' ἐν παντὶ ἔθναι ὁ 35 φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστι. Τὸν 36 λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός ἐστι πάντων Κύριος) ἡμεῖς οἶδατε· τὸ γε- 37 νόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· ἡ Ἰησοῦν τὸν ἀπὸ Ναζαρετ, 38 ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάνας τοὺς καταδυναστευομένους ὑπὸ τοῦ Δια- 39 βόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. Καὶ ἡμεῖς ἔσμεν μάρτυρες πάντων, ὃν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ 40 ἀνεῖλον κρεμίσαντες ἐπὶ ξύλου. Ὁ τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ,

b Luke 4. 14.

c Supra 2. 24.

τετάρτῃν ἡμέραν ἀπὸ ταύτης τῆς ἡμέρας. Thus the sense (as Beza, Grot., Pearce, and Kuin. have seen) is: "At the 4th day from to-day, i. e. four days ago, I was fasting up to this hour."

— λαμπρᾷ] not bright, but white; as in Luke xxiii. 11. περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, and sometimes in the later Classics. Some MSS. have here λευκῇ, of course a gloss, but a good one.

31. προσευχῇ] At ver. 4. we have προσευχαί: but the sense is the same, προσευχῇ being here, as very often, put in a generic sense, for a continued custom of prayer.

33. καλῶς ἐποίησας παραγ.] So Herodot. v. 24. εὖ ἐποίησας ἀφικόμενος.

34. προσωπολήπτης] i. e. one who is partial in his attentions, and shows his favours with preference to rank, dignity, or other grounds of external superiority, to the neglect of those who are destitute of these advantages. See Lu. xx. 21.

35. ἀλλ' ἐν παντὶ ἔθναι — ἐστι] This use of ἐργάζεσθαι like that of ἔργῳ or ἔργῳ, with δικαιοσύνην, and other words expressive of actions or moral dispositions, involves a notion of *habilit.* No examples are adduced by the Commentators from the Classical writers; and I can only instance one of the verbal ἐργάτης, in Lycoph. Cass. 123. ἐργάτης δίκης. In order to avoid the dangerous notion which has been grafted on these words, as if to fear God, and work righteousness, under any form of religious belief, were the only duties essential to salvation, see the excellent remarks of Dr. Hales, and especially of Mr. Townsend.

36. τὸν λόγον — Κύριος, &c.] There is here a perplexity of construction, which the Commentators seek in various ways to remove, either by making some slight alteration, or by taking the Accus. for a Nominat. But (as I have shown in Recens. Synop.) none of these modes is admissible, and the only satisfactory one is (with several

of the older and some of the most eminent recent Commentators) to connect τὸν λόγον with οἶδατε in the next verse, and place οὗτος — Κύριος in a parenthesis, thus repeating ῥῆμα, as synonymous with λόγον, and in apposition with it. At ἀπέστειλε repeat ὁ Θεός from the context. Λόγος here signifies the doctrine of Christ, as xiii. 26. Πάντων, both Jews and Gentiles; for, as Lord of all, he must intend the salvation of all. Κύριος suggests that high dignity of the Redeemer, which is more distinctly expressed supra v. 31. Thus the passage may be rendered, with Prof. Scholefield, as follows: "The word which he sent to the children of Israel, preaching peace by Jesus Christ (he is the Lord of all), ye know: even the matter which took place throughout all Judæa, beginning from Galilee, after the baptism which John preached; concerning Jesus of Nazareth, how God anointed him," &c.

38. Ἰησοῦν τὸν ἀπὸ N.] This is suspended on the οἶδατε preceding; and in οἶδατε Ἰησοῦν, ὡς ἔχρισεν αὐτὸν there is a common Greek idiom. Thus there is no transposition, as Kuin. imagines. Ἐχρίσας, by a metaphor taken from the mode of inaugurating kings, signifies invested, and endowed, namely, at his baptism. See iv. 27. and Luke iv. 18. And in Πνεύματι ἁγίῳ καὶ δυνάμει there is a Hendiadys. The sense is, "with the powerful influence of the Holy Spirit." See Bp. Middl. The general sense couched in εὐεργετῶν is particularized and exemplified in the words following καὶ ἰώμενος — Διαβόλου, where καταδύν. ὑπὸ τοῦ Διαβόλου seems to be a more explicit mode of speaking for δαμονιζόμενος.

39. ὃν ἀνεῖλον κρεμ. ἐπὶ ξύλου] Render, "whom they slew by hanging on a gibbet." See Note supra v. 30. Before ἀνεῖλον, καὶ is found in many of the best MSS., several Versions and Fathers, and in the Ed. Princ.; and is rightly admitted by



41 καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι· <sup>d</sup> οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι <sup>d</sup> *Infra* 13. 31.  
 τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν οἵτινες συνεφάγομεν καὶ  
 42 συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. <sup>e</sup> Καὶ παρήγ- <sup>e</sup> *Infra* 17. 31.  
 γειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ <sup>e</sup> *Rom.* 14. 10.  
 43 ὁρισμένος ὑπὸ τοῦ Θεοῦ κριτῆς ζώντων καὶ νεκρῶν. <sup>f</sup> Τούτῳ πάντες <sup>f</sup> *Jer.* 31. 31.  
 οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος <sup>f</sup> *Mich.* 7. 18,  
 44 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν. Ἔτι λαλοῦντος τοῦ Πέτρου <sup>f</sup> *Infra* 15. 9.  
 τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκού-  
 45 οντας τὸν λόγον. Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ, ὅσοι συνῆλθον  
 τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέ-  
 46 χνται· ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων  
 47 τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος· <sup>g</sup> Μήτι τοῦ ὕδατος κωλύσαι δύνα- <sup>g</sup> *Infra* 15. 8.  
 ται τις, τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον

Beng., Wets., Matth., Griesb., Titt., and Vat., since it is strongly supported by *internal* as well as *external* evidence.

41. οὐ παντὶ τῷ λαῷ, ἀλλὰ, &c.] Dr. Paley has ably pointed out a remarkable instance of the fairness of the sacred writers, in thus stating that Christ, after his resurrection, appeared to his disciples *alone*, when they might have asserted the appearance of Christ in general terms, so that it might have been supposed that he had appeared to his foes as well as his friends. This, if they had thought of any thing but the truth of the case, they would have done. As it is, their fairness is of more advantage to their testimony, than the difference in the circumstances of the account would have been to the nature of the evidence.

—προκεχειροτ.] I would not, with Kuin., take this for the simple *χειρ.*, since as the *χειρ.* imports *appointment*, so does the *προ* import *previous* destination. Μετὰ τὸ ἀναστῆναι ἰ. v. some Editors and Commentators join with v. 40., placing the intermediate words οὐ παντὶ — συνεπίομεν αὐτῷ in a parenthesis. This they are induced to do because, they urge, we do not find that our Lord *drank*, however he might *eat*, with his disciples after his resurrection. Yet though that be not directly said, it seems *implied* at John xxi. 13. See Chrys. in loc.

43. ἄφεσιν ἁμαρτιῶν — αὐτῶν] From the anomalous nature of the construction here, several recent Editors write αὐτῶν..., to indicate that the sentence was left incomplete, namely by the falling of the Holy Spirit on the hearers, and their breaking out and speaking in new tongues. This method, however, is at once hypothetical and unnecessary; for the words in question contain a complete *sense*, though not a very regular *construction*, being intended, I conceive, to show the subject and *substance* of that testimony, namely that *whosoever*, &c., the construction being a *Latin* one. So the passage was understood by the Pesch. Syr. Translator, and by the authors of our common Version. The passages of the Prophets here meant are such as the following: Isa. xxviii. 16. "Behold I lay in Zion for a foundation a stone," &c., and "whosoever believeth in him shall not be confounded." Comp. viii. 14. Zech. xiii. 1., where he says that a fountain shall be opened for sin, &c. Thus from μαρτυροῦσιν we must take μαρτυροῦντες (to usher in the next clause), understanding it in the sense de-

claring, as John iv. 44. ἐμαρτύρησεν, ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Moreover, the πάντες, which the Commentators say must be taken *restrictedly*, for *very many*, may have its usual force; for all the prophets more or less testify of Christ. So Luke xxiv. 27. καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. And though *all* have not said that *whosoever* believeth, &c., yet πάντες need not be referred to the elliptical μαρτυροῦντες.

44. τὸ Πνεῦμα τὸ ἅγιον] i. e. the *influence* of the Holy Spirit, which has been before spoken of, (see Middl.) implying its *extraordinary gifts*, and especially, as we learn from v. 46, the speaking in languages foreign and before unknown to them. See *supra* ii. 4. and Notes; from a comparison of which passage with the present it is plain that by γλώσσαις is here meant (as there) *ἐτέραις γλώσσαις*, (and as is plain from the context) *καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι*, as is there *expressed*. To have heard them speak the praises of God and Christ in their *own* language (Greek or Latin) would have conveyed no proof that they had received the gift of the Holy Spirit. Besides, compare v. 47. with xi. 16. The γὰρ, too, at v. 46. has reference to a clause omitted, q. d. "[And that it had been poured forth on these persons was certain] *for*" &c. I should not have thought it necessary to point out what is so plain, had not the sense been egregiously misstated by Noesselt, Heinr., and Kuin.

47. μήτι τὸ ὕδωρ κωλύσαι] Wherever κωλύω takes (as here and in Luke vi. 29, and sometimes in the Classical writers) the *Accusative of a thing*, the verb may be supposed to have a *significatio præg-nans*, including that of another verb, namely one of *taking* or *using*. The τοῦ μὴ βαπτ. is for *ὅστε μὴ βαπτ.* In this idiom the μὴ is said to be pleonastic; and this the grammarians tell us, extends to all verbs which involve a sense of denial, especially verbs of *hindering*. See Matth. Gr. Gr. § 533. Obs. 3. Thus the μὴ is sometimes omitted. But, in fact, there is no pleonasm, — since the μὴ belongs to *another sentence*, in which occasionally the verb in the preceding is to be repeated with some modification. As to the omission of the μὴ, that takes place chiefly when the verb of *hindering* is followed by another in the Infinitive without a *τὸ*; in which case the Infin. forms part of the preceding sentence, and therefore cannot



ἔλαβον, καθὼς καὶ ἡμεῖς; προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ 48  
ὀνόματι τοῦ Κυρίου. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. ἮΚΟΤΕΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ 1  
τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. Καὶ 2  
ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περι-  
τομῆς, λέγοντες· Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ 3  
συνέφαγες αὐτοῖς. Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθειτο αὐτοῖς καθεξῆς, 4  
λέγων· <sup>h</sup> Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκ- 5  
στάσει ὄραμα, καταβυῖνον σκευὸς τι, ὡς ὁθόνην μεγάλην τέσσαρσιν  
ἀρχαῖς, καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· εἰς ἣν 6  
ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία καὶ  
τὰ ἐρπετὰ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· ἤκουσα δὲ φωνῆς λεγούσης 7  
μοι· Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. εἶπον δέ· Μηδαμῶς, Κίριε· 8  
ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ σιτόμα μου.  
Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· Ἄ ὁ Θεὸς ἐκα- 9  
θάρισε, σὺ μὴ κοῖνον. Τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ πάλιν ἀνеспιά- 10  
σθη ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ, ἑξαυτῆς τρεῖς ἄνδρες ἐπέστησαν 11  
ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με.  
Εἶπε δέ μοι τὸ Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον· ἦλθον 12  
δὲ σὺν ἐμοὶ καὶ οἱ ἑξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον  
τοῦ ἀνδρός· ἀπήγγελέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ 13  
αὐτοῦ σιαθέντα καὶ εἰπόντα αὐτῷ· Ἀπόστειλον εἰς Ἰόππην ἄνδρας,  
καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει ῥήματα 14  
πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. Ἐν δὲ τῷ ἄρξαι- 15  
σθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ  
ἐφ' ἡμᾶς ἐν ἀρχῇ. <sup>k</sup> Ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν· 16  
Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι  
ἁγίῳ. Εἰ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν 17  
πιστεύσαμεν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἡμῶν, δυνατὸς  
καλυῖναι τὸν Θεόν; Ἀκούσαντες δὲ ταῦτα ἠσέχυσαν, καὶ ἐδόξαζον τὸν 18  
Θεόν, λέγοντες· Ἀγαγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετιένουσαν ἔδωκεν  
εἰς ζωήν.

properly take a μὴ, though instances are found where it is used.

48. βαπτισθῆναι] It is not said by *whom* they were baptized; but there can be little doubt that (as the ancient and best modern Commentators supposed) the persons who baptized them were some of those whom Peter brought with him from Joppa. For it is to be observed, that the Apostles themselves rarely baptized. See John iv. 2. 1 Cor. i. 14. and notes.

XI. 2. διεκρίνοντο πρὸς αὐτὸν] "expostulated with him, litigating the question." The word answers to the Heb. דָּרַךְ and דָּרַשׁ, and signifies properly to be *impleaded* in a *suit* with another—then to be opposed in argument.

3. ἀκροβ. ἔχοντας] Synonymous with ἐν ἀκροβυστίᾳ ὄντας, which is of frequent occurrence, "those who are uncircumcised."

5. τέσσαρσιν ἀρχαῖς] The true sense of this ex-

pression has been fully explained supra x. 11. It may suffice *here* to observe that the sense in the present passage cannot be made complete without *supplying* ἀνέμους, which is *expressed* in the parallel passages, and *here* by the Syriac Translators.

17. εἰ] "*siquidem*," "if [as was the case]."

—ἐγὼ δὲ τίς ἡμῶν, δυνατός.] The εἰ is omitted in many MSS. and Versions; but, I suspect, from the difficulty of explaining it. Yet it may very well be rendered *denique*, *then*. There is great spirit in this turn of expression, with which Wets. compares from Lucian, *ἡρώτα τὸν Δ. τίς ὢν, χλευάζει τὰ αὐτοῦ*. The Commentators pass over the difficulty in construction as regards *δυνατός*, which is, by a harsh ellipsis, put for *δὲν δυνατὸς εἶναι*. Thus the Syr. well renders *qui sufficerem ad*, &c.

18. μετιένουσαν.] It here means the grace of repentance.



19 <sup>1</sup>ΟΙ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ <sup>1</sup>Supra 8. 1.  
 Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ  
 20 λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίοις. Ἦσαν δὲ τινὲς ἐξ αὐτῶν  
 ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν,  
 ἐλάλουν πρὸς τοὺς † Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν.  
 21 καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολὺς τε ἄριθμὸς πιστευούσας ἐπέ-

19. οἱ μὲν οὖν διασπ.] The particle μὲν οὖν is *resumptive*, reverting to what was said supra viii. 1. 'Απὸ is here for ὑπὸ, as often both in the Scriptural and Classical writers. Commentators differ in their explanation of the force of ἐπὶ Στ., some rendering it *sub*, others *post*. The latter seems preferable.

20. Considerable difference of opinion here exists, both as to the *reading* and the *interpretation*. The reading of all the MSS. but two (A and D) is 'Ἑλληνιστάς. These two have 'Ἑλληνας, which is also thought to be supported by the Syr., Arabic, Copt., Æthiopic, and Vulg. Versions, and by Chrys., Theophyl., and Œcumen. This reading, too, has been preferred by almost every Critic and Commentator except Matthæi, and has been edited by Griesb., Knapp, Tittm., and Vater. Not, of course, upon the strength of *external* evidence, for that is next to none; the MSS. being very few, and *altered* ones; the testimony of Versions too in a case like this is of little weight; and that of the Fathers scarcely greater, especially as they sometimes cite 'Ἑλληνιστάς. Besides, of the two MSS. which here have 'Ἑλληνας, the principal one (namely, the Alexandrian) has this very reading in the place of 'Ἑλληνιστάς, supra ix. 29, where it is by all Editors admitted to be a spurious reading. The same may be said of two of the Versions. And surely what was a παραδόξωσις in one case was likely to be so in the other. As, then, 'Ἑλληνας is thus deficient in *external* evidence, the preference must rest on *internal*. Let us therefore see whether that really exists. The chief ground consists in the *opposition* (denoted by μὲν and δὲ), which, it is alleged, exists between the persons addressed by these teachers respectively: those at ver. 19 addressing themselves to the *Jews* only; consequently those at ver. 20 to such as were *not Jews*. Thus Mr. Hinds (in his history of the rise and progress of Christianity, vol. i. p. 249) maintains that "the opposition expressed by the particles μὲν and δὲ indicates that the Cyprians and Cyrenæans were *not* doing what the dispersed *were* doing, namely, preaching to the *Jews alone*; but that they, on the contrary, were preaching—to whom? Not to the Hellenists, for they were *Jews* (and to them by the dispersed the Gospel had been preached, as in the case of Philip); but πρὸς τοὺς 'Ἑλληνας, the Gentiles, namely, the devout Gentiles." To this representation, however, several exceptions may be made. 1. The Cyprians and Cyrenæans (for so the name should be written) ought not to be distinguished from the dispersed, since in St. Luke's account they are considered as the *same persons*; the Cyprians and the Cyrenæans being said to be τοὺς ἐξ αὐτῶν—of whom? Of the dispersed. 2. As far as the arguments for 'Ἑλληνας depend upon there being an *opposition* intended, expressed by μὲν and δὲ, it is a very *naïve* one; for in truth there is *no opposition* at all. Certainly the circumstance of the two verses being introduced respectively by μὲν and δὲ will not prove it: for here the μὲν is coupled

with οὖν, and has, in the present case, that use which Hoogeveen de Part. speaks of, No. viii. ἐν ἐπανόδοις, i. e. in transitions, when a writer goes back to something which had been begun to be treated on, but had been interrupted by some digression. Of this he adduces several examples, namely, Aristot. de Repub. i. 7. Thucyd. iv. 76, 77. Acts xxviii. 5; in *all* of which cases the sentence commencing with the resumptive μὲν οὖν is followed by another commencing (as here) with δὲ, which, however, is never an *adversative*, but always has a *continuative* force, and may be rendered *autem*.

Having, then, shown the fallacy of this opposition as depending on the μὲν and δὲ, let us see whether any opposition is intimated by the *context*. Those (it is said) who had been dispersed by the troubles which followed the martyrdom of Stephen, fled, and traversed the country, passing through Phœnice (for so I understand it) and proceeding some to Antioch. In their way thither (namely in Syria) they (i. e. both those who went to Antioch, and those who went to Cyprus) preached the Gospel to *none* but *Jews*. Those who went to *Antioch*, on their arrival thither, preached the word—to whom? To the Hellenists, i. e. foreign Jews, namely, such as spoke the Greek language; to whom, therefore, the Cyprians and Cyrenæans, who were Grecians, would be very fit preachers. The sacred writer, we may observe, could not very well say *Jews*, because Jews living in the foreign countries of Asia Minor and among Greeks, were called *Hellenists*. Now surely there is no such opposition as to compel us to suppose that St. Luke meant persons the opposite to Jews, namely *Gentiles*. Had there been any opposition intended, it might have been (as Matthæi supposes) between *Jews speaking Hebrew* and those *speaking Greek*. But there is, in fact, no opposition.

Having thus removed all objection to the reading 'Ἑλληνιστάς, and shown that it *may be*, and, as far as external evidence can prove any thing, *is*, the true reading, I will now show that 'Ἑλληνας cannot be such, since, if external were in its favour, internal evidence would condemn it. If the nature of ver. 19 be considered, and if it be borne in mind that it is *resumptive* of what the writer had been relating at viii. 4, we shall see that the events recorded in vv. 19 & 20 of this Chapter must have taken place immediately after those at viii. 4, which immediately followed the martyrdom of Stephen, and consequently took place *before* the vision of Peter and the conversion of Cornelius; so that the Gospel could not have been preached to the *Gentiles*, because there had hitherto been no authority so to do. Indeed, had those Jews felt authorized to preach the Gospel to the *Gentiles*, they would have been far more likely to have first turned themselves to the *Jews* (i. e. the Hellenists) resident at Antioch, whose influence was, we may learn from Josephus Bell. vii. 3, 3, very great over the minds of the Anti-



στρεψεν ἐπὶ τὸν Κύριον. Ἰηκοῦσθη δὲ ὁ λόγος εἰς τὰ ὅτι τῆς ἐκκλη- 22  
σίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν  
διελθεῖν ἕως Ἀντιοχείας. ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ 23  
Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν  
τῷ Κυρίῳ· ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος ἁγίου καὶ 24  
πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. Ἐξῆλθε δὲ εἰς 25  
Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ εὗρών αὐτὸν ἤγαγεν αὐτὸν  
εἰς Ἀντιόχειαν. Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ 26  
ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανόν, χρηματίζου τε πρῶτον ἐν Ἀντιοχείᾳ  
τοὺς μαθητὰς Χριστιανούς. Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον 27

oichians in religious matters. Dr. Burton, indeed (who supports the reading "Ἑλλήνας") thinks that what is mentioned at ver. 20, took place a *considerable time* after that in the preceding verse. That view, however, involves far too great a harshness and improbability to be admitted. Of course, equally objectionable as is the reading "Ἑλλήνας" must be the interpretation by which "Ἑλληνιστὰς" is taken for "Ἑλλήνας". As to those who (like Salmasius) would take "Ἑλλ." here to mean *proselytes of the gate*, there is no proof whatever that "Ἑλληνιστὰς" ever had that sense. Certainly the word is never so used in the N. T. Wherever St. Luke has occasion to express that idea, he uses the term *προσέλυτος*, as ii. 10. vi. 5. Could the word, indeed, have borne that signification, the sense arising would have been a good one; for we learn from Josephus Bell. viii. 3, 3, that there were great numbers of Jewish proselytes at Antioch. And to the conversion of such the Apostles and preachers of the word would have made no objection. But in the very same Chapter Josephus also notices the very great number of *Jews* who lived at Antioch above all other places of Syria.

22. *ἡκοῦσθη εἰς τὰ ὅτι τῆς ἐκκλ.*] This is accounted an Oriental redundancy. But it is better to consider it as a *stronger* expression than *ἡκοῦσθη* by itself, and formed by a blending of two expressions, i. e. "to come to the ears of," and "to be heard by."

23. *τὴν χάριν τ. Θεοῦ.*] "the favour and kindness of God," viz. in its effects, the admission of the Gentiles to the benefits of the Gospel.

— *τῇ προθέσει τ. κ.*] The Genit. of the noun in regimen has here, as often, the force of an adjective; and the sense must be, "with hearty and determined purpose and intent. This is, however, *not* (as it is usually esteemed) purely a *Hebrew* idiom, being occasionally found in the Classical writers. So Herodian cited by Wolf: *ποθεῖν τινα* δηλοῖ ψυχῆς διαθέσει. *Προσμένειν* signifies properly *to remain by*, and, with a Dat. of thing, signifies *to persevere in*, but with that of person, to *continue attached to*.

24. *ὅτι ἦν ἀνὴρ ἀγαθός.*] This may, as Heinr. says, be meant to give a *reason why* the Christians at Jerusalem chose Barnabas for the mission to Antioch. But I cannot agree with him that the words *ὃς παραγενόμενος* — *τῷ Κυρίῳ* are *parenthetical*. They ought rather to be referred chiefly to what immediately precedes in ver. 23. The sense of the expression *ἀνὴρ ἀγαθός* may be assimilated to an idiom of our own language, by which the expression a *good man* includes the notions of *virtue* or *integrity*, and *benignity* or *gentleness*. So Joseph. Antiq. xii. 9, 1. *ὃς ἀγαθὸς ὢν ἀνὴρ*.

The next words *καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως* must not be explained *away* as they are done by many recent Interpreters, but have assigned to them their full force.

26. *συναχθῆναι ἐν τῇ ἐκκλησίᾳ.*] This is usually rendered "assembled," or "assembled themselves, with the Church." And certainly this use of *συνάγεσθαι* to signify being assembled for religious worship is frequent. Here, however, it is unsuitable; and the true sense (though not pointed out by the Expositors (seems to be, "were associated [as colleagues] in the congregation." And this indeed seems to be what is meant by the *conversati sunt* of the Vulgate, and the expression of the Syriac, "they met upon equal terms in the congregation."

— *χρηματίζου* — *Χριστιανούς.*] *Χρηματίζειν* signifies, 1. to despatch business; 2. to so despatch it as to obtain a name. Hence, 3. it came at length to mean "to be named or called." Of this sense (which occurs also in Rom. vii. 3.) several examples from Philo and Joseph. are adduced by the Commentators. It must, however, be allowed to involve a harsh catachresis. And this would be rather *increased*, were we (with Benson, Doddr., Bingham, and Towns.) to render "were called by *Divine appointment*;" and increased *unnecessarily*; for why should it not be thought as likely that the followers of Christ should have received the distinctive name, which they now *needed*, from *men*? Why call in *Divine* interposition so needlessly? Besides, the occurrence of *πρῶτον* seems to exclude that view. There is another and more difficult question connected with these words, — namely, whether the followers of Christ gave this appellation to *themselves*, or whether it was bestowed on them *by others*? The best Commentators are of the latter opinion, and Wets. and Kuin. adduce many arguments why the former view cannot be admitted; not all of them equally cogent, but, upon the whole, sufficient to establish their position. It was, indeed, the interest of the Christians to have some name which might not, like the Jewish ones (Nazarenes or Galileans) imply reproach. And though the appellations *believers*, or *saints*, might suffice among *themselves*, yet the former was not sufficiently definite for an *appellation*; and the latter might be thought to savour of vanity. They would therefore be not disinclined to *adopt* one. Yet the necessity was not so great as to stimulate them to do this *very soon*: whereas the *people at large*, in having to speak of this new sect, would soon *need* some *distinctive* appellation; and what so distinctive as one formed from the *name of its founder*. Thus we find from Philostr. Vit. Ap.



28 ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. Ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἀγαθος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μέγαν μέλλειν ἔσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. <sup>m</sup> τῶν δὲ μαθητῶν, καθὼς ἡντορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν <sup>m</sup> Rom. 15. 25 <sup>1</sup> Cor. 16. 1. <sup>2</sup> Cor. 8. 1. Gal. 2. 10. <sup>n</sup> ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

1 XII. ΚΑΤ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς 2 τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. Ἀνέλε δὲ Ἰάκωβον 3 τὸν ἀδελφὸν Ἰωάννου μαχαίρα. Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰου-

viii. 21, that the disciples of Apollonius were called by the Greeks (it is not said by *themselves*) Ἀπολλώνιοι. And it was likely that the Gentiles should resort to such a sort of appellation, — since in that age those who were followers of any sect, or partizans of any leader, were usually called after their teacher or leader, by a term ending in — *ιος* or *ανης*. There is no reason to think, with Wets. and Kuin., that the name Χριστιανοὶ was given in *derision*. When used by Agrippa (Acts xxvi. 28.) there is no proof that it was a term of reproach. Had he intended *derision*, he might have employed the term Nazarene, which was still in much use among the Jews, and what is remarkable, has continued in the East to the present day. Thus the followers of Christ would be the more likely to adopt the appellation Χριστιανοὶ, both for convenience, and to keep out a term of reproach. That they soon *did* adopt it, we find from 1 Pet. iv. 16. εἰ δὲ ὡς Χριστιανὸς (πάσχει.) μὴ ἀσχυνέσθω (scil. πάσχειν) where the appellation occurs as one applied by the followers of Christ to *themselves* as well as given by others.

27. προφῆται.] The term seems here to denote persons who, with more or less of the supernatural gifts of the Holy Spirit, applied themselves to teaching or preaching; and occasionally, under a more than usual influence of the Holy Spirit, foretold future events. This sense of the word is supposed to be confined to the Scriptures; but I have met with it in the Classical writers. e. gr. Herodian, v. 5, 21. ὑποδύμασι λίνου πεποιημένοις ἐχάωντο, ὥσπερ οἱ κατ' ἑκείνα τὰ χόρια προφητεύοντες, where Irmisch refers to Sext. Emp. p. 227. Lucian i. 391. Diod. Sic. 199. Herodot. 555—49.

28. ἐσήμανε] “he declared, or announced.” The term was often applied to the uttering of predictions, &c. Ὅλην τὴν οἰκ. Bishop Pearce has adduced many solid reasons for supposing that this expression denotes not the *whole world*, not even the *Roman Empire*, but *Palestine alone*, as in Luke ii. 1, where see the Note. The same view is adopted, and ably supported by Walch, Doddridge, Krebs, Michaelis, Hales, and Kuin., who adduce statements of the *four famines* which history has recorded as happening in the reign of Claudius. As, however, all the countries put together would not make up a tenth even of the *Roman Empire*, they think it plain that we must understand the words of that famine which (as we learn from Josephus, Antiq. xv. 2. 6.), in the fourth year of Claudius, overspread Palestine; and for the relief of the *Christians* suffering under which, some money was being collected at Antioch. The poor Jews in general were, as we learn from Josephus, relieved by Helena

Queen of Adiabene, who sent to purchase corn in Egypt.

29. καθὼς ἡντορεῖτό τις] “in proportion to the ability of each.” Sub. χρημάτων, which is sometimes expressed. Εὐπορ. is a comparative term, and does not necessarily imply *wealth*, but only competence. So Muson. cited by Kypke: ἀλλ' εὐποροὶ χρημάτων ὄντες· τινὲς δὲ καὶ πλούσιοι. “Ὁρίσαν,” “determined.” The word signifies 1. *terminare*; 2. *determinare*; 3. *decernere*.

— εἰς διακονίαν.] Literally, “for a service,” “for the relief of.” So Heb. vi. 10. διακονήσαντες τοῖς ἁγίοις. This relief was the more necessary, since, independently of the present famine, the Christians at Jerusalem were generally poor. In sending this bounty they did but imitate the example of the foreign Jews; who (as Vitringa has proved) used to send contributions for the relief of their poor brethren at Jerusalem.

30. τοὺς πρεσβυτέρους.] Hamm. has here an able annotation on the origin and various uses of πρεσβύτεροι, showing that in the Christian Church of the Apostolic age (which was formed almost wholly on the model of the synagogue), the term πρεσβύτεροι (a term implying rather the *wisdom* of age, than age itself) was synonymous with ἐπίσκοποι. Their common office and duty (in the words of Forbiger ap. Schleus. Lex.), was in general to *govern* the Christian Church, not to *teach*; to preside over things sacred, to administer the sacraments, especially the Eucharist, to decide on Ecclesiastical matters, to compose and settle differences, and finally to set an example to all of rectitude of doctrine and sanctity of life. See xx. 17. 28. Phil. i. 1. 1 Tim. iii. 1. Tit. i. 5. 7. and consult an elaborate Note of Mr. Towns. on this subject, vol. ii. p. 151. sq.

XII. 1. ἐπέβαλεν—τὰς χεῖρας.] Literally, took in hand, set about. The Classical writers use the expression, but without χεῖρα or χεῖρας; though they more frequently use ἐπιχειρεῖν. It seems therefore to be Hellenistic Greek; which is confirmed by its occurring in Deut. xii. 7. εὐφρανθήσεσθε ἐπὶ πᾶσιν οἷς ἐὰν ἐπιβάλῃτε τὰς χεῖρας. The English translations are needlessly literal.

3. ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις.] By “the Jews” some understand the *Sanhedrim*, and indeed the word has that meaning in the Gospel of St. John: but never, I apprehend, in St. Luke's writings. We may therefore understand it of the Jews generally, both rulers and people. And that Herod was fond of obliging the Jewish people, we learn from Joseph. Ant. xix. 7. 3. Yet he may have been partly induced to practise this harshness towards the Christians, from his being



δαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον (ἦσαν δὲ ἡμέραι τῶν ἀζύμων) ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρα- 4  
τιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν  
τῷ λαῷ. Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν 5  
ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. Ὅτε 6  
δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος  
κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσει δυοῖ, φύλακές τε  
πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. Καὶ ἰδοὺ, ἄγγελος Κυρίου 7  
ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν  
τοῦ Πέτρον ἤγειρεν αὐτὸν, λέγων· Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον 8  
αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἶπε τε ὁ ἄγγελος πρὸς αὐτόν· Περι- 8  
ζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου· ἐποίησε δὲ οὕτω. καὶ λέγει  
αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. Καὶ ἐξελθὼν 9  
ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ  
ἁγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. Διελθόντες δὲ πρώτην φυλακὴν 10  
καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν  
πόλιν, ἣτις αὐτομάτῃ ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην

a great zealot for the Jewish religion; for Josephus there says, τὰ πάτρια καθαρῶς ἐτήρει; and adds that he never omitted to attend on his religious duties at the Temple.

— προσέθετο συλλ.] “proceeded to apprehend.” So Luke xx. 11, 12. προσέθετο πῆμψαι. where see Note. This idiom occurs in the LXX. and is called a Hebraism, ἡ being so used with an Infinitive following.

— ἡμέραι τῶν ἀζύμων] “the days of the paschal feast, during which they were ordered to have unleavened bread in their houses.” See Deut. xvi. 6. Exod. xii. 18. Before ἡμέραι several MSS., some of them ancient, prefix the Article, which is admitted by Matth., Griesb., Knapp, and Tittm. But Bp. Middl. justifies the omission on the principle, that “in propositions which merely affirm or deny existence, the name of the person or thing whereof existence is affirmed or denied, is without the Article. So Matt. xiv. 6. γενεσίων ἀγομένων Ἡρώδου. and John v. 1.” That principle, however, is, I apprehend, too refined and far-fetched. It is better in such a case to say, that the Article is omitted because unnecessary, the addition of the noun in the Genit. sufficing to establish the definiteness. Here there is also an *ellipsis*, the complete phraseology being ἦσαν δὲ αἱ ἡμέραι αἱ ἡμέραι τῶν ἀζύμων. This probably led to the αἱ being at first marked in the margin, which afterwards crept into the text.

4. τετραδίοις.] The τετράδιον was, as we learn from Polyb., the regular number for a guard, (as a file is with us), and four such quaternions were thought necessary to guard the cell and all the approaches to it, and for necessary relief of guard.

5. ἐκτενὴς] “intense, fervent.” So Luke xxii. 44. ἐκτενέστερον προσήχετο. The metaphor (which is taken from a rope at full tension) is found in the LXX. Judith iv. 7. 2 Macc. xiv. 38.

6. μεταξὺ — δυοῖ.] Prisoners, when thus carefully guarded, were usually, among the Romans, secured with a single chain; one end of which was attached to the right hand of the prisoner, and the other to the left hand of the person who guarded him. In the present instance, for better

security, there were *two* chains, each fastened to a soldier. I would compare Eurip. Iph. Taur. 456. ἀλλ’ οἶδε χέρας δεσμοῖς διδύμοις συννεμισθόντες χωροῦσι.

7. ἄγγελος Κυρίου ἐπέστη.] The sceptical school in Germany deny the reality of this angelic appearance, and seek to account for Peter’s release, from natural causes. But Mr. Towns. has shown that in their eagerness to do away angelic and miraculous interference, they suppose circumstances which involve even a *greater* miracle. Οἰκήματι, for δισμοτηρίῳ, by a frequent euphemism or *υποκορισμός*. See my note on Thucyd. iv. 47. No. 3. (Transl.) On the *situation* of this prison there has been no little difference of opinion. Wolf thinks it was near to the judgment hall; De Dieu and Fessel that it was in the Court of Herod’s palace, and was his *private* prison; while Walch supposes it to have been in one of the towers of the innermost of the three walls which surrounded the city, and the iron gate, he thinks, was at the entrance of the tower. This last opinion is the most probable, and is confirmed and illustrated by what I have said in my note on Thucyd. ii. 4.

— πατάξας τὴν πλευρὰν.] As is usual in rousing persons from sleep.

8. περιζωσαι.] See Note on Luke xii. 35.

— ὑπόδησαι τὰ σανδάλιά σου.] This is, as Chrys. remarks, a beautifully graphic circumstance: for, in the haste of his sudden departure, Peter would be likely to forget to bind on his sandals. The angel therefore tells him to do it; thereby intimating to him his perfect *security*.

10. πρώτην — σιδηρὰν.] Φυλακὴ here means one of the *parties* on guard. We may suppose what is here called the *first* guard to have been the two soldiers stationed at the door of the cell: the *second*, those stationed at the door which led out of the building into a court yard; and the *third*, those at the iron gate which led out of the court into the city. *Αὐτομάτῃ*, literally, *self-moved*. The word is used both of persons and things, and must be rendered accordingly. Pric. and Wets. adduce several examples of the word in this sense,



- 11 μίαν· καὶ εὐθὺς ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτοῦ, εἶπε· Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξέλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.
- 13 Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε 14 παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη· καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγαγεν ἐστῆναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίνῃ· ἡ δὲ διίσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ 16 ἐστίν. Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ

and as used of doors, from Homer (Π. ε. 749.) downwards. So the Latin writers (as Virgil *Æn.* vi. 82.) used the expression *suâ sponte*. The circumstance of a door self-moving was regarded by the ancients, both Jews and Gentiles, as a prodigy, attesting the presence of the Deity.

11. γενόμενος ἐν ἑαυτῷ.] "When, recovering from his surprise, he tranquilly exercised his understanding," and found it was not a dream, but reality.

—πάσης τῆς προσδοκ.] The best Interpreters are agreed, that *προσδοκίας* must be taken by metonymy, for the thing expected, i. e. his execution, as in Genesis xlix. 10. *ὥς ἂν ἔλθῃ καὶ αὐτὸς προσδοκία ἔθνων*. Thus the sense is, "from what was fully expected by," &c. The Syr. renders "ab omni machinatione." I suspect that he read *προλοχίας*, "lying in wait," and indeed *προλοχίζω* occurs in Thucyd. and other writers. *Λαοῦ* is added to Ἰουδ. because at the time of the Passover the whole nation, in a manner, was assembled.

12. συνιδὼν] "on considering," namely, his situation and the circumstances connected with it.

13. κρούσαντος — τὴν θύραν.] This phrase occurs also in Luke xiii. 25. and often in the later writers; the earlier ones use *κόπτειν*. The two words differ in sense as our *rap* and *knock*. *τὴν θύραν τ. πυλῶνος*, the porch-door or outer-gate, as opposed to the inner door which led immediately to the court around which the apartment was built. By *παιδίσκη* many Commentators understand the portress. But though that office was often performed by females, it is improbable, considering the narrow circumstances of the Christians at Jerusalem, that there should have been one at this house. Besides, that would require the Article. The sense seems to be simply "a damsel," i. e. a maid-servant. Ὑπακοῦσαι signifies properly to listen; but when used of the office of a Porter (which it often is in the best writers), carries with it, by implication, other significations corresponding to the actions connected therewith; as, to inquire the name of the person knocking. So in Lucian. Icarom. p. 292, *ἰσπανοὶ προσελθὼν τὴν θύραν* — *ὑπακούσας δὲ ὁ Ἑσπῆς καὶ ταύτοισι ἐκπαυόμενος*. Xen. Symp. i. 11. *κρούσας τὴν θύραν, εἶπε τῷ ὑπακούσαντι εὐαγγέλιον*, &c. No extraordinary caution (such as Bp. Pearce imagines) is implied.

15. μαίνῃ.] A popular form of expression, used of any one who utters what is incredible. *Διίσχυρίζετο* — "positively asserted."

—ὁ ἄγγελος αὐτοῦ &c.] Many eminent Inter-

preters take this to mean "a messenger sent from him." But the word will not admit that sense; neither is it likely that Peter could have sent a messenger; still less that the maid should not have known the voice of a messenger from Peter's voice. The sense must be, "his angel," i. e. his tutelary angel, such as the Jews, and indeed the Gentiles, thought was appointed to every person, or at least every good person. They also supposed, that on the death of the person, this angel sometimes appeared in his exact form, and spake with his voice, to the friends or acquaintance of the deceased.

Thus there is nothing but what is plain and intelligible. Bp. Middl., however, taking exception to the employment of the Article here; (see Note on John viii. 44.) and yet finding no sufficient authority for its being cancelled, proposes to consider the *αὐτοῦ* as an adverb, and taking the Article for the pronoun possessive, would render "His angel is there;" which, however, renders transposition necessary, *ἐστὶν αὐτοῦ*. But for this there is no authority except that of one MS., and therefore in that it may very well be supposed to have been accidental, arising from the scribe's inadvertently omitting *αὐτοῦ*, and then supplying it, but not in its place; or from the Critic's fancying this would be a neater way of placing the words. If, however, we were to adopt that position of the words, and to take the *αὐτοῦ* as an adverb, yet, I apprehend, the Article could not stand for the pronoun possessive; since that idiom has its limits, and cannot be used where any very great uncertainty would arise. As to the *αὐτοῦ* being, as he thinks it may, understood, according to his Canon iii. l. 4., that is the weakest part of Bp. Middleton's system. See Note supra v. 1. The learned Prelate, indeed, seems to have himself suspected his position to be untenable, by proposing to read *ὁ ἄγγελος αὐτοῦ ἐστὶν αὐτοῦ*, which he would have us suppose is not a Critical conjecture, because it is compounded of two readings. But as there is next to no authority for the *αὐτοῦ* after *ἐστὶν*, it can be viewed in no other light. Besides, when there is indeed MS. authority for two readings taken separately; and yet none for those readings taken conjointly — to unite them and form one reading, is neither more nor less than Critical conjecture. Nay, what is more, the second *αὐτοῦ* would be pleonastic and useless — quite unsuitable to the brevity of such exclamations, — and, in short, "nunc Sathonid frigidius."



ἐξέστησαν. Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγῇ, διηγέσατο αὐτοῖς 17  
 πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δέ· Ἀπαγγεῖλαι  
 Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον  
 τόπον. Γενομένης δὲ ἡμέρας, ἣν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώ- 18  
 ταις, τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ 19  
 εὕρων, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι. καὶ κατελθὼν  
 ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν. Ὅτι δὲ ὁ Ἡρώδης 20  
 θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς  
 αὐτὸν, καὶ πείσαντες Βλάστιον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως,  
 ἡτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.  
 Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας 21  
 ἐπὶ τοῦ βήμματος, ἐδημηγόρει πρὸς αὐτοὺς. Ὁ δὲ δῆμος ἐπεφώνει· 22  
 Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου! Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγε- 23  
 λος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε [τὴν] δόξαν τῷ Θεῷ· καὶ γενόμενος  
 σκωληκόβρωτος, ἐξέψυσεν. Ὁ δὲ λόγος τοῦ Θεοῦ ἡὔξανε καὶ ἐπλη- 24  
 θύνετο. Ἡ Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πλη- 25  
 ροῦσαι τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα  
 Μάρκον.

o 1 Kings 5. 9,  
 11.  
 Ezek. 27. 17.

p Isa. 55. 11.  
 supra 6. 7.  
 infra 19. 20.  
 Col. 1. 6.  
 q Supra 11. 29.

17. κατασείσας τῇ χειρὶ σιγῇ.] *Kataseisai* signifies to wave the hand downwards; a mode of enjoining silence. See xiii. 16. xix. 33. xxi. 40. It occurs also in the best writers, from whom examples are adduced by the Commentators.

—ἐπορεύθη εἰς ἕτερον τόπον.] *Where*, we are left to conjecture; the expression being quite indefinite. Some suppose *Cæsarea*; others, with more probability, *Antioch*; others, again, *Rome*; which last opinion, though long strenuously contended against by Protestant Commentators, has lately been ably maintained by Mr. Townsend, vol. ii. p. 140. seqq. in a Dissertation on St. Peter's visit to Rome and the writing of St. Mark's Gospel.

19. ἀνακρίνας τοὺς φύλακας, &c.] "after examining the keepers [and finding they offered nothing in justification] ordered them to be led away for execution." Ἀπάγειν is a *vox sol. de hac re*, εἰς θάνατον or ἐπὶ θανάτῳ being generally expressed, but sometimes left to be understood, for death is in this formula always implied. Thus there is no reason to suppose, with some, that their punishment was not unto death.

—διέτριβεν] scil. ἐκεῖ, which is implied in the preceding, as at xiv. 3. The word is generally expressed, as in John iii. 22. xi. 64.

20. θυμομαχῶν Τυρίοις.] *Θυμομαχεῖν* signifies "to have war at heart with;" to be hostilely disposed towards, and sometimes to be at war with; which last signification is here adopted by some Commentators. But that involves such improbability, and is so destitute of Historical support, that it is better to interpret the expression ἡτοῦντο εἰρήνην, on which the foregoing view is founded, in a metaphorical sense, i. e. they sought to be friends with, as εἰρήνην ἔχουσι elsewhere, and to take *θυμὸν* in the first mentioned and general sense. Kuhn, with great probability, traces the origin of this misunderstanding to commercial jealousies, arising from Herod's having formed so admirable a port at *Cæsarea*. Ὅμοθυμαδὸν, jointly, i. e. both Tyrians and Sidonians. Πείσαντες

Βλάστιον. The full sense is, "having prevailed on Bl. [to give them his aid in the business]." See Matt. xxviii. 14. Gal. i. 10.

21. τακτῇ] "appointed," as the day of public audience. It appears from Joseph. Ant. xix. 7. 2. to have been the second day of the Games then celebrating in honour of *Cæsar*. Βήματος signifies not *tribunal*, as in Matt. xxvii. 19., but a raised *suggestus*, presenting the appearance of a throne, in the theatre, where Herod viewed the games and delivered the oration.

—πρὸς αὐτοὺς.] Not the people, as some imagine, but the ambassadors; which is required by what precedes, and *δημηγορεῖν*, as often in the later writers, signifies simply to deliver a speech.

22. ὁ δῆμος.] Chiefly, if not exclusively, the *Gentiles*, (multitudes of whom inhabited *Cæsarea*), and set on by the courtiers and flatterers, as we find from Josephus; from whom we also learn, that the persons in question did really profess to regard him as a God; no doubt in that qualified sense in which the Roman Emperors were called *Divi*, not only after their death, but even in their lifetime; and in which the Greeks sometimes applied the term to great personages, (see Pind. Olymp. v. sub. init. Aristid. iii. 249, 250. Eumap. Præp. p. 120. 163. Appian i. 635. Joseph. p. 533. ult.) but yet in such a sense as the Jews could not receive; and it clearly appears from Joseph. that the Jews were incensed with him for receiving this impious adulation.

23. ἐπάταξε] i. e. "struck him with disease." The expression ἄγγελος Κυρίου ἐπ' αὐτ. must at any rate mean that the disorder was inflicted by a Divine judgment, and not brought on by dysentery arising from a cold caught, as many recent Commentators pretend; whose arguments I have refuted in Recens. Synop. The circumstance of his being σκωληκόβρωτος will not prove that the disorder was of human origin, because the Deity often vouchsafes to act by second causes. Thus the seeming discrepancy between this account, and that of Josephus, is not really such. The



- XIII. Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν <sup>r Infra 14. 26.</sup>  
 προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος <sup>s Supra 9. 15.</sup>  
 Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετραράρχου <sup>infra 22. 21.</sup>  
 2 σύντροφος, καὶ Σαῦλος. <sup>Rom. 1. 1.</sup> Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ <sup>Gal. 1. 15.</sup>  
 νηστευόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν [τε] <sup>Eph. 3. 8.</sup>  
 3 Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. <sup>1 Tim. 2. 7.</sup> Τότε <sup>2 Tim. 1. 11.</sup>  
 νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέ- <sup>Matt. 9. 38.</sup>  
<sup>Rom. 10. 15.</sup>  
<sup>1 Supra 6. 6.</sup>  
<sup>& 8. 15.</sup>  
<sup>& 14. 23.</sup>

historian narrates the *secondary* causes of Herod's death; the sacred writer considers the *primary* one, even the immediate interposition of Heaven. And this will hold good whether we take the ἄγγελος literally, or metaphorically; though it seems safer to take it (as does Dodd.) of the *real*, yet *invisible*, agency of a celestial spirit. See 2 Sam. xiv. 16. 2 Kings xix. 35. Nor is there any discrepancy as to the *secondary* cause of his death, namely, the disorder of which he died. For although Josephus only mentions most violent pains in the bowels, and *dysentery*; yet that is very consistent with St. Luke's account; since the dysentery might very well be occasioned by worms; especially as, in such a case, the dysentery is preceded by violent pains in the bowels. See Thucyd. ii. 49. 6. However, Josephus may not have meant dysentery; for the terms he uses, ἀλγῆματι τῆς γαστρὸς and ἄλγημα κοιλίας, may have only had reference to the violent pains occasioned by worms eating the bowels. Be that as it may, we may very well account for Josephus's making no mention of worms, from motives of delicacy, and especially as many tyrants, even in some measure the first Herod, had died of that (or a similar disorder, the morbus pedicularis); as for instance Antiochus Epiphanes. See 2 Macc. ix. 5. which passage St. Luke seems to have had in view. At the same time, it is plain from Josephus's manner, that he regarded Herod's death as brought on by *Divine interposition*. Thus he says that the exclamations of the adulators were οὐδὲ ἐκείνῳ πρὸς ἀγαθοῦ. And he represents Herod himself as avowing his persuasion that his death was brought on by Almighty Providence, to give the lie, as it were, to the impious assertions of the flattering multitude.

XIII. From this Chapter to the end of the Book, Luke narrates the various journeys of Paul, undertaken for the conversion of the Gentiles.

1. διδάσκαλοι.] i. e. publicly appointed teachers in the Church, mentioned also in 1 Cor. xii. 23. and Eph. iv. 11., where see Notes.

—Ἡρώδου.] That this is Herod Antipas, and not (as Grot. supposes) Agrippa the second, son of King Agrippa the first, whose death was recorded at xii. 23., has been proved by Walch in a Dissertation de Menachemo, of which the substance is given by Kuin., and may be seen translated in Recens. Synop.

—ἀδελφός.] This is properly an adjective, signifying *brought up with*, (and in this sense only occurs in the earlier writers) but it is also used as a substantive, equivalent to our *foster-brother*, and is explained δρυγδάστος in the Glossaries. But the sense *foster-brother* sometimes implied also that of *table-fellow* and *school-fellow*. For it was not unusual in ancient times for children to be brought up with the sons of kings and great men.

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Examples are adduced by Raphel, Wets., and Munth., to which I add Joseph. Ant. xiv. 9, 5. and Bell. i. 10, 9. The custom continued even to modern times, as in the case of our James the first.

2. λειτουργούντων τ. Κ.] Λειτουργία denotes the discharge of some public office, whether *civil* or *religious*. In the Classical writers it is almost always used in the civil sense; but in the Scriptural, in the religious. In the O. T., and sometimes in the New, (as Heb. x. 11.), it denotes the ministration of the Priests and Levites. Here λειτουργεῖν might denote the discharge of all the duties of the ministerial office, both public and private, (praying, preaching, teaching, exhorting, &c.), but it seems only to denote the *public* duties. Καὶ νηστευόντων is meant to signify, that while they were thus engaged they were *fasting*; perhaps on an occasion of more than usual solemnity, when *fasting* had been added to prayer, &c., probably to ask a blessing on the means taken to spread the Gospel. The direction from the Holy Spirit was, it seems, communicated to them while thus engaged.

Of the difficulty which many have found, to reconcile the Apostolic commission of Paul by the *Holy Spirit*, with his having been set apart for the work of evangelizing the Heathen by Ecclesiastical officers, even of an inferior rank, the best solution is that of Mr. Townsend, — who supposes that the condescending of Paul to become the Apostle of the Church at Antioch, so far as it might be useful to the Catholic Church to act with their sanction, does not imply that their authority was superior to his. His object may have been to obtain in those places which were under the influence of Antioch, a better or an easier introduction than he would have otherwise experienced. There is some reason to think, with Hooker, Hales, and Mr. Townsend, that both Paul and Barnabas were now set apart for their Apostleship, to supply the vacancies in the original number; one having been killed by Herod, the other appointed bishop of Jerusalem.

—εἶπε τὸ Πνεῦμα τὸ ἅγιον.] Here and at ἐκπεμφθέντες ὑπὸ τοῦ Πνεύμ. τ. ἁγ. at v. 4. the Personality and Deity of the Holy Spirit is evidently implied.

—ἀφορίσατε δὴ μοι.] Ἀφορίζειν signifies 1. to *separate*; 2. (by implication) to *destine*, 3. to *appoint*, as here. The δὴ is *hortative*, and may be rendered *now*. The μοι seems to have the *imperative* force, highly suitable to the Divine dignity of the speaker. Of this idiom, (little known even to Critics), the following are examples. Ps. cxviii. 19. ἀνολέστω μοι πῦλας. Thucyd. v. 10. τὰς πῦλας ἀνοίξτω μοι. Eurip. Iph. Aul. 1340. διαχάλαστέ μοι μέλαθρα. Soph. Œd. Col. 1475. Lucian i. 718. 645. The πρὸς in προσκεκλημαι is not pleonastic, but signifies *unto*, as if it were written πρὸς ἐκκλημαι.

3. νηστεύσαντες καὶ προσευξ.] The *fasting* seems

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λυσαν. Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, 4  
κατήλθον εἰς τὴν Σελέυκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον.

u Supra 12. 25. u Καὶ γειόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς 5

x Supra 8. 9. συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. z Διελ- 6

θόντες δὲ τὴν νῆσον ἄχρι Πάφου, εἵρόν τινα μάγον, ψευδοπροφήτην,

Ἰουδαῖον, ᾧ ὄνομα Βαβῆλῆσους, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, 7

ἄνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπέξή-

y Exod. 17. 11. τησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. 7 Ἀντίστατο δὲ αὐτοῖς Ἑλῦμας 8

z Tim. 3. 8.

ὁ μάγος (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέψαι

τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς 9

to be put first, because this solemnity (no doubt, performed some time after that on which the order of the Spirit was received) was ushered in *indicto jejuniis*. So v. 2. *λειτουργούντων καὶ νηστευόντων*, where see Note and xiv. 23. *προσευζάμενοι μετὰ νηστειῶν*.

6. *μάγον*.] See Note supra viii. 9. *Ψευδοπροφήτην*. Pearce thinks it means *false teacher*. But the full sense must be one who falsely claims to speak under Divine inspiration, whether in foretelling future events, or in making known the will of God. "Ὀλην is added before *νῆσον* by Griesb., Tittm., and Vater, from several MSS., Versions, and Fathers. But the evidence of the two last is here not material, and the word seems to have come from the margin.

7. *ἀνθυπάτῳ*.] Supposed by Grot. and Hamm. to be applied, by an error of title, for *ἀντιστρατήγῳ*. But Lardner and Kuin. have vindicated the accuracy of the expression; proving by reference to Dio Cass. and other writers, that those who presided over the provinces by the appointment of the Senate (and Cyprus was *then* of that number, though it had once been Prætorian), were *styled* Proconsuls, though they had never filled the chair. That the title did really belong to the Roman governors of Cyprus, has, indeed, been placed beyond all doubt by Bp. Marsh Lect. P. v. p. 85. sq., by reference to a coin (to be found in the Thesaurus Morell. p. 106.) struck in the very age in which Sergius Paulus was governor of that Island. It was coined in the reign of Claudius Cæsar, whose head and name are on the face of it; and in the reign of Claudius Cæsar St. Paul visited Cyprus. It was a coin belonging to the people of that island, as appears from the word *ΚΥΠΡΙΩΝ* on the reverse; and though not struck while Sergius Paulus himself was governor, it was struck, as appears from the inscription on the reverse, in the time of Proclus, who was *next* to Sergius Paulus in the government of that island. And on this coin the same title ἈΝΘΥΠΑΤΟΣ, is given to Proclus, which is given by St. Luke to Sergius Paulus. "That Cyprus (continues the learned Prelate) was a Proconsulate, is also evident from an ancient inscription, of Caligula's reign, (the predecessor of Claudius), in which Aquilius Scaurus is called the Proconsul of Cyprus."

— *συνετῷ*.] "a man of ability." Literally, (as we say), a *clever* man; so Thucyd. i. 74. iii. 37. Galen, cited by Wets., speaks of him as a person excellently versed in philosophy; which will confirm the sense of *μάγος* above assigned. Sergius had, no doubt, been learning something of Philosophy and natural religion, if not the Jewish

religion, from Elymas. Hence it was likely that he should send for those who taught a religion professing to be an *improvement* on the Jewish; and as likely that this should be opposed by Elymas, who was influenced only by worldly views.

8. *Ἑλῦμας*.] From an Arabic word signifying *doctus*, or *sapient*. So our wizar-d from *wise*.

— *διαστρέψαι*.] At this some Commentators stumble, and Valckn. and Griesb. conjecture *ἀποστρέψαι*. But that is wholly destitute of authority, *Versions* having no weight. And if even it did occur in a few MSS., it must be rejected as a gloss. The common reading is confirmed by a similar construction in Exod. v. 4. *ἵνατί διαστρέψετε τὸν λαὸν ἀπὸ τῶν ἔργων*; The reason for the apparent anomaly in syntax is, that there is a significant *prægnans*, namely, "to pervert and turn," i. e. to turn from the faith by a perversion and misrepresentation of it. So he is represented at v. 10. as *διαστρέφων τὰς δόξας Κυρίου*.

9. *ὁ καὶ Παῦλος*.] Sub. *καλούμενος*; for the Article is put for the Pron. relative, on which see Win. Gr. p. 57. fin. With respect to the name Παῦλος, it is well observed by Wets. that though Luke has before invariably called him Saul, now, no sooner has he mentioned the name of Paul, than Saul becomes so obliterated that we nowhere find it used again either by Luke, Peter, or Paul, in his Epistles. For this the Commentators are not a little perplexed to account. Some suppose that he had always had *both* names. But then why should Luke have hitherto invariably used Saul, and now as invariably Paul? Others are of opinion that Saul changed his name after his conversion. But that is refuted by his being called Saul by Luke *after* that time, and up to the present. Saul must have *himself* changed his name; not, however, as some imagine, out of humility, and deference to the Proconsul; but, it should seem (as Beza, Grot., Dodd., and Kuin. suppose), because he was now brought very much among Greeks and Romans, to whom the name *Saul* was unknown, but *Paul* familiar, especially as they would *pronounce* Saul like Paul. It may be added, that the name *Paul*, being a Roman one, would be so much the more suitable to a Roman citizen. And as the reason for the alteration, on taking the solemn charge he had now received, would be stronger than ever, — there can be no doubt that it was *now made*. It should seem by Luke's expression, that while he adopted this name, he yet did not absolutely *abandon* the other. Though as he was now the Apostle of the Gentiles, there was a propriety in Luke's henceforward giving him that name which he bore among Gentiles.



- 10 Πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν, \* εἶπεν· Ὡ πλῆρης παντός <sup>z Matt. 13. 38,</sup>  
 δόλου καὶ πάσης φαρδιουργίας, υἱὲ Διαβόλου, ἐχθρὲ πάσης δικαιοσύνης! <sup>John 8. 44.</sup>  
 11 οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; καὶ νῦν ἰδοὺ,  
 χεῖρ [τοῦ] Κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον, ἄχρι  
 καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ  
 12 περιάγων ἐξῆτει χειραγωγόν. Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός  
 ἐπίστευσεν, ἐκπλησσομένου ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

—*ἐληθεῖς* Πν. ἁγ.] “filled with the influence and inspiration of the Holy Spirit,” not under the impression of spleen or anger.

10. *φαρδιουργίας*.] The word denotes 1. facility of action; 2. levity and carelessness, whether any action be good or evil; 3. villainy and wickedness in general, or rather what is designated by our *knavery* or *trickery*. Upon the whole, the word (which occurs chiefly in the later writers) corresponds to, and is indeed the *same* with our *rogue*, anciently written *ragerie*.

—*διαστρέφων τὰς ὁδοὺς* K.] Much learning has been employed to little purpose on this word *διαστρ.*, especially from pressing too much on the metaphor. It is also debated whether τὰς ὁδοὺς K. means the Lord's *religion*, or the *ways and purposes* of the Lord. Since the examples adduced of the former signification have only the *singular*, the latter is preferable, especially as it yields nearly the same sense. The words may be thus rendered: “misrepresenting the upright counsels and purposes of the Lord [for the salvation of men].” In this figurative diction there is, I conceive, an allusion to Is. xl. 4. “the crooked shall be made straight, and the rough ways plain,” i. e. according to the LXX. (in the three principal MSS.) and the N. T. *ἡ τραχεῖα εἰς ὁδοὺς λείας*. And so ver. 3.

11. *ἰδοὺ*] As we say, *Mind!* take notice! *Χεῖρ τοῦ Κυρίου ἐπὶ σέ*. A Hebrew phrase, denoting that Divine punishment is suspended over a person. See Exod. ix. 3. Job. xix. 21. The τοῦ before Κυρίου is omitted in very many MSS., Fathers, and early Edd.; and perhaps is not genuine; though Bp. Middl. is of opinion that, if retained, it would not follow that *χεῖρ* would want the Article.

—*ἔσῃ τυφλὸς, μὴ βλ. τ. ἥ*.] This is thought to be a Hebrew mode of asserting the same thing, both by affirmation and by negation of the contrary. But the idiom occurs also in the *Greek* and *Latin* writers, and is only a relic of primitive simplicity of diction. It does not involve *pleonasm*, for the latter phrase serves to explain and strengthen the former; as in a kindred passage of Luke i. 20. καὶ ἰδοὺ, ἔσῃ σιωπῶν, μὴ δυνάμενος λαλῆσαι. Here, however, μὴ βλέπων τὸν ἥλιον is so much stronger an expression than τυφλὸς, (for all but persons born blind have some faint view of the sun) that there is a sort of *climax*, and we might render freely, “thou shalt be blind—yea stone blind!”

—*ἄχρι καιροῦ*.] The Latin Versions render it “*usque ad tempus*.” And so the Syriac and some Oriental ones. Yet that would require *μέχρι*, as is noticed by Tittm. de Synop. p. 37, who rightly observes: “*ἄχρι* non finem, sed ipsam durationem denotat, sed tempus totum, quo res quædam duravit, sed *μέχρι* finem designat, quo esse desinit, nisi addatur verbum, cujus notione ipsius terminus. finis tollatur cogitatio, ut in *μέχρι παντός*.” He

regards *ἄχρι καιροῦ* as equivalent to *ἕως τέλους*, i. e. *μέχρι τέλους*, *permanently*. But though right in the *rule*, he seems wrong in the *application*. The truth is, that the literal sense of *ἄχρι καιροῦ* is “during some time.” Though as duration for a *certain time only*, necessarily implies termination at the end of that time, so *ἄχρι καιροῦ* may be popularly taken for *μέχρι καιροῦ*. The sense here is, I conceive, well expressed by our English Versions. But although the words of the Apostle express no more than this,—yet, as *καιροῦ* is used (which chiefly signifies a *point of time*), not *χρόνου*, he meant, I apprehend, to *hint* at that sense which might be more correctly phrased by *μέχρι καιροῦ*; meaning by *καιροῦ* the *time of his repentance and reformation*. Whether that time would ever arrive, the Apostle, it seems, knew not; the Holy Spirit not having informed him. And he felt so much doubt,—that he only just uses an expression which might fall short of driving the man into despair. Had he felt *hope*, he would perhaps have said (as at Heb. ix. 10.), *μέχρι καιροῦ διορθώσεως*.

—*ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος*.] Passing by the vain speculations of some Commentators on the *nature* of this blindness, and the unallowed hypotheses of the sceptical school, by whom it is denied to have been produced supernaturally, I would only observe, that there is here *not* a hendiadys; but it should seem that the supervention of the blindness is *graphically* described, by various stages of the affection. See Note on Acts iii. 8. First a *cloud*, as it were, came over the eyes, which soon increased to *darkness*, and that terminated in that “*total eclipse*, in which the Sun is dark!”

12. There is something awkward in this verse, as regards *ἐπίστευσεν* and *ἐκπλησσομένου*. Some various readings exist; though only such as show that the ancient Critics endeavoured to remove the difficulty by *emendation*; i. e. either by inserting *ἰθαύμασεν*, or making *ἔπιστ.* and *ἐκπλ.* change places. The latter mode is preferable; but it is supported by only one MS.: and no reason can be assigned why, if that were the true position of the words, the verb *ἐκπλησσομένου* should not have been written. The Syriac Translator, indeed, renders as if he so read; but he, no doubt, rather gave what he conceived to be the *sense*, than followed the *words* of his original. Moreover, there is no example of *πιστεῖν* with *ἐπὶ* and a Dative of *thing*, unless where the thing is put for the person. Whereas examples of *ἐκπλησσομένου* with *ἐπὶ* and a Dative of *thing* are frequent, and especially with *δίδαχῃ*, e. gr. Matt. xxii. 33. Mark i. 22. xi. 18. Luke iv. 32, and very often elsewhere. The same syntax is found in the Classical writers. The words *ἐκπλησσομένου*—*Κυρίου* are, I conceive, meant further to unfold the sense couched in *ἰδὼν τὸ γεγονός*, with reference to the miracle, and may be freely rendered, “being amazed



<sup>a</sup> Infra 15. 38.

<sup>a</sup> Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς 13  
Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέ-  
στρεψεν εἰς Ἱεροσόλυμα. Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρε- 4  
γένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν  
τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου 15  
καὶ τῶν προφητιῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες·  
Ἄνδρες ἀδελφοὶ, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν,

<sup>b</sup> Supra 12. 17.

<sup>c</sup> 19. 38.

<sup>d</sup> 21. 40.

<sup>e</sup> Exod. 1. 1.

<sup>f</sup> 6. 6.

<sup>g</sup> 12. 31.

<sup>h</sup> 13. 14.

<sup>i</sup> Exod. 16. 2.

<sup>j</sup> 35.

<sup>k</sup> Num. 14. 34.

<sup>l</sup> Psal. 93. 10.

λέγετε. <sup>b</sup> Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν· Ἄνδρες 16  
Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε. ὁ Θεὸς τοῦ λαοῦ 17  
τούτου [Ἰσραὴλ] ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν  
ἐν τῇ παροιμίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν  
αὐτοὺς ἐξ αὐτῆς· <sup>d</sup> καὶ ὡς τεσσαρακονταετὴ χρόνον \* ἐτροφοφόρησεν αὐτοὺς 18

at this [authoritative] mode of teaching the Lord," i. o. his religion; i. e. "when he saw its truth confirmed by such power [of miracles]." For it is not the *internal* evidence of the truth (as Dodd. understands) which is here had in view, but its *external* evidence. This, indeed, is placed beyond doubt by the *authentic* interpretation of St. Luke himself, in his Gospel, iv. 32. καὶ ἐξεπλήσσοντο ἐπὶ τῇ δόδαχῃ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

13. οἱ περὶ τὸν Π.] This comes under *one* of the three divisions into which this idiomatical use of the Article masc. plur. with an Accusative of person is distributed; by which is meant "the person (as principal) and his company." But if we understand it of Paul and Barnabas *only*, it would seem harsh. May we not, then, suppose that some *other persons* had associated themselves with them, as subordinate helpers in the work of evangelization? That Mark had accompanied them is certain from the next Chapter. This idiom being used shows that Paul was already esteemed the principal, though Barnabas was, on many accounts, entitled to high consideration, and is mentioned first in the Divine appointment.

14. ἐκάθισαν] "took their seat," no doubt in the place where, as doctors, they had a right to sit. See Mr. Townsend's *Excursus* here, (formed from the elaborate researches of Grot., Lightf., Mede, and Vitrina,) "on the officers, and modes of worship in the synagogues."

15. εἰ ἔστι—λαόν, λέγετε.] The full sense seems to be "If either of you have any word [of exhortation] to address to the people, speak it." This instruction and exhortation was usually taken from the portions read of the Pentateuch or Prophets.

16. κατασείσας τῇ χειρὶ.] See note on xii. 17. In this address, which, as Dodd. observes, "seems chiefly intended to illustrate the Divine economy in opening the Gospel gradually, and preparing the Jews, by temporal mercies, for others of a higher nature," the Apostle (to use the words of Mr. Townsend) "reminds his hearers of the former mercies of God to the family of Abraham, and the prediction that their Messiah should be descended from David; and asserts that this Messiah was Jesus of Nazareth. He appeals to the well-known fact of the resurrection of Christ from the dead, as the principal evidence of the truth of his declaration, and concludes with enforcing that one important truth, in which the whole human race are so immediately interested, that forgiveness of sins is to be

proclaimed through Him alone; and that Christ alone can justify the Christian, not only from those offences, from which they were typically purified by the ceremonial law, but from those sins also for which that law had made no provision."

—οἱ φοβ. τὸν Θεόν.] By these are meant the proselytes of the gate, — the οἱ σκεδόμενοι προσήλυτοι. So Joseph. Ant. xiv. 7, 2, makes a similar distinction between Ἰουδαῖοι and σκεδόμενοι. These persons were such as, having abandoned idolatry, worshipped the true God, and therefore, though they did not receive circumcision, were yet permitted to attend at the synagogues. Those Gentiles who received circumcision were reckoned as Jews. (Kuini.)

17. ἐξελέξατο] "chose as objects of his peculiar blessing." Ὑψωσιν is well explained by Elsn. and Dodd. "raised them out of a calamitous state," referring to several passages of the Psalms, to which I would add lxix. 14. μετὰ βραχ. ὑψηλοῦ, i. e. by the exertion of a mighty power.

18. ἐτροφοφόρησεν.] It is exceedingly difficult to determine which of the two readings here found (ἐτροποφόρησεν and ἐτροφοφόρησεν) is to be adopted. The latter has been preferred by H. Steph., Casaub., Mill, Pfaff, Hamm., Beng., Ernesti, Pearce, Wakef., Valckn., Morus, Schleus., Rosenm., Kuini, and Towns.; and has been edited by Griesb. and Knapp. The former, which is the common reading, however, has been ably supported by Grot., Gataker, Deyling, Whitby, Wolf, Wets., Dodd., Matth., and others. Many arguments are adduced by the disputants on *both* sides, which are either irrelevant, or inconclusive. What increases the perplexity is, that the words may easily be, and often are confounded by the scribes. Nay, in *certain senses* which the terms admit, the ideas noted by the two words merge into each other. Hence some advocates for the common reading have, in almost every passage, cited as authority for ἐτροποφορέω, maintained that ἐτροποφ. is the true reading; but without reason. There can be no doubt but that *both* words were in use. For though we may doubt whether τροφοφορέω be analogically formed, yet we must bend to *use*, and the similar form δειροφορέω defends the seeming anomaly. That π and φ are interchanged in pronunciation, is an argument which draws *both* ways; while that the words are often confounded by scribes, is an argument which makes far more for the *new* than the *old* reading. Yet, upon the whole, *external*



19 ἐν τῇ ἐρήμῳ· \* καὶ καθελὼν ἔθνη ἐπὶ τὴν γῆν Χαναάν, \* κατεκληρονόμη-  
 20 μυσεν αὐτοῖς τὴν γῆν αὐτῶν. Καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις  
 21 καὶ πενήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου· † καὶ ἐκείθεν  
 22 ἦν ἀνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα· ‡ καὶ μεταστήσας αὐτὸν,  
 23 ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλείαν, ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον  
 24 Δαυὶδ τὸν τοῦ Ἰεσσαὶ, ἀνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα  
 25 τὰ θελήματά μου. <sup>h</sup> Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγ-  
 26 γελίαν ‡ ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, <sup>i</sup> προκηρύξαντος Ἰωάννου

<sup>e</sup> Jos. 14. 1, 2.  
<sup>f</sup> Jud. 2. 16,  
 & 3. 9.

<sup>f</sup> 1 Sam. 8. 5.  
 & 9. 15.  
 & 10. 1.  
 Hos. 13. 11.

<sup>g</sup> 1 Sam. 13. 14.  
 & 15. 28.  
 & 16. 13.

<sup>h</sup> Psal. 89. 20.  
 supra 7. 45.

<sup>h</sup> 2 Sam. 7. 12.

<sup>i</sup> Isa. 11. 1.

<sup>i</sup> Mal. 3. 1.

<sup>i</sup> Matt. 3. 1.

<sup>i</sup> Mark 1. 2.

<sup>i</sup> Luke 3. 3.

<sup>i</sup> John 3. 23.

testimony is so decidedly in favour of the latter (ἐτροφ. being found in very few MSS.), that if that were all we had to consider, it ought to be preferred. Internal evidence, however, is also to be taken into the account, and that is strongly in favour of the new reading. It is the less usual and more difficult term, and is far more suitable to the context; ἐτροφοφ. consorting better with ἔψωσεν, and ἐξήγαγεν before. Nay, as Kuin. observes, "the other can scarcely be borne out by facts; for it appears from Ps. xcv. 10. Heb. iii. 17. and other passages, that God did not very patiently bear their perversity." Finally, that τροφ. is *boni connotatis*, is attested by its occurring also in Deut. i. 31, in 2 Macc. vii. 27, and in Macarius; also τροφόφορος in Eustathius. Thus the inferiority in external is compensated by the superiority in internal testimony; and, accordingly, this knotty point might be only decided "*ad Calendas Græcas*," were we not enabled to call in another principle, which may serve to turn the scale. No unprejudiced inquirer can doubt that the Apostle had in view Deut. i. 31; nay, Beng. and Kuin. with much probability, conjecture that Deut. i. and Is. i. were the two chapters of the O. T. which had been read that day. But, upon inspecting the passage, it will be obvious, that τροφόφορῶ, and not τροποφορῶ, is there the true reading. It is supported by 5-6ths of the MSS. (See Dr. Holmes' Sept.), and by Symm. and Aquila, and is required there by the context. Moreover, the great bulk of the MSS. and the Hebrew require that we should read not τροποφορῆσαι, but ἱεροφῶρῆσαι, as the Apostle seems to have read. The words of the whole passage are, Εἰδετε — ὡς ἱεροφῶρῆσέ σε Κύριος ὁ Θεός σου, ὡς εἶπας τροποφορῆσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ, κατὰ πᾶσαν τὴν ὁδὸν εἰς ἣν ἐπορεύθητε, ὡς ἤλασθε εἰς τὸν τόπον τοῦτον. Ἐτροποφῶρησε is also confirmed by Numb. xi. 12. Λάβε αὐτὸν (scil. τὸν λαὸν τοῦτον) εἰς τὸν κόλπον σου, ὥστε ἴδωσι τὴν ὁδὸν τὴν ὁρᾶν σου, εἰς τὴν γῆν ἣν ὤμοσας τοῖς πατέρας αὐτῶν; for it is probable that this passage too was in the mind of the Apostle, and that the two passages are respectively images of a father carrying his little son over the rough places of a road, and of a nurse carrying an infant in her bosom. There, I conceive the image terminates; and does not extend to feeding, which some ancient Interpreters seem to have thought; as we may infer from the Const. Apost. vii. 36, Hesych., and the Peshito Syriac, Arabic, Coptic, and Ethiopic, and two very ancient Latin Versions. Thus the question at issue has, I apprehend, been finally decided in favour of ἱεροφῶρῆσαι.

19. κατεκληρονόμησεν.] Such is the reading of many MSS., and several Fathers, and early Editions which is adopted by almost every Critic and Editor of note, instead of the common read-

ing κατεκληροδότησεν. And justly; for though κατεκληροδοτέω is the less usual term, and therefore the other might seem a gloss, yet its authority is not very well established. It is found, indeed, in the LXX.; but the MSS. vary.

20. ὡς ἔτεσι τετρ. καὶ π.] As to the discrepancy between this number and that at 1 Kings vi. 1, we need not suppose an error either in one or the other, though the Apostle's number is confirmed by Josephus; but (with Mr. Towns.) take the words to mean: "and after these things, which lasted about the space of 450 years, he gave them judges, until Samuel the Prophet," i. e. from the time that God chose the fathers, (which some fix to the birth of Isaac) to the time the land was divided to them by lot, was nearly 450 years; and then God appointed judges in Israel. Or we may suppose (with Lightf. and Perizon.) that in this number are reckoned the years of the reigns of the tyrants, who occasionally held Israel in subjection during the dynasty of the Judges; and which, when added, make up exactly 450. Thus no error will attach to either passage, and only different modes of computation be supposed to be adopted.

21. ἐκείθεν.] This is properly used of place; but sometimes of time, as here and in Xen. cited by Kuin. Ἐτὴ τεσσαράκοντα. The truth of this is attested by Josephus. And the Apostle probably derived his information from the same source as the historian, — namely, the ancient records which were preserved in the Temple.

22. εὗρον — θελήματά μου.] The words are compounded of Ps. lxxix. 20, and 1 Sam. xiii. 14, with some slight modification, on which mode of citing from the O. T. see Note on vii. 7.

— ἀνδρα κατὰ τὴν καρδίαν] viz. in his undeviating pursuit of the plans God would have carried into effect, and in accomplishing His purposes. For καρδία here signifies will or purpose. Nor is this use merely what the Commentators call it, a *Hebraism*; since similarly in Æschyl. Agam. 9. we have ὥδε γὰρ κρατεῖ γυναῖκες ἀνδράβουλον, ἑλπίζον κτλ., for so I would point the passage, which has been admirably emended by Bp. Blomfield; though, had the learned Editor recollected the force of κρατεῖ just mentioned, he would not have assigned to κρατεῖ the arbitrary and precarious sense of *subel*, but would have perceived that it denotes simply "has prevailed;" i. e. has obtained its purpose, namely, that it should be so; a signification not unfrequent in Thucydides.

23. ἤγειρε — σωτῆρα Ἰ.] Griesb. and Matth. edit. from several MSS., and some Versions and Fathers, ἤγειρε, supposing the common reading to be a gloss. But though this may seem required by the Canon of preferring the more difficult reading, yet an exception is always allowed where



κ John 1. 20, 26, 27. Matt. 3. 11. Mark 1. 7. Luke 3. 16. 1 Matt. 10. 6. supra 3. 26. & infra. v. 46. m John 18. 3. supra 3. 17. infra 15. 21. 1 Cor. 2. 8. 1 Tim. 1. 13. n Matt. 27. 20, 21, 22. Mark 15. 11, 12, 13. Luke 23. 18, 21, 22, 23. John 19. 6. o Matt. 27. 59. Mark 15. 46. Luke 23. 53. John 19. 38. p Supra 2. 24. q Matt. 23. 2, 16. Mark 16. 6, 14. πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. κ' Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· Τίνα με 25 ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. 1<sup>a</sup> Ἀδελφοί, υἱοὶ γένους 26 Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. 2<sup>m</sup> Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ 27 ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινώσκομένας, κρίναντες ἐπλήρωσαν. 2<sup>n</sup> Καὶ 28 μνημεῖον αἰτίας θανάτου εὐρόντες, ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. 3<sup>o</sup> Ὡς δὲ ἐτέλεσαν \* πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ 29 τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. 3<sup>p</sup> Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· 30 3<sup>q</sup> ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβάσιν αὐτῷ ἀπὸ τῆς Ἰουλι- 31

that reading is at variance with the *norma loquendi*. Now ἀγειν σωτήρα, as Wets. observes, occurs nowhere; while ἡγείρειν is found in Judg. iii. 9 & 15. Besides, the MSS. in favor of ἡγαγε are comparatively few. And it has little support from Versions; while ἡγειρε is confirmed by the Pesch. Syr. It should seem that ἡγαγε arose merely from an error of the Scribes, who often confound ει (abbrev.) with α, and γ with ρ. It is truly observed by Wets.: "Ἐγείρειν σωτήρα scribitur Jud. iii. 9. 15. ἀγειν σωτήρα nusquam." Instead of σωτήρα Ἰησοῦν Matthæi edits, from several MSS., σωτηρίαν; but rashly; for, as Mill long ago remarked, that reading arose from a mistake of the scribes, who mistook the abbreviation of *σωτ* ἐν *for* *σριαν*; i. e. the abbreviation of σωτηρίαν. And to this the learned and diligent collator of Biblical MSS., *Rinck*, assents. *Σωτ.* does not, as Matthæi thought, require the Article; because (as Bp. Middleton suggests) "nouns in apposition, not explanatory of the essence of the preceding noun, but of the end or object, are always anarthrous." See also Luke ii. 11.

24. πρὸ προσώπου.] This corresponds to the Hebr. *פְּנֵי*, and simply signifies *before*. *Εἰσόδου*, "entrance upon his office;" in which sense the word is used in the Classical writers. On βάπτ. μετανοίας, see Note on Matt. iii. 2.

25. ὡς ἐπλήρου.] Render, "when he was finishing his course," i. e. towards the close of his course, or ministry. *Τίνα* is taken by many eminent Commentators for *ὄντινα*, in the sense "I am not he whom you suppose me to be." Of this they adduce examples; yet not one where the *τις* commences a sentence. It is therefore better to take the *τίνα* (according to the common interpretation) as interrogative, and then suppose, in the next sentence, an ellip. of *οὗτος*; which, when Christ is meant, is often, through reverence, suppressed. There is, besides, more of Pauline spirit in this construction.

27. οἱ γὰρ κατοικοῦντες.] The γὰρ is not causal, but has reference to some clause omitted, and may be rendered *etenim*.

— τοῦτον ἀγνοήσαντες — ἐπλήρωσαν.] There is here a difficulty of construction; to remove which several eminent Commentators suppose a *transposition*; and taking κρίναντες with τοῦτον, and ἀγνοήσαντες with τὰς φωνὰς, they assign the following sense: "They who dwelt at Jerusalem in condemning Him, not having known the voices

of the prophets, which are read every sabbath day, have fulfilled [the prophecies]." But this does too much violence to the construction to be admitted. It is better (with Grot., Wolf, and Kuin.) to take ἀγνοήσαντες as belonging to both τοῦτον and (by adaptation of signification) to τὰς φωνὰς τ. π., in the sense, "not knowing Him to be the Messiah, and not understanding the words of the prophecy." At κρίναντες (for κατακρ.) sub. αὐτὸν taken from τοῦτον preceding, and render: "by condemning." Ἀγνοήσαντες cannot be again supplied at ἐπλήρωσαν, yet it is implied; the meaning being, that they unwittingly fulfilled the prophecies. So Joseph. Bell. iv. 6, 3. adverting to such prophecies, says of the Zelotæ: οἷς οὐκ ἀπιστήσαντες [I conjecture ἐπιστ.] διακόνους ἑαυτοῦς ἐπέδοσαν.

29. καθελόντες — μνημεῖον.] There has been a difficulty started, — that "the same persons who condemned Jesus did not bury him." To remove which, some Commentators would take the words καθελόντες — ἔθηκαν impersonally; and, indeed, active verbs are sometimes taken passively, or even impersonally. But the principle is here inapplicable, and savours too much of a device for the nonce; as does also the method of supplying Ἰουδαῖοι. Grot. and Rosenm. suppose the Article omitted; by which the sense will be, "those who took him down," meaning Joseph and his companions. But this is forcing a sense on the passage which could not be meant; for to express that, the Article must have been used; it being, as Bp. Midd. observes, in such instances *never omitted*. Nay, as he further remarks, even this would not remove the objection; for Joseph and his companions did not take down the body, but the executioners. He regards the wording as a trifling inaccuracy; which the Apostle, hastening to the grand subject of the Resurrection, cared not to avoid. It may, however, be doubted, whether there be any inaccuracy at all. It seems to be only a popular form of expression, by which any one is said to do what he procures or permits to be done by another. Those who brought about his crucifixion might be familiarly said to bring him to his grave, though they did not deposit him there. What the Apostle meant to say is this, — that when they had (unwittingly) done all that was predicted of him [up to his death], they had him taken down and buried [and thought there was then an end of him]. This last clause, though not expressed, is perhaps alluded to in the adversative δέ, which commences the next sentence, "But not so, — God raised him," &c.



32 **λαίας** εἰς Ἱερουσαλὴμ, οἵτινές εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. <sup>1</sup> Καὶ <sup>2</sup> ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην· ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν· <sup>3</sup> ὥς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται· Τίός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. <sup>4</sup> Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶργηκεν· Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά. <sup>5</sup> Διὸ καὶ ἐν ἐτέρῳ λέγει· Οὐ δώσεις τὸν ὀσιόν σου ἰδεῖν διαφθοράν. <sup>6</sup> Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. <sup>7</sup> Γνωστὸν οὖν ἔστω

Luke 24. 33.  
John 20. 19.  
& 21. 1.  
supra 1. 3.  
1 Cor. 15. 5, 6.  
r Gen. 3. 15.  
& 22. 18.  
& 26. 4.  
& 49. 10.  
Deut. 18. 15.  
2 Sam. 7. 12.  
Psal. 132. 11.  
Isa. 4. 2.  
& 7. 14.  
& 9. 5.  
& 40. 10.  
Jer. 23. 5.  
& 33. 14.  
Ezek. 34. 23.  
& 37. 24.  
Dan. 9. 24, 25.  
s Psal. 2. 7.  
Heb. 1. 5.  
& 5. 5.  
t Isa. 55. 3.  
u Psal. 16. 10.

32. καὶ ἡμεῖς ὑμᾶς εὐαγγ. &c.] There is here a certain perplexity of construction, which some seek to remove by taking ἐπαγγελίαν for the fulfilment of the promise. But that is straining the interpretation. It is better, with Bengel, Heum., Heinr., and Kuin., to suppose a sort of Hebraic *synchysis*, by which the ταύτην just after is redundant, laying down the following construction: εὐαγγελιζόμεθα, ὅτι τὴν πρὸς τοὺς πατέρας γενομένην ἐπαγγελίαν ὁ Θεὸς ἐκπεπλήρωκε. To this method these Critics resort, because an Accus. of thing after that of person with εὐαγγ. is, they say, unexampled. A somewhat bold assertion, which seems contradicted by the present passage, and certainly is so by Rev. xiv. 6. εἶδον ἄλλον ἄγγελον — ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, in which construction the Accus. of person comes first. And indeed εὐαγγ. often occurs in the N. T. with the accus. of person. So Luke iii. 18. πολλὰ μὲν — εὐηγγελίζοντο τὸν λαόν. The Accus. of thing may depend on some preposition understood; or rather on ἀγγέλλοντες to be fetched, *per synesis*, out of the verb. Here, at any rate, it must be supplied before ὅτι ταύτην, &c. Those who have any thing promised them, are in Scripture peculiarly said εὐαγγελιζέσθαι. So Heb. iv. 2. καὶ γὰρ ἔσμεν εὐηγγελισμένοι, “to us pertains that promise.” Thus it appears that the above *synchysis* need not be supposed to exist.

33. εἰς μου — σε.] It is not (Mr. Holden observes) meant, that by raising up Jesus from the dead, God begat him in the relation of a Son; but that by raising him, God declared him to be the Messiah, according to the promise made to the fathers, ver. 32; and also, that by so raising him, he declared him to be his only begotten Son, according to what is written at Ps. ii. 7. Thus the Apostle states the resurrection as a proof that in Christ was fulfilled the promise unto the fathers, and the prophecy in Ps. xi. : for though the words had probably a primary reference to David, yet it bore a secondary and more important reference to Christ. So also, in the next verse, the Apostle proves that the Messiah promised to the fathers was to be raised from the dead without undergoing corruption.

34. ὅτι δὲ — εἰσενεκεν.] The reasoning seems to be, that “it might be inferred that the resurrection in question would be final and permanent, from the words which God had spoken by his prophet (Is. lv. 4.) as follows: ‘I will give,’ &c.” The Apostle does not add, *de suo*, ὅτι δώσω ὑμῖν, but he merely introduces δώσω, because in the clause in question it is to be supplied from the preceding one, διαθήσεμαι, &c. And thus it is

supplied in Bp. Lowth’s version. “*Ὅσια* is by most interpreters explained “*mercies*,” by some “*benefits*,” which latter sense is preferable. Yet Tittm. de Synon. p. 25. denies that *Ὅσια* can mean this; and he (with Bp. Pearce) takes the sense of τὰ Ὅσια to be “the sacred things of David,” i. e. the covenant made with David, and confirmed by an oath; meaning the performance of it. And thus τὰ Ὅσια πιστά will be equivalent to the *δωκία πιστά* of Homer. But there is surely a greater difficulty in regarding τὰ Ὅσια as taken in so far-fetched a sense. And unless we suppose that the Sept. Translators entirely mistook the sense of the Hebrew יְרֵכָה, we can scarcely render otherwise than “the benefits mercifully promised;” as in 2 Chron. vi. 42. Schleus. in his Lex. adduces an example of this sense of τὸ ὄσιον (benefit) from Clemens. Ep. ad Corinth. Cap. 1. πόσα δὲ αὐτῷ (scil. Christo) ὀφείλομεν Ὅσια. The Apostle argues, that these merciful promises have been proved to be sure and true by their fulfilment in the resurrection of Jesus; which resurrection (so accomplished as that, agreeably to the prophecy at Ps. xvi. 10, his body did not experience that corruption which results from permanent death) proved him to be the Messiah promised to the Fathers.

36. The Apostle here proceeds to show, that those words are not applicable to David; and then leaves it to be inferred that the person there meant must be Jesus, — the only one who had been so raised from the dead as not to return thither, or experience corruption. The construction has been thought doubtful; since ὑπηρετήσας may be construed either with ἰδίᾳ γενεᾷ, or with τῇ τοῦ Θεοῦ βουλῇ. The former method is adopted by some Interpreters and the E. V.; but the latter is the more natural construction, and yields a better sense; and such as is very applicable to one who was “the man after God’s own heart,” by accomplishing his purposes. See ver. 22. It is also confirmed by the ancient Versions, and by the use of the word in the Classical writers, — where ὑπηρετεῖν is often followed by a noun signifying wishes, commands, &c. ἰδέα γενεᾷ, “in his own generation,” or age. See Luke xvi. 8.

— προσετέθη πρὸς τοὺς π.] An expression derived from the O. T. (as Gen. xlix. 29. xxv. 8. Judg. ii. 10.), in which there is an allusion to those vast caves, or subterraneous vaults, in which the Hebrews (as also the Egyptians, Babylonians, and other Oriental nations) used to deposit the dead of a whole family or race; sometimes arranged in recesses by the side of the vault, and sometimes



supra 2. 27, &c. ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄγεσις ἁμαρτιῶν καταγγέλλ- 38  
 x i Kings 2. 10. λεται· καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωϋσέως 39  
 supra 2. 29. γ Luke 24. 47. δίκαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. Βλέπετε οὖν, μὴ 40  
 1 John 2. 12. & 8. 8. ἐπελθῇ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις· ἴδετε, οἱ 41  
 Rom. 3. 24, 28. & 9. 15. καταφρονηταὶ, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι  
 s Rom. 10. 4. ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ  
 a Habak. 1. 5. οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῇται ὑμῖν.

Ἐξιόντων δὲ αὐτῶν [ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων] παρεκάλουν 42  
 [τὰ ἔθνη] εἰς τὸ μεταξὺ σύββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.

laid upon each other, until the place was quite full of bodies.

38, 39. The Apostle now *applies* the doctrine which he has already stated and proved, and proceeds, by inference, to show the *benefits* to be obtained by faith in the Messiahship of Jesus, and to point out the great superiority of the justification and remission of sins to be attained through him over that supplied by the Law of Moses. In short, here (as Dr. Hales observes) he states the doctrine of justification by *faith*, which forms the basis of the argument in his Epistles to the Romans, Galatians, and Hebrews. The *full sense* of the passage is thus ably traced and pointed out by Bp. Bull, Harm. Evang. p. 53, and Examen Censuræ, p. 89: "Duo videtur Apostolus affirmare, nempe, non tantum per Jesum remissionem peccatorum, spiritualem sc. (quam Lex non omnino concessit) annunciarī; sed et credentem justificari in ipso ab omnibus, à quibus nemo per Legem Mosis (ne carnaliter quidem) justificari poterat. Hinc infert Apostolus, non querendam in Lege Mosaica Justificationem, sed confugendum ad aliud plenioris misericordiæ Fœdus, nempe Fœdus illud in Christi Jesu Sanguine stabilitum." They could not be justified even *carnaliter*, since, as Mr. Scott observes, "the only effect of the sacrifices and purgations of the Mosaic law was admission into the congregation again, whence the breach of some positive ceremony had excluded a man: and some offences punishable with death admitted no sacrifice at all. Whereas this atonement of Christ reaches to the perfect and eternal forgiveness of every kind and degree of transgression in them that sincerely believe and obey him."

40. To this *encouragement to faith*, intended for the well-disposed, the Apostle subjoins a *warning*, meant for the refractory. Ἐν τοῖς προφ., i. e. that division of the O. T. called the Prophets. See Note on John vi. 45.

41. ἴδετε, &c.] A citation from Habak. 1. 5. (though a similar apostrophe in Is. xxviii. 14. may have been in the mind of St. Paul) in which a word is omitted not necessary to the sense, and one or two supplied to make it clearer. Both the Apostle and the LXX. vary from the Hebrew, as regards οἱ καταφρονηταὶ and ἀφανίσθητε, in the former instance preserving the true reading, which seems to be not בְּנֵי־יִשְׂרָאֵל, but בְּנֵי־יִשְׂרָאֵל, which is read in some MSS., and confirmed by the Syriac and Arabic Versions. With ἀφαν. there is more of difficulty. The common version "Perish" is generally considered indefensible, as not even warranted by the Hebrew; and Beza, Doddr., Pearce, Wakef., Schleus., Wahl., and Kuin., render "disappear," viz. for *shame* and fear; a sense which Schleus. thinks reconcileable with the

Hebrew, since כָּחַשׁ signifies both *vastari* and *stupere*. If so, the LXX. took the *worse* signification. But probably they read differently, namely, instead of כָּחַשׁ, they read וַהֲשִׁיחוּ, and be *exceedingly amazed*. This I suspect to be the true reading in the Hebrew; for the letters might easily be confounded, and a י lost after a י. Thus there will be a *climax*; כָּחַשׁ or וַהֲשִׁיחוּ being a far stronger term (namely, to be destroyed, i. e. die, with amazement) than כָּחַשׁ. What idea St. Paul himself would have affixed to the word, as it respected the prophecy, we cannot know. But it should seem that he took occasion, from the ambiguity of signification, to hint to his unbelieving hearers a warning as to the consequences of their unbelief and rejection of the Messiah. The "*work*" was the *ruin of their country*, which certainly happened in *their time*, since it was done not many years afterwards.

42. There is in this verse much diversity of reading, and consequently variety of interpretations. Almost all the recent Editors are agreed in inserting ἀθρόν (for which there is great authority in MSS., Versions, Fathers, and early Edd.), and cancelling ἐκ τῆς—Ἰουδαίων and τὰ ἔθνη, with as great authority. Matth., however, retains τὰ ἔθνη, which may certainly be tolerated if the words be taken to denote the Jewish *proselytes*, mentioned in the next verse. But they are probably from the margin; as also, it should seem, are ἐκ τῆς—Ἰουδαίων, though the objection which Kuin. makes to τῶν Ἰ. (that of being useless and offensive) is refuted by xiv. 1. And after all, *both* the passages may be genuine, and have been excluded by the early Critics on the same grounds (some of them false) that they are objected to by Kuin. Or perhaps τῶν Ἰ. *only* may have come from the margin, as meant to denote the *subject* of the participle ἐξιόντων, as τὰ ἔθνη would seem to be meant to supply that of the verb παρεκάλουν. There is not a more frequent cause of marginal glosses (often introduced into the text) than when verbs or participles absolute are put without a subject. In the present instance, τῶν Ἰ. seems to have been supplied to ἀθρόν, and ἐκ τῆς συν. to ἐξιόντων, and finally τὰ ἔθνη to παρεκάλουν: introduced, I suspect, after τῶν Ἰ. The whole passage may be thus rendered: "As they (i. e. Paul and Barnabas) were departing from the synagogue, they (i. e. the congregation, or the Gentile proselytes) expressed a desire that these words might be spoken to them (i. e. that the same subject should be treated of) on the next sabbath day. And when the synagogue had broken up, many of the Jews and devout proselytes followed Paul and Barnabas." Paul and Barnabas did not go out, as Kuin. chooses to take for granted, *before the conclusion of the service*;



- 43<sup>b</sup> λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οὔτινες προσκαλοῦντες αὐτοῖς, ἐπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ.
- 44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες
- 46 καὶ βλασφημοῦντες. Παρόψιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἄξιους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.
- 47 οὕτω γὰρ ἐντέταται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἰναί σε

b Matt. 23. 15. supra 11. 23. infra 14. 22.

c Matt. 10. 6. supra 1. 8. & 3. 25, 26. & 13. 25. infra 13. 6. & 28. 28. Exod. 32. 10. Deut. 32. 21. Isa. 55. 5. Matt. 8. 12. & 21. 43. Rom. 10. 19. d Isa. 49. 6. & 42. 6. Luke 2. 32.

for the service, except a brief concluding prayer, terminated with the *discourse*; but we are only to understand that they went out *first*, accompanied probably by the rulers of the synagogue; the people meanwhile reverently keeping their seats; and on their having left the place, the whole congregation broke up and departed.

The words *εἰς τὸ μεταξὺ σάββ.* are by many Commentators supposed to mean "on some intermediate week day." But that is refuted by v. 44., and the sense expressed in our common Version is, no doubt, the true one. It is adopted by the best recent Commentators, and confirmed by the ancient Versions. *Μεταξὺ* in the later writers has often the sense *post*. It is here put for *μετὰ τοῦτο*.

43. *ἐπιμένειν*—Θεοῦ] i. e. to perseverance in their belief of the Gospel, called also in 2 Cor. vi. 1. Phil. i. 7. Heb. xiii. 9. *κατ' ἐξοχὴν*, the *grace* of God, "as containing (says Dodd.) the richest display of his grace, i. e. the free pardon of our sins by Christ, and the provision he hath made for our sanctification and eternal happiness." See Rom. vi. 4. Col. i. 6.

44. *ἐρχομένῳ*.] Griesb., Knapp, and Tittm., edit. from 7 MSS., *ἐρχομένῳ*, which Rinck approves, on the ground of its being the more learned and apt reading. And certainly this would hold good in an elegant *Classic*: but for that very reason *ἐρχομ.* may be suspected to have come from the *ancient Critics*. Especially as the MSS. in which it is found are mostly such as have been altered. And as τῇ δὲ ἐρχομένῃ scil. *ἡμέρᾳ* is found not unfrequently in *Joseph.*, nay, *ἔτους ἐρχομένου* in *Thucyd.*, who has not a few *archaisms*, we may suppose that this use of *ἐρχ.* for *ἐπερχ.* was an idiom of the popular dialect, derived from antique and perhaps Oriental use.

45. *ἀντιλέγοντες καὶ βλ.*] "both contradicting and reviling," i. e. adding insult to opposition. *Ἀντιλ.* καὶ are omitted in several MSS. and Versions, and marked as probably to be cancelled by Griesb. But they were manifestly thrown out by the early Critics, who, it seems, stumbled at the tautology. The reading *ἐναντιοβρυντοι* for *ἀντιλ.* found in a few MSS. and preferred by Grot., Beza, and Beng., is only *another* mode of removing the tautology.

46. *ἀναγκαῖον*] i. e. by being so ordained in the councils of God.

—καὶ οὐκ ἀξιός—[ως] i. e. since you act as if ye judged yourselves unworthy of, &c. Whether it be a *metonymy*, as the Commentators regard it, or not, this is certainly a *delicate turn*, such as in

found in the best writers, from whom examples are adduced by Wets.

—στρεφόμεθα εἰς τὰ ἔθνη.] We are not to understand by this, that Paul gave up the Jews, and became the Apostle of the Gentiles only; for he became such much later, and even then never to the *abandonment* of the Jews. In fact, the Jews of Antioch alone are meant; and by τὰ ἔθνη not the Gentiles at large, nor even the Gentiles of Antioch only, but chiefly the Gentile proselytes before mentioned; though the Gentiles at large may be *included*, since the Apostle would have been as ready to admit them as converts, as he had been to admit the Proconsul. That he deemed himself at full liberty to do this, is plain from the *application* which he gives to the words of Isaiah xlix. 6., which he now adduces as his authority.

47. *τέθεικά σε εἰς φῶς, &c.*] The words exactly correspond to the LXX., at least in the Alexandrian and other MSS., though the common text (formed on the Vatican MS.) has *δέδωκα* for *τέθεικα*, which is the more literal version of the Hebrew, of which *τεθ.* is a *free* rendering. In the common text are added *εἰς διαθήκην γένους*, of which the sense is, "as a bequest to the nation." But I suspect the words to have come from the margin. *Τέθεικα* should be rendered, "I have appointed," or "ordained." It is strange that Kuin. should consider this passage as properly applicable to *Isaiah* only, and his calling to the prophetic office, and merely *accommodated* by St. Paul to his own case. The words are scarcely applicable to the Prophet *at all*, and there are many parts of the Chapter, from whence this passage is taken, that *cannot possibly* apply to the Prophet, and have no propriety but as referred to the *Messiah*, "whose character and office (to use the words of Bp. Lowth) were exhibited in *general* terms at the beginning of Chap. xlii., but here is introduced *in person*, declaring the full extent of his commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted; but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God." This passage of the Prophet might well be said to be *their warrant* for preaching to the Gentiles; and in some sense contains an *imputation*, since the Messiah could only be a light and salvation to the Gentiles by the means of those



εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς. ἀκούοντα δὲ τὰ ἔθνη 48  
ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν ὅσοι

who should spread his Gospel. Paul, however, himself had received a sort of *positive* injunction, since (as we find from Acts xiii. 17—21.) on his first visit to Jerusalem after his conversion, Jesus appeared to him in a trance and said, "Depart, for I will send thee hence far off to the Gentiles."

48. ἐδόξαζον τὸν λόγον τοῦ Κ.] i. e. recognized the excellency of it, as worthy the impartiality of the God of the whole universe.

—καὶ ἐπίστευσαν ὅσοι—αἰώνιον.] There are few passages of which the interpretation has been more warmly debated than the present; and that from its being supposed to involve an important doctrine. Most Calvinistic Interpreters take τεταγμένοι εἰς to mean *fore-ordained*, or *predestinated unto*, by *God's decree*; the persons in question being represented as *believing under that decree*. In refutation of which, some Anti-Calvinistic Commentators rather apply themselves to show that the doctrines of Calvinism are untenable, than that they cannot be found here. But the only question before us is, what may be supposed to be the true sense of the words τεταγμένοι εἰς ζωὴν αἰώνιον, in their present position. Now there would seem to be no vestige of any thing savouring of an absolute decree, or predestination. The expression is not προτεταγμένοι, (much less, as invariable usage elsewhere would require, προσωρισμένοι), but simply τεταγμένοι. There is neither προ nor any thing equivalent. We have besides, no mention of *God*, no such addition as ὑπὸ τοῦ Θεοῦ. Objections which are sufficiently obvious, and which have been strongly urged by Grot., Hamm., Wolf, Whitby, and A. Clarke. Though, indeed, were those *all* that could be urged against the interpretation in question, they might perhaps be deemed insufficient to disallow it. For τεταγμένοι *might* (though there is no *proof* of any such sense either in the Scriptural or Classical writers) mean *destined*. And if *destined* could be supposed to be the sense, the argument founded on the omission of ὑπὸ τοῦ Θεοῦ would not be of any great weight, since that might be thought *understood*, as in Eph. i. 11. προορισθέντες κατὰ πρόθεσιν, &c. Thus the sense which the above Commentators assign *might*, after all, be tolerated if the context would permit it. But that is by no means the case. There is assuredly nothing, either in the context, or in the language used by St. Luke, either in this Book or in his Gospel, that can lead us to suppose any such sense intended here: nay, there is not a little that utterly *excludes* it. This, however, is a field into which our limits will not permit us to enter. See Hamm. cited in Recens. Synop. Suffice it to say (confining ourselves to the context) that it is forbidden by the word ἐπίστευσαν, which, under the present circumstances, can mean no more than, that they "believed in the Lord Jesus, and received the religion which he came to promulgate." Yet it cannot be supposed that *all* who did so were predestined to eternal salvation. "There were, doubtless, (as Schoettg. observes), among those believers, many hypocrites and evil livers; who eagerly enough embraced the *theoretical truth*, but cared not for the *practice*. These, then, could not be predestined." And we do not find that those who believed at *other* times were predestined: some *falling away*, as is represented in the parable of the Sower. Nor is it likely that such as believed should come in all at

once, but gradually. Ἐπίστευσαν, then, can have no reference to their *persevering* or not *persevering*. Besides, as the best Commentators are agreed (see Grot., Hamm., Whitby, Schoettg., Rosenm., and Kuin.) there is here an *opposition*, arising from a tacit comparison between the conduct of these Gentiles, on the one hand, and of the Jews, on the other. The Gentiles (τεταγμένοι εἰς ζωὴν αἰώνιον, and who accordingly received the Gospel) are contrasted with the Jews mentioned at ver. 46., who, by rejecting it, acted as if they thought themselves not worthy of eternal life. In short, ἀποθελίσθε τὸν λόγον τοῦ Θεοῦ is there opposed to ἐδόξαζον τὸν λόγον τοῦ Κυρίου; and οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, τοῖς ἵσταν τεταγμένοι εἰς ζωὴν αἰώνιον. See Krebs and Wets. And as no *absolute decree* can, by the words ἐμὴν ἢ ἀναγκαῖον—λόγον τοῦ Θεοῦ be supposed in the latter case, (see the able Note of Whitby) so none must be supposed in the former. The former act was voluntary, and so must the latter.

Having, then, seen what *cannot* be the meaning of the words, let us examine what is probably their sense. And in order to that, let us advert to their *construction*. Now here I would not adopt the construction laid down by many Interpreters of consideration, who would connect εἰς ζωὴν with ἐπίστευσαν. That is too violent a method, and requires an authorized sense to be assigned to ζωὴν αἰώνιον. The natural construction must be preserved, and such a sense assigned to τεταγ. as may be suitable to εἰς ζωὴν αἰώνιον, and is permitted by the usage of the Scriptural as well as the Classical writers. Many eminent Commentators trace in τεταγ. a *military metaphor*, and take the sense to be, "those who had arrayed themselves for salvation," namely, by hearing the word of God, and not resisting the work of the Holy Spirit on their hearts. Thus taking the passive here in a *reciprocal* sense; than which nothing is more common. Yet there is something so *far-fetched* in this *military metaphor*, that almost all the above Expositors are compelled to abandon it, when they descend to *full* explanation. It should seem best neither, on the one hand, to fancy any deeply recondite theological mystery, nor, on the other, to suppose any far-fetched allusion; but to take the words in their plain and popular acceptance. Now τάσσεσθαι εἰς sometimes signifies to be *thoroughly disposed for*, or *prepared for*, bent on; (like the expression εὐθετος εἶναι εἰς) where the *middle* or *reciprocal* force is very apparent, as often in Josephus. And this may justly be supposed the sense here intended. Of this signification examples are adduced by Krebs and Loesner; of which none, Bp. Middl. thinks, is so much to the purpose as that from Max. Tyr. Diss. x. p. 102. (Heins.) ἐπὶ σαρκῶν ἰδονὰς συντεταγμένος. Yet had the learned Prelate examined the passage in the best editions (namely, those of Davies and Reiske), he would have found that they have there edited, from some MSS., συντεταγμένος, *immediatè intentus*. In so editing, however, they were *wrong*; for though the context requires the sense *bent on*, entirely *disposed for*, yet that is no proof that συντεταγμένος is the true reading. It may rather be suspected of being a *conjecture* suggested by the context. I have no doubt that τεταγμένος, the old reading, is the right one; and that the συν is not genuine, but arose from the σ preceding:



49 ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου  
 50 δι' ὅλης τῆς χώρας. ° οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυν- <sup>e 2 Tim. 3. 11.</sup>  
 ναῖκας καὶ τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν  
 διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ  
 51 τῶν ὁρίων αὐτῶν. ° Οἱ δὲ ἐκτιναζόμενοι τὸν κονιορτὸν τῶν ποδῶν <sup>f Matt. 10. 14.  
 Mark 6. 11.  
 Luke 9. 5.  
 infra 14. 6, 11.  
 & 18. 6.</sup>  
 52 αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. οἱ δὲ μαθηταὶ ἐπληροῦντο χα-  
 ρᾶς καὶ Πνεύματος ἁγίου.

1 XIV. ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς  
 εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι

for it is well known that *συν* in composition was often written in MSS. *σ*. Thus the passage in question is even more apposite than Bp. Middl. considered it; *τεταγμένος* of itself giving the required sense. To the examples above mentioned I am enabled to add others from Plato de Legg. vi. p. 563. *φίσις εἰς ἀρετὴν τεταγμένη*. 2 Macc. vi. 21. οἱ δὲ πρὸς τῷ σπλαγχνισμῷ *τεταγμένοι*. Ps. lvi. 1. "Are your minds set upon righteousness?" In all which cases the *middle* sense is very apparent, and confirms the remark of Chrysost. that the expression *τεταγμένοι* is employed to show that the thing is not a matter of *necessity*, or what is *compulsory*. Thus, so far from favouring the system of *absolute election*, the words rather support the *opposite* doctrine, namely, that God, while "binding" nature fast in fate, left free the human will."

The above, then, is very probably the true sense of the passage. Though even if the sense *ordained* were retained, it would not necessarily involve the doctrine of predestination. For in *this context* such would be (as has been seen) quite out of place. In that case we might, with the most eminent of the recent Commentators, as Morus, Schoettg. Rosenin., and Kuin., suppose the expression meant according to the usage of common life, without any reference to metaphysical subtleties, and not to the exclusion of all *conditions* or all means on the part of man for obtaining salvation; which would be opposed to Phil. ii. 13. seqq. It being in the expression *τεταγμένος* understood and *supposed* that the *cause* of their being so ordained or destined was *their faith*. This is confirmed by the Rabbinical citations adduced by Lightf., Schoettg., and Wets., from which it is plain that the expressions "to be ordained or destined to eternal life, or eternal destruction," were in frequent use among the Rabbis, but not with any reference to any *decree*, or to the exclusion of conditions; e. gr. Midrasch Mischle, 16. 4. Si non facit penitentiam, ordinatus est ad iudicium gehennæ. In his Note on the present passage, Calvin, as may be supposed, strenuously maintains the sense of *predestination*; but with singular want of success. What Hamm. says of "the *no-reasons* produced that incline it that way," is entirely applicable to Calvin's note. The only attempt at argument he makes, is, that St. Luke does not say *ordinati ad fidem*, but *ordinati ad vitam*. But that is a most frivolous objection; for if *such* an expression had been employed, it would certainly have been one less pertinent than any other to be found elsewhere in the same writer. Whereas that of *ordinati ad vitam*, contains a sense at once profound and worthy of the Evangelist; the full meaning being — "whose minds were in a fit state

to judge of the evidence for the truth of the Gospel, who were seriously concerned about their salvation, and were thoroughly *disposed* to make all sacrifices to obtain eternal life." Indeed, it argues little knowledge of human nature ("what is in man") not to see that the sacred writer has here reference, not to a mysterious theological doctrine, but (with a deep knowledge of human nature *as it is*) has respect to those powerful *moral motives* which induce the will and govern the man. "Hopes and fears (says the great Dr. South) govern all things. They are the two great handles by which the will of man is to be taken hold of, when we would either draw it *to duty*, or draw it off from sin. [Hence he who holds the *conscience*, holds the man.—Ed.] They are the most efficacious means to bring such things home to the will as are apt to work upon it. Every man, in all that concerns him, here stands influenced by his hopes and fears; and those by rewards and punishments, the proper objects thereof. And the *Divine law* is the grand adamantine ligament, tying both of them fast together, by assuring rewards to our hopes, and punishments to our fears. So that man being bound by the peremptory decree of heaven, must by virtue thereof, indispensably *obey or suffer*." At the same time, while we contend that the doctrine of predestination can by no means be found *here*, yet it is proper to bear in mind that the *dispositions* of the persons in question could not have been what they were, or have been originally such, from themselves; but must be ascribed to the *preventing grace* of God, to which it is owing that men are ever disposed to embrace or obey the Gospel of Christ.

50. τὰς εὐσχήμονας] "women of rank." See Note on Mark xv. 43.

—ἐξέβαλοι ἀπὸ τῶν ὁρίων.] These may seem strong terms. But we need not suppose that *force* was employed in removing the Apostles; which, as no *resistance* was made, would have been unnecessary. This kind of *order for departure* used to be given in due form; and there were sometimes officers appointed to superintend the execution of it, by conducting the person over the borders. So Thucyd. ii. 12. καὶ ἐκλείνον ἐκτὸς ὁρίων εἶναι αὐθημερόν, ἐμπέμποντες τε ἀγωγούς.

52. χαρᾶς] "the consolations of the Gospel." Πνεῦμα ἁγ. This must be explained of the gifts and graces of the Holy Spirit for *sanctification*, and not for *working miracles*, since hands had not been laid upon them for that purpose.

XIV. 1. κατὰ τὸ αὐτό.] The earlier Commentators suppose an ellip. of *ἔθου*. But it is better, with the later ones, to take it as equivalent to *ἐκ τὸ αὐτό*; Heysch. explaining it by *ἐκ τοῦ*, and both



Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι 2  
ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.

g Mark 16. 20. 3  
infra 19. 11.  
Heb. 2. 4. 3  
ἐκάνον μὲν οὖν χρόνον διέτριψαν παρόρησιζόμενοι ἐπὶ τῷ Κυρίῳ τῷ

μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, [καὶ] διδόντι σημεῖα καὶ  
τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. Ἐσχίσθη δὲ τὸ πλῆθος τῆς 4  
πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστο-

h 2 Tim. 3. 11. 5  
λοις. ἡ Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς

i Matt. 10. 23.  
supra 8. 1. 6  
ἀρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, ἰσχυρόντες κατέφυ-

γον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περι-  
χωρον, καὶ οἱ ἦσαν εὐαγγελιζόμενοι. 7

k Supra 3. 2. 8  
καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ

κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περιεπεπατήκει. Οὗτος 9  
ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν

expressions being used by the LXX. to express the Hebr. רָחַץ. By Ἑλλήνων are meant τῶν σεβόμενων Ἑλλ. as they are called at xvii. 4; equivalent, it should seem, to τῶν σεβομένων προσ-ηλθόντων at v. 43.

2. ἀπειθοῦντες.] “refusing belief, unbelieving,” μὴ πιστεύοντες. A sense occurring also at xvii. 5; xix. 9. John iii. 36. Heb. xi. 31, but rarely found in the Classical writers. Yet it occurs in Hom. Od. v. 43. It generally means to refuse obedience.

—ἐπήγειραν — ἀδελφῶν.] Kypke and Krebs maintain that the true construction is, ἐπὶ τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδ., καὶ ἐκάκωσαν. And it is true that τὰς ψυχὰς — τῶν ἀδ. are intended principally for ἐπήγειραν, as appears from xiii. 50. Yet perhaps those words are meant to be referred also to ἐκάκωσαν, two clauses being thus blended into one. Render, “instigated and embittered the minds of the Gentiles against the brethren;” of which sense of κακῶ examples are adduced from Josephus. This verse is parenthetical; the μὲν οὖν at the beginning of the next verse has a resumptive force, and may be rendered accordingly.

3. παρόρησιζ. ἐπὶ τῷ Κ.] Most Commentators take this to mean “being bold in the profession of Jesus;” i. e. his doctrine and religion. But perhaps that would require ἐν τῷ Κ. It is better, with Grot., Pisc., Mor., Kuin., and Schleus., to render “speaking freely, in reliance on the Lord;” i. e. on Christ, as most Commentators explain, or, as Grot. and Kuin. understand, *God*. Similar uncertainties of interpretation often occur; but they, at least, strongly attest the grand doctrine of the *Deity of Christ*.

The καὶ before διδόντι is omitted in many of the best MSS. and Versions, and in almost all early Edd. It crept into the later Erasmus Editions, and was thence introduced into the third of Steph. It has been, very properly, cancelled by Matth., Griesb., Knapp, and Vater, both from *internal evidence* (since we may account for its omission, but not for its insertion) and from *propriety of language*; for (as Rink observes) where a later participle is meant for the explication of a preceding one [and denoting *by what means*, i. e. how] the copulative is usually absent, as at vv. 17. & 22. See Note on ix. 28. Also Middl. Gr. A. iii. 3, 4. Wakef. has well rendered, “by granting.”

4. ἐσχίσθη.] When σχίσθαι has the metaphorical sense to be divided in opinion, γνώμῃς is generally added by way of explanation, though some-

times omitted, as here and in some passages cited by the Commentators.

5. ὁρμή.] This is by some rendered *impetus*, *assault*. But that sense is negated by the συνιδόντες at v. 6. The best Commentators take it to denote *impulse*, of which sense Munthe adduces several examples. In those passages, however, the word is used with ἐπέσει, while here it rather seems to denote a set design, full purpose, ὁρμὴ ἐγένετο being for ὁρμῶντο scil. τὰ ἔθνη.

6. συνιδόντες.] The sense (mistaken by the Translators) is, “having taken consideration [respecting the matter, and what was best to be done].” So xii. 12. συνιδὼν τε ἦλθε.

—τὰς πόλεις τῆς Λ.] Here the Article is not without force, though it is not expressed by our Translators. Nor need the Commentators have supposed a transposition, thus: κατέφυγον εἰς Λ. καὶ Δ. τὰς πόλεις τῆς Λ.; for then the Article would have been improper, even in the Greek. *Iconium* being a city of consequence. The truth is, that Λύστραν and Δέρβην fall under the rule of *apposition for definition's sake*, (i. e. to determine the whole by specifying the parts. See Matth. Gr. Gr. § 431 & 432) and the use of the Article falls under that of *insertions in hypothesis*; moreover, the words τῆς Λυκαονίας are added by way of explication. If the Article, however, be allowed its force, it would appear that Luke did not reckon *Iconium* as being in *Lycaonia*. And yet Strabo, Pliny, and Steph. Byz. do. But Xenophon in his *Cyrop.* reckons it in *Phrygia*, though on the borders of *Lycaonia*. And probably so it continued till the Roman conquest; and even then was popularly regarded as in *Lycaonia*.

8. ἐκάθητο.] Wakef. and Kuin. scruple at the sense *sat*, and render “*was*,” or *dwelt*; a frequent sense of κάθημαι, derived from the Hebr. יָשַׁב. And this interpretation is confirmed by the Pesch. Syr. Yet I prefer the common signification, — meant, it should seem, to express *graphically* the condition of this poor wretch, who had never *walked*. Ἀσθενὴς signifies not *weak*, or *infirm*, or *disabled*, as some English Translators render; but *helpless in his feet*, or, as Wakef. expresses it, *who had no use of his feet*. Χωλὸς does not mean *lame*, as Newc. and Wakef. render, but a *cripple*; i. e. according to the true derivation of that word (not perceived by the Etymologists, which is suggested by the *old* spelling of the word) *creep*le,



10 ἔχει τοῦ σωθῆναι, <sup>1</sup> εἶπε μεγάλη τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός! καὶ ἤλλετο καὶ περιεπύτει. <sup>m</sup> Οἱ δὲ ὄχλοι ἰδόντες ὁ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες·  
 12 Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν· ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. Ὁ δὲ ἱερεὺς τοῦ Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς  
 14 ὄχλοις ἤθελε θύειν. <sup>n</sup> Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαβῶντες τὰ ἱμάτια αὐτῶν εἰσεπήδησαν εἰς τὸν ὄχλον, κρά-  
 15 ζοντες <sup>o</sup> καὶ λέγοντες· Ἄνδρες! τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπα-  
 θεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν  
 16 καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς· <sup>p</sup> ὃς ἐν ταῖς

<sup>l</sup> Isa. 35. 6.  
<sup>m</sup> infra 28. 6.

<sup>n</sup> Matt. 26. 65.

<sup>o</sup> Supra 10. 26.  
Gen. 1. 1.  
Psalm. 33. 6.  
& 124. 8.  
& 146. 6.  
Rev. 14. 7.

<sup>p</sup> Psalm. 81. 12.  
infra 17. 30.

one who can only creep, and not walk [upright.] This is distinctly stated in the next clause.

10. ἤλλετο καὶ π.] See Note on Acts iii. 8.

11. Λυκαονιστὶ.] On the precise nature and character of this language the learned are not agreed. See the Dissertations on this subject by Jablonski, in vol. xiii. of the Critici Sacri, Gubling's Tract referred to by Kuin., and the Mithridates, Vol. ii. p. 213. The most probable opinion is, that it was of Greek origin; but, by coalition with the languages of Asia Minor, peculiarity of pronunciation, and other causes, had become almost a distinct language from the Greek. St. Paul evidently did not understand what was spoken, otherwise he would have prevented the preparation for sacrifice.

12. ἐκάλουν—Ἑρμῆν.] From v. 13. it appears that Jupiter had a temple among them; nay, it is probable, from what is there said, that the city itself was sacred to him. And the ancients supposed the gods especially to frequent those cities which were sacred to them. It was not improbable, therefore, that he should appear; of course, in a human form; as also that he should be accompanied by Mercury, since Jupiter was supposed to be generally attended on such visits by Mercury. Not to say that, as Gubling thinks, there was likely to be also a temple of Mercury in so considerable a city of so commercial a part of the country. Though the commerce in question was confined to the coast, and consequently the worship also of that God. It is well observed, too, by Mr. Harrington (in his Works, p. 330.) that "the persuasion of their being Jupiter and Mercury, might gain the more easily on the minds of the Lycaonians, on account of the well known fable of Jupiter and Mercury, who were said to have descended from heaven in human shape, and to have been entertained by Lycaon, from whom the Lycaonians received their name." Of the opinions of the ancients as to the incarnations of their gods, see two Dissertations on the whole of the present interesting narrative, by Boerner and Pfizer, in Vol. xiii. of the Critici Sacri.

—ὁ ἡγούμενος τοῦ λόγου] "the leading speaker." Thus Mercury is called by Jambl. Θεὸς ὁ τῶν λόγων ἡγούμενος.

13. ὁ ἡγούμενος] for ἀρχηγός. At τοῦ Διὸς Kuin. supposes an ellip. of ἱεροῦ, as in Aristoph. Plut. 338. ἵκεται παρὰ τοῦ Θεοῦ. and often. Perhaps, how-

ever, there is no ellip. at all, but only Jupiter is put for the temple of Jupiter, the god for the temple, by a common figure of speech; for Valckn. has shown that it cannot be understood of a statue, since statues had no Priests attached to them. The above view is, I find, supported by Bp. Mid- dle., who adduces an apposite proof of this idiom from Pausan. iv. p. 337. Μάντικλος δὲ καὶ τὸ ἱερὸν Μεσσηνίαις τοῦ Ἑρακλέους ἐποίησε, καὶ ἔστιν ἐκτὸς τεί- χους ὁ Θεὸς ἰδρυμένος, which evidently means that the Temple, in which stood a statue of Hercules, was without the wall. The temple being situated in front of the city shows that Jupiter (thus πρό- πολος) was accounted the πολιούχος or tutelary god of the place.

—στέμματα] "chaplets," to place around the horns of the bulls. It is not clear whether we are to understand πυλῶνας of the gates of the city, or the portals of the temple, or the porch of the house where the Apostles were.

14. διαβῶντες τὰ ἱμ.] See Matt. xxvi. 65. and Note.

15. ὁμοιοπαθεῖς.] This is not well rendered by Doddr. and Newc. "of like infirmities," nor by Wakef., "of like weaknesses." Still less by Pearce and Weston, "mortals subject to death." The term ὁμοιοπαθής is indeed too complex a one to be adequately represented by any such special expression. In fact ἄνθρωποι is emphatic, q. d. We are men only, not Gods. And ὁμοιοπ., as is plain from the Classical citations adduced by Wets., denotes the being subject to all those accidents which attach to mortality; namely, to the passions and affections, the wants and weaknesses, the liability to disease and death, to which flesh is heir; all involving the very reverse of the idea connected with the Godhead.

—τοῖς τῶν ματαίων.] Many Commentators take this in the masculine, and understand the statues of the God, δεικτικῶς; which, they think, is required by the antithetical Θεὸς ζῶν. But it is doubtful whether the words were pronounced at the Temple-gate; certainly not in the temple. It is better, with others, to refer the words to the oxen and garlands. Perhaps, however, the Apostle meant, in a general way, the rites and ceremonies of idolatry, as in 1 Kings xvi. 2. τοῦ παροργίσαι με ἐν τοῖς ματαίοις αὐτῶν. and Joseph. Ant. x. 4. 1. cited by Wets., on τῶν ζῶντων. See Note on Matt. xvi. 16.







εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἑπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς  
 21 Λέβηθ. Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες  
 22 ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, ἵ επι- r Supra 11. 23.  
 σιτοῦντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, Matt. 10. 38.  
 καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ & 16. 24.  
 23 Θεοῦ. ἡ χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους καὶ ἑκκλησίαν, προσ- Luke 22. 28, 29.  
 ευζάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύ- & 24. 26.  
 24 κεισαν. Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν· καὶ 2 Tim. 3. 12.  
 25 λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν· ἡ καὶ ἐθεν t Supra 13. 1, 3.  
 26 ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ  
 27 Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. ἡ Παραγενόμενοι δὲ καὶ συναγαγόν- u Supra 15. 4.  
 28 ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως, διέτριβον δὲ ἐκεῖ χρόνον οὐκ 1 Cor. 15. 9.  
 ὀλίγον σὺν τοῖς μαθηταῖς. 2 Cor. 2. 12.  
 Rev. 3. 8.

to death, we shall see that his being enabled to walk home, and the next day to set out for Derbe, can be regarded in no other light than as involving the preternatural.

22. παρακαλοῦντες.] And is wrongly supplied in our common Version. The sense is, "by exhorting them." See Note supra v. 3. In καὶ ὅτι διὰ, &c., there is (as Krebs and Kuin. observe) an idiom, by which another word of cognate signification is to be supplied from one which has preceded; here λέγοντες from παρακαλοῦντες. The διὰ πολλῶν — Θεοῦ must not, with many recent Commentators, be confined to that time, but regarded as a general declaration intended for every age, that the working out of our salvation is not to be accomplished without numerous trials and tribulations.

23. χειροτονήσαντες α.] Erasm., Calvin, and Beza, and, more latterly, Knatchb., Raphel, Doddridge (indeed all the Presbyterian Commentators), take the sense to be, "having ordained their elders by the votes of the people." But the most learned Interpreters have long rejected this interpretation; which requires a very strained sense to be put on χειροτον., — and one, moreover, which is forbidden by the αὐτοὺς following. There is, indeed, no point on which the most learned have been so much agreed as this, that χειρ. here simply denotes "having selected, constituted, appointed." See Hammond, Whitby, Wolf, and especially Kuin. At the same time it is granted by some able maintainers of this interpretation, that the appointment in question is not the same thing with the formal Ecclesiastical ordination of a somewhat later period. And, on the other hand, the Presbyterians themselves admit, that imposition of hands accompanied this χειροτονία. But if it did not amount to the solemn ordination of a later period, there is the less reason to suppose, (as many do), that the consent of the people was previously obtained for these appointments. However, the imposition of hands, which both parties admit, taken in conjunction with the solemn fasting and prayer, which accompanied the appointment, seem to show that it was, in fact, Ecclesiastical ordination; while, at the same time, it seems probable that the situation of these Elders differed very much from the stated Pastors of a somewhat later age, when believers were divided into the

two separate classes, of *Clergy*, and *Laity*. At the period now in question, the Presbyters probably exercised their ministry, in conjunction with the trades or professions to which they had been brought up. But when, in the next generation, it was thought expedient that Presbyters should be confined to their sacred duties, and kept apart from all secular occupations, — (which by the way, occasioned the two classes, of *Clergy* and *Laity*) then ordination would become a much more solemn affair, and the conferring of it such as not to be committed to any but to the highest rulers of the Church, who succeeded to the duties of the Apostles.

— προσευζάμενοι μετὰ νηστ. ] i. e. "using prayer with fasting," *indicto jejunio*. See Note on xiii. 3.  
 — παρέθεντο τῷ Κ.] "committed them to the Divine protection." So xx. 32. παρατίθεμαι ἡμᾶς τῷ Θεῷ, καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ. and i. Pet. iv. 19.

26. ὅθεν ἦσαν παρὰ.] Παρὰ. is here synonymous with παρατίθεσθαι supra ver. 23. But though the general sense of the passage be clear, yet with ὅθεν the Commentators are not a little perplexed. Nay even those mighty Grecians, Hemster. and Valckn., thought the difficulty so great as to warrant Critical conjecture. They would read ἦσαν here, "whence they had gone." However, the MSS. afford no countenance; the Greek is questionable; and the form is not in use in the N. T. The common reading must be retained, and explained as it may. Now the best Commentators are of opinion that ὅθεν is to be taken for ἐκ; referring for examples to Matt. xxv. 24 & 26. Exod. xxx. 36. This, however, explains nothing, and in fact does but evade the difficulty. It is better to suppose a *significatio prægna*, arising from a blending of two expressions; q. d. whence they had been commended, &c., and from whence they had gone commended, &c.; i. e. where, on their departing, they had been commended. Render, "whence they had set out, commended," &c. Ἐπλήρωσαν is well translated by Newcome and Wakefield "had fulfilled, or performed." When the Aorist is put for the Imperf., it is generally to be understood of action recently past, and is mostly used in narration.

27. μετ' αὐτῶν.] The Commentators are not agreed whether the sense is "by their means,"



z Gen. 17. 10.  
 Lev. 12. 3.  
 Gal. 5. 1, 2.  
 Phil. 3. 2.  
 Col. 2. 8, 11,  
 16.  
 y Gal. 2. 1.  
 supra 11. 30.

z Supra 14. 27.

XV. <sup>z</sup> *ΚΑΙ* *τινες* *κατελθόντες* *ἀπὸ* *τῆς* *Ἰουδαίας*, *ἐδίδασκον* *τοὺς* *1*  
*ἀδελφούς*. *Ὅτι* *ἐὰν* *μὴ* *περιτέμνησθε* *τῷ* *ἔθει* *Μωϋσέως*, *οὐ* *δύνασθε*  
*σωθῆναι*. <sup>y</sup> *Γενομένης* *οὖν* *στάσεως* *καὶ* [*συ*] *ζητήσεως* *οὐκ* *ὀλίγης* *τῷ* *2*  
*Παύλῳ* *καὶ* *τῷ* *Βαρνάβᾳ* *πρὸς* *αὐτοὺς*, *ἔταξαν* *ἀναβαίνειν* *Παῦλον* *καὶ*  
*Βαρνάβαν* *καὶ* *τινας* *ἄλλους* *ἐξ* *αὐτῶν* *πρὸς* *τοὺς* *ἀποστόλους* *καὶ* *πρεσ-*  
*βυτέρους* *εἰς* *Ἱερουσαλὴμ*, *περὶ* *τοῦ* *ζητήματος* *τούτου*. *Οἱ* *μὲν* *οὖν*, *3*  
*προπεμφθέντες* *ὑπὸ* *τῆς* *ἐκκλησίας*, *διήρχοντο* *τὴν* *Φοινίκην* *καὶ* *Σαμά-*  
*ρειαν*, *ἐκδιηγούμενοι* *τὴν* *ἐπιστροφὴν* *τῶν* *ἐθνῶν*· *καὶ* *ἐποίουν* *χαρὰν*  
*μεγάλην* *πᾶσι* *τοῖς* *ἀδελφοῖς*. <sup>z</sup> *Παραγενομένοι* *δὲ* *εἰς* *Ἱερουσαλὴμ*, *ἀπε-* *4*  
*δέχθησαν* *ὑπὸ* *τῆς* *ἐκκλησίας* *καὶ* *τῶν* *ἀποστόλων* *καὶ* *τῶν* *πρεσβυτέ-*  
*ρων*, *ἀνήγγιλάν* *τε* *ὅσα* *ὁ* *Θεὸς* *ἐποίησε* *μετ’* *αὐτῶν*. *Ἐξανέστησαν* *δὲ* *5*  
*τινες* *τῶν* *ἀπὸ* *τῆς* *αἰρέσεως* *τῶν* *Φαρισαίων* *πεπιστευκότες*, *λέγοντες*  
*ὅτι* *δεῖ* *περιτέμνειν* *αὐτοὺς*, *παραγγέλλειν* *τε* *τηρεῖν* *τὸν* *νόμον* *Μωϋσέως*.

(i. e. instrumentality) or, "to them," for *αὐτοῖς*. The latter mode of interpretation is adopted by the best Expositors, and is confirmed by several passages of the O. T.; but the former seems more agreeable to what follows. This may, however, have been a popular idiom comprehending both those senses.

XV. On the then situation of the Church at Jerusalem, and on the circumstances which led to the celebrated Apostolical decision of the question respecting the use of circumcision and the other forms of the Mosaic Law, as also on the nature and extent of that decree, I must refer my readers to Recens. Synop.

1. *τινες*.] These are thought to have been Antiochians, and Jewish converts, who had formerly been Pharisees, and still retained an attachment to the forms of the Mosaic Law. At *ἐδίδασκον τοὺς ἀδελφοὺς* must be understood *λέγοντες*.

— *περι*.] *Circumcision* is put for the whole of the ritual law of Moses, as being the principal ceremony, binding the person who underwent it to the observance of the rest. *Ἔθει*, "institution."

2. *στάσεως*.] Notwithstanding what Bp. Pearce objects, there is no reason why it should not be rendered *dissension*, or *disputation*; of which sense the Commentators adduce two or three examples, as *Ælian* V. H. ii. 34. cited by Wakef. *Ὡς βέλτιστοι, τί στασιάζετε καὶ διαφέρεσθε ὑπὲρ ὀλίγων ἡμερῶν*; to which I would add a most apposite one from *Æschyl.* *Pers.* 744. *Blomf.* *Λόγος κρατεῖ σαφηνῆς, τῷ δὲ γ' οὐκ ἐνὶ στάσις*. And so *xxiii.* 10. *πολλῆς δὲ γενομένης στάσεως, κ. τ. λ.*

— *συζητήσεως*.] "mutual discussion," or controversy. This seems meant to explain and qualify *στάσεως*. Wets., Matth., Knapp, Griesb., and Vater edit *ζητήσεως*, from several MSS. and some Versions, and the Ed. Princ.; but without reason. The evidence of the Versions tends the contrary way. Nothing is more common than for compounds to be changed by the scribes into simples. Besides, *ζητ.* would here be a term not strong enough, and *συζητ.* is *required*, which occurs at ver. 7, whence the editors in question affirm the present reading to have been altered. But that is quite a gratuitous supposition. *Ἐξα-ξιν*, scil. *οἱ ἀδελφοί*, the brethren at large, not the *Præpositi Ecclesiae*, as Hamm. supposes.

3. *προπεμφθέντες*.] This is by some rendered "*præmissi, commissioned, delegated*;" by others, more rightly, *honorificè deducti*, "set forward on their way;" a mark of respect usually rendered to eminent persons among the ancients; and always shown to *Apostles*, and of which we have mention further on in this Book and in the Epistles. The *οἱ* is put for the pronoun demonstr., and consequently the punctuation should be that which I have adopted. *Ἐπιστροφὴν*, "conversion." Formed on the use of *ἐπιστρέφειν*, as at xi. 21. xiv. 15. *Ἐποιοὺν χαρὰν μεγ.*, "occasioned great joy." So *Aristid.* cited by Wets.: *ὃ δὲ Θεὸς ἐποίησέν μοι χαρὰν ὑπερμεγέλην*.

4. *ἀπέδεχθησαν*.] "were received with distinction," as *xviii.* 27.

5. *Ἐξανέστησαν δὲ τινες* — *λέγοντες*.] These words are so manifestly St. Luke's, that plain readers would be surprised to learn that any other opinion had ever been formed. And yet many eminent Commentators, stumbling at what they think the harshness of the answer, or decision, being given before the question, or difficulty, had been propounded, suppose the words to be those of the Jewish party at Antioch, reported by Paul and Barnabas. But although a transition from the oblique to the direct is occasionally found (as in i. 4. xvii. 7. and Luke v. 14), yet here it would be peculiarly harsh, and the ellip. of *ἔλεγον*, which they propose, is inadmissible. Besides, *Ἐξανέστημι* would not be a suitable term. In fact, the difficulty is quite imaginary; for as the words *ἀνήγγιλαν* — *αὐτῶν* cannot but signify that they gave an account of what had happened to them in the exercise of their mission, so the difficulty which brought them there could not fail to be mentioned. See Kuin., who refers to a similar brevity at Acts xi. 3. Thus all difficulty vanishes, and *Ἐξανέστησαν* has peculiar propriety, "then there started up," not "rose up," as in most versions. The word is often used in *Thucyd.*, *Xenoph.*, and the best writers, in the sense to start forth from ambush, or suddenly. The Judaizing party, on hearing the matter first propounded, suddenly and hastily started up, saying that it was proper to, &c. This opinion, it is plain, was given, not at a public assembly, called for the purpose of considering the matter in question, but probably at a private meeting to receive them on their return. The assembly denoted by *συνήχθησαν* was plainly another, called for the purpose of deciding on the ques-



6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ  
 7 λόγου τούτου. Ἀλλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε <sup>a</sup> Supra 10. 20.  
 πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρ- & 11. 1, 2.  
 χαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ  
 8 ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι. <sup>b</sup> καὶ ὁ καρδιογνώστης <sup>b</sup> 1 Chron. 28. 9.  
 Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ & 29. 17.  
 9 ἡμῖν· <sup>c</sup> καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει κα- <sup>c</sup> Psal. 7. 9.  
 10 θαρίσας τὰς καρδίας αὐτῶν. <sup>d</sup> Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπι- <sup>d</sup> Jer. 11. 20.  
 θεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν <sup>e</sup> & 17. 10.  
 11 οὔτε ἡμεῖς ἰσχύσαμεν βυστάσαι; <sup>e</sup> Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου <sup>e</sup> & 20. 12.  
<sup>f</sup> Titus 3. 4.

tion after due deliberation. Πειστευκότες is Part., for Sub., and must be taken after *τινεις* as determining the sense. The words *ὅτι δεῖ* — Μωϋσέως are, I think, not in *oratione directā*, but *indirectā*, as they are taken in our common version, and that of Dodd., confirmed by the Syr. Pesch.

6. *συνήχθησαν δὲ οἱ ἀπ.*] Thus was assembled what is called the *First Council* at Jerusalem, to counteract the baneful heresy which had sprung up from the bitter root of *Pharisaism*, and disturbed the harmony and concord of the infant Church. On the *time* of this council, see Towns. ii. 177—179; on its *nature*, see Vitring. de Syn. p. 598. seqq. and the writers referred to by Wolf. On the *circumstances* which led to it, and the rise and progress of the *heresy* it was meant to counteract, see Dr. Hales iii. 513. sq.

—*ἰδεῖν περί.*] This, by an idiom found both in Hebrew, Greek, and English, signifies, “to consider about.” See Cant. vi. 11.

—*περί τοῦ λόγου*] “concerning the matter spoken of,” which, as Dr. Burton observes, involved *two questions*. 1. Whether the Gentiles should be circumcised. 2. Whether they should observe the customs of the Mosaic law. The former was answered decidedly in the *negative*; the latter partly in the *affirmative*. The *συζητήσεως* just after must be understood of disputation between the Apostles and presbyters, and those persons who had at the former private meeting given their opinion so positively.

7. *ἀφ' ἡμερῶν ἀρχαίων.*] The Interpreters are not agreed on the sense of this expression. Several of them take it to mean a *principio*, “from the beginning of the Gospel.” But the purpose in question was not made known till the conversion of Cornelius; for that is plainly alluded to in *διὰ στόματος*. And the expression will appear to be not inapplicable to that period (13 or 14 years before) if we consider that *δοχάιος* is (as De Dieu and Grot have shown) used simply of what has happened *heretofore*, — whether many ages before, or only a few years; of which examples are adduced.

There is more difficulty in *ἐν ἡμῖν ἐξελέξατο*, with which the Commentators are much perplexed. It is, however, pretty much agreed among the learned, that the expression is to be regarded as a Hebrewism, *ביןנו* in Hebrew taking after it *בנו*, *בנו*. And thus it will be equivalent to *ἡμῶς ἐξελ.* That mode of relation, however, is precarious; and this occurrence of *ἡμῖν* and *μου* in the same clause would be harsh. As to *ἐν ἡμῖν*, it is, after all, best rendered in our common version (confirmed by the Syr. and De Dieu), “amongst us.” Then *ἡμῖν* may be supplied (as in the Syr. and Bohem. Ver-

sions), which is *suppressed* through delicacy, as in very many passages which I could adduce from Thucyd. The Apostle, after uttering the word *ἐξελ.*, does not add *ἐμὲ* and *κηρύσσειν τὸν λόγον*, &c., as he might have done, but omits them, and gives the sentence another turn, so as to avoid egotism.

8. *καρδιογνώστης.*] See Note on i. 24. By this the Apostle hints, that God can best determine *who* are worthy of being admitted as Christians, and *who* not; as also on the rites and ceremonies to be enjoined on them.

—*ἐμαρτύρησεν αὐτοῖς.*] The sense (unperceived by the Interpreters) seems to be, “hath borne testimony in their favour,” “hath testified his approbation,” namely, by giving them the Holy Spirit. *Μαρτυρεῖν* with a Dative also implies *favourable* testimony. This signification occurs in Luke xi. 48, and often in the Classical writers.

9. *οὐδὲν διέκρινε*] “made no distinction.” A remarkable idiom, of which the Commentators adduce no apposite example. The following, however, which I have noted, will supply the deficiency. Thucyd. i. 49, 7. *διεκέκριτο οὐδὲν ἔτι*. Diod. Sinop. ap. Athen. p. 239. *οὐχὶ διακρίνας τὴν πενιχρὰν ἢ πλουσίαν*. By *τὰς καρδίας* are denoted, not their *minds*, but their *souls* and *consciences*: these were sanctified by the Holy Spirit, and purified by the great truths of the Gospel.

10. *πειράζετε τὸν Θεόν*] i. e. “try the forbearance of God, by perversely resisting his will.” So 1 Cor. x. 9. *καθὼς καὶ τινες αὐτῶν ἐπειράσαν*. Heb. iii. 9. and often in the O. T., as Exod. xvii. 2, 7. Such is the interpretation of Schleus. Lex.; which is, upon the whole, the best founded. Others may be seen in Recens. Synop. At *ἐπιθεῖναι* sub. *ᾧστε*.

11. *ἀλλὰ διὰ — καὶ ἐμῶν.*] There are few passages which, with the appearance of plainness, involve more difficulty than this; as may be imagined from the variety of senses assigned to the words by Commentators. And no wonder: since *ἡμεῖς*, though concealed in *πιστευόμεν*, and *καὶ ἐμῶν*, are capable of being applied to different persons; and the ellip. at *καὶ ἐμῶν* may be filled up in two ways. The *we* is by some referred to the *Apostles* Peter and James; by others to *Peter only*. Neither method, however, can be admitted. Again, *καὶ ἐμῶν* is referred by some to *οἱ πατέρες*; by others, to *Paul* and *Barnabas*: both, I conceive, erroneously. It is, I think, plain that *we* and *those*, which are antithetical, must denote no other than the same persons as *αὐτοῖς* (i. e. the *Gentiles*) and *ἡμῖν*, similarly antithetical at ver. 8, and *ἡμῶν* and *αὐτῶν* at ver. 9, namely the *Jewish* and the *Gentile converts*. Again, there is, I apprehend, at *διὰ τῆς χάριτος*, &c. the very common ellip. of *μόνον*



Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον ἀπέκριναι. Ἔσι 2  
 γησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παῦλον ἐξηγουμένων  
 ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

f Supra 12. 17. Ἰ Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος, λέγων· Ἄνδρες ἀδελ- 13  
 g 2 Pet. 1. 1. φοὶ, ἀκούσατέ μου. Ἢ Συμμεῶν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπε- 14  
 σκέψατο λαβεῖν ἐξ ἔθνων λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. Καὶ τοῦτω 15  
 i Amos 9. 11, 12. συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται· Ἢ Μετὰ 16  
 ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν

See Luke xvii. 10. At ἀπέκριναι the true grammatical ellip. would be πιστεύουσι. But, among the other peculiarities of the Hellenistic style, is that of *anomalous ellipsis*; as here of σωθῆσονται. Finally, the ἀλλὰ is *adversative* (answering an objection), and signifies *imò, nay, yea*, as in 2 Cor. vii. 11. Thus we may render: "yea, by the grace of our Lord Jesus Christ alone do we trust we shall be saved—in which same way they too are alone to be saved." The *inference* is obvious, and therefore left to be *supplied*,—that a thing so unimportant to salvation as the observation of the ceremonies of the Mosaic Law ought not to be exacted from the Gentile converts. The true reference in *we* and *they* was alone perceived by Œcumenius, Hamm., Whitby, Dodd., A. Clarke, and Scott. The sentiment here is the very same as that in Galat. ii. 15, 16. Rom. iii. 30.

Here I must take occasion to notice the able discussion by Dr. Hales as to the time when the conduct of St. Peter, on another occasion, which drew forth such severe reprobation from St. Paul, really took place. He shows (after Basnage), in a most convincing manner, that his tergiversation at Antioch was *not* (according to common opinion) *after* the speech at the Council at Jerusalem, but *before* it, as much as four or five years, and so early as the time of Herod's persecution, when Peter first went to Antioch, A. D. 44, Acts xii. 17. and was then followed by Paul and Barnabas, Acts xii. 25; by which we may consider his speech on the present occasion as a public recantation of his former error. "It *must* (says Basnage) have taken place *before* this Council, otherwise Peter might have opposed the authority of their *Decree* as a shield against the attacks of the Judaizers. Indeed, nothing but the most undeniable evidence could induce us to suppose what would otherwise subject the noble-minded and straight-forward Apostle to the charge of the most glaring inconsistency of conduct with his own doctrine.

12. πλῆθος.] The word does not here signify *multitude*, but *assembly* (as Luke xxiii. 1. and elsewhere) consisting of persons convened for the special purpose of considering this question. The passage may be freely rendered, "Whereupon the assembly at large kept a reverential silence, and listened to Paul and Barnabas while recounting," &c. That was done for the purpose of *establishing* the facts on which the validity of Peter's reasoning rested.

13. ἀπεκρίθη] "addressed [the assembly]."

14. καθὼς] for ὡς, how. Πρῶτον is not well rendered *at the first*, because that might seem to mean at the Beginning of the Gospel. See Note on v. 7. Dodd. and Newc. well translate "*first*." Ἐπεσκέψατο λαβεῖν, &c. A blending of two clauses into one, for ἐπισκε. τὰ ἔθνη (ὥστε) λαβεῖν ἐξ αὐτῶν λαὸν &c. τ. d. a. On ἐπισκε. see Note on Luke i. 68. Ἐπὶ

τῷ ὀν. a., "in order to bear his name, and be called his peculiar people, by professing his Religion."

16—17. This quotation is taken from the LXX., with the following unimportant variations. Μετὰ ταῦτα is used for ἐν τῇ ἡμέρᾳ ἐκείνῃ, to give the *sense* more clearly. Ἀναστρέψω is supplied, though without any thing corresponding to it in the Hebrew, for the same cause. The next clause is *compressed*, by blending the two parts of a parallelism into one. The words καθὼς αἱ ἡμέραι τοῦ αἰῶνος are omitted; and with reason, since they make no sense. The Translators ought to have seen that there is an ellips. of כ at כִּי. Though, indeed, כִּי יָקוּם (occurring in Mich. vii. 14. and Is. lxiii. 9.) may have been considered as a sort of adverb. Finally, the words τὸν Κόριον are not found in the LXX., at least in the Vatican text. Yet there is no real discrepancy, since it is impossible to suppose the above to be correct, the sense being left so miserably incomplete. The Alexandrian text supplies τὸν Κόριον, which is adopted by Abp. Newc. as representing the true reading of the Hebrew text. But rashly; for there can be little doubt that it is from the margin. And the conjecture of the learned Prelate that אָתָא was changed into אָתָי, however ingenious, must be pronounced unfounded, and is negatived by τὸν Κόριον not being brought in after ἐκζητ. I have no doubt that the reading of the *Aldine*, *Pachom*, and perhaps several other copies of the Sept., represents the true text; viz. ἐκζητήσωσι με. The μ. was changed into a μ, and the ε absorbed in ο. The τὸν Κόριον of St. James was a gloss on the με, and perhaps had at an early period expelled the textual reading in some MSS. At any rate it was *adopted* by St. James, as making the sense yet clearer. Still between the Sept. even thus emended, and the Hebrew, there is an important variation. Correspondent to שָׁמַע אֶת יְהוָה אֱלֹהֵינוּ is אֲנִי וְכָל הָעָם אֲשֶׁר אִתָּנוּ, "that they may possess the residue of Edom." But that makes such bad sense (even after all that Rosenm. has done with it) there can be no doubt that the words are corrupt. And this suspicion is countenanced by the remarkable varr. lectt., none of them, however, giving any aid. The corruption seems to be anterior to the Masoretic recension, and the true reading is, I doubt not, what Lightf. supposed, for אֲנִי וְכָל הָעָם אֲשֶׁר אִתָּנוּ to read אֲנִי וְכָל הָעָם אֲשֶׁר אִתָּנוּ.

But, to turn from words to things, it is not true, as some imagine, that the Apostle *accommodates* the passage to the propagation of the Gospel among the Gentiles. The Prophet himself doubtless so meant it—at least, if he fully comprehended the sense of the prediction he was inspired to make. Nay, even the sceptical Rosenm. admits, "Quæ hic pollicetur vates multo sunt ampliora et magnificentiora, quam ut Hiskiae tempore, aut post



Δαυῖδ τὴν πεπιτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐ-  
 17 τῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· ὅπως ἂν  
 ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύ-  
 ριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ  
 18 ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποιοῦν ταῦ-  
 19 τοῦ. Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφου-  
 20 σιν ἐπὶ τὸν Θεόν. ἵ ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν  
 ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ

i Infr. ver. 29.  
 Gen. 9. 4.  
 Lev. 3. 17.  
 & 17. 14.  
 Deut. 12. 23.  
 1 Cor. 8. 1, 9,  
 10.  
 & 10. 14, 20, 21.  
 1 Thess. 4. 3.

reditum e Babylonico exilio, aut Hyrcani tem-  
 pore, impleta censi possunt."

—σκηνήν.] The word properly signifies a *booth*  
 or hut, but sometimes denoted a permanent *house*,  
 and figuratively a *family*; and, when applied to a  
 royal family, its reign or kingdom. Κατασκάπτω  
 was often used of the utter destruction of houses  
 or cities. See Bp. Blomf. on Æschyl. Theb. 46,  
 who (as does also Kypke) adduces many exam-  
 ples; though not one that exactly suits the pres-  
 ent use. The following may therefore prove ac-  
 ceptable. Ælian V. H. xii. 54. τὴν πατρίδα κατ-  
 κισε κατασκαμμένην ὑπὸ Φιλίππου.

—ἐκζητ. τὸν Κύριον.] This phrase here and at  
 Rom. iii. 1. Heb. xi. 6. signifies, by an imitation  
 of the Heb. עָרַב שְׂרָרָה אֱתֵי הוֹדוֹ, to earnestly  
 seek, for the purpose of praying to, and serving  
 him. The κατάλοιποι τῶν ἀνθρώπων is explained  
 by the τὰ ἔθνη in the next clause. In ἐπ' αὐτούς  
 there is a Heb. pleonasm.

18. γνωστὰ—αὐτοῦ.] There has to many Com-  
 mentators appeared so much abruptness in the  
 introduction of this remark, as to require much to  
 be supplied, in order to unite the words in a chain  
 of reasoning with the preceding. To remedy  
 which, some propound novel interpretations; and  
 others would cut out the words ἐστὶ—αὐτοῦ, and  
 unite γνωστὰ ἀπ' αἰῶνος with the preceding. But  
 there is very little authority for either *interpreta-  
 tion*; and the *cancelling* is negatived by both the  
 Hebrew and Sept. Besides, *supposing* the words  
 away, then *something is wanting*; and yet some-  
 thing which would never have been *thus* supplied.  
 In fact, the verse seems necessary *as a link* in the  
 chain of reasoning; and though it be introduced  
 abruptly, yet it is in a manner very agreeable to  
 the Hellenistic and Scriptural style, which deals  
 much in such axiomatical sentences. Chrys. (as  
 I have proved in Recens. Synop.) certainly read  
 the words; and the sense they are meant to con-  
 vey seems to be this: *God is immutable. He  
 hath determined from all eternity (so that the thing  
 is not a novelty) to found a spiritual kingdom into  
 which not only Jews, but Gentiles shall be received.*  
 Thus the scope of the verse is to engraft on the  
 correspondence of the conversion of the Gentiles  
 with ancient prophecies a reflection on the pre-  
 science and providence of God.

19. ἐν ᾧ κρίνω.] The sense is, "My judgment  
 or decided opinion [on the matter] is." So Thu-  
 cyd. iv. 60. ἐς ᾧ κρίνω. and the Latin *Ita censeo*.  
 Μὴ παρενοχλεῖν. "to give them no molestation."  
 The *παρὰ* does *not*, as many fancy, import "*un-  
 necessarily*," but coalesces with the *ἐν* and *δὲ*,  
 to make up the sense. It seems to be a popular  
 form of expression, and the only apposite exam-  
 ple cited by the Commentators is Arrian. Epict.

i. 9. Μηδὲ παρενοχλήσης τοῖς νέοις, μηδὲ τοῖς γέρονσι.  
 See Heb. xii. 15.

20. ἐπιστεῖλαι αὐτοῖς] "to direct them by let-  
 ter," as Acts xxi. 25. At τοῦ ἀπέχεσθαι the Genit.  
 is dependent on ἕνεκα understood, equivalent to  
 ἵνα ἀπέχωνται. But to advert to the *particulars*  
 of the prohibition, τῶν ἀλισγημάτων, &c.; the term  
 ἀλισγημα is Hellenistic, and derived from ἀλίσγειν,  
 to pollute. How that signification arises the Lex-  
 icographers do not tell us. Perhaps it may be  
 derived from ἀλίζω and ἀλίω, to roll, which in a  
 neuter sense may mean to roll one's self, i. e. to  
 wallow. And then, by an easy transition, (per-  
 haps by a metaphor borrowed from swine, see 2  
 Pet. ii. 22.) it may denote to *suffer pollution*. Be  
 that as it may, both it and the noun are used alike  
 of physical and moral defilement, especially that  
 of idolatry, as the greatest. See Dan. i. 8. Ec-  
 clus. xl. 33. Mal. i. 7, 12., where the subject is  
 meat offered to idols. Here, however, to deter-  
 mine the sense, the words τῶν εἰδώλων are added.  
 Now though the word might denote *any* partici-  
 pation in idolatry, yet the passages of Daniel and  
 Malachi (which were probably in the mind of the  
 Apostle), as well as the ancient glosses of Hesych.  
 and Suid. (formed, no doubt, from the early Scho-  
 liasts), determine it to be the *eating of meat offer-  
 ed to idols*, not merely in the temples, but even the  
 purchasing of it for use, when it was taken for  
 sale into the *public market*. For, we learn from  
 the passages cited by the Commentators, that  
 among the Gentiles, after a victim had been sacri-  
 ficed in the temple, and a portion had been given  
 to the Priests, and sometimes another eaten by  
 the offerer and his friends on the spot,—the resi-  
 due was often taken home by the priests for do-  
 mestic use, and sometimes was sent to the public  
 shambles to be sold. The flesh, however, was,  
 of course, held in abomination by the *Jews*; (see  
 1 Cor. x. 20.) and therefore the use of it was very  
 properly forbidden, in order that no needless of-  
 fence might be given to the Jewish Christians.

—καὶ τῆς πορνείας.] Most Commentators are  
 much at a loss to account for *this* being inserted  
 among things of themselves lawful, but from  
 which the Gentiles were to abstain, lest they  
 should offend the Jewish Christians: *πορνεία*,  
 having never been accounted as a thing permit-  
 ted; and no reason would appear why, if *greater*  
 offences are mentioned with smaller ones, *this*  
 alone should be taken; which, they think, would  
 go far to put the things mentioned in this list on  
 a level. To remove this difficulty, many methods  
 have been devised, some proceeding on *Critical*  
*conjecture*. Thus Bentley proposed to read *χορ-  
 τείας*, *pork*. A conjecture, however, utterly un-  
 authorized. Others seek to remove the difficulty  
 by supposing some *unusual sense* of the word;



<sup>k</sup> Neh. 8. 1.  
<sup>supra</sup> 13. 27.

αἵματος. <sup>k</sup> Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσον- 21  
τας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλη- 22  
σίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ  
καὶ Βαρνάβῃ· Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας  
ἡγουμένους ἐν τοῖς ἀδελφοῖς, γράψαντες διὰ χειρὸς αὐτῶν τὰδε· Οἱ 23  
ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν  
καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. <sup>1</sup>Ἐπειδὴ 24

Gal. 2. 4.  
<sup>supra</sup> ver. 1.  
<sup>1</sup> John 2. 19.

some interpreting, *spiritual whoredom*, viz. idolatry: others, *marriage with idolaters*; others, again, *meat sold in the public shops*. Each of these is open to insuperable objections, (stated in Recens. Synop.) and in particular to *this* (which is applicable to *all* those interpretations) that no *recondite* or *uncommon* sense could be intended; since in public edicts words are supposed to be employed in their usual sense. And here there is no sufficient reason to abandon the common version, *fornication*; that having been well defended by Grot., Wets., Valckn., Schoettg., Pearce, Nitzsch, Rosenm., Kuindel, Scott, Wahl. and particularly Bp. Marsh, who satisfactorily removes the objections to the word being taken in its ordinary sense, — showing that there are *other* instances to be found of moral and positive precepts, duties of common and perpetual obligation, mingled with local and temporary ones, in the same list, — as in the Decalogue. “And since (continues he) it appears from the Acts of the Apostles, and the Epistles of Paul, that the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the Decree of the Council in Jerusalem should contain a mixture of moral and positive commands.” I would add, that it is not unimportant in this view, to remark that in the words of the decision actually sent (v. 29.), we find the *two* kept *separate*, *πορνείας* being put apart from the rest, and placed *last*. As to the objection founded on *πορνεία* being never *ἀδιάφορον*, it might *not* in theory, or philosophical speculation, but was so considered *practically*. No one who is at all acquainted with the Classical writers can doubt, that simple fornication was, by the Heathens, considered as no crime at all. We find that even their *religion* permitted, nay encouraged, licensed fornication. Hence the recommendation of *chastity of this kind* (for that contained in abstaining from *adultery* could not *need* enforcing) was highly necessary, the main purpose (as Grot. observes) of this list being to specify from what practices, *besides known and flagrant sins*, the Gentile Christians ought to abstain, in order to coalesce with the Jewish Christians without offence. And there was the more occasion to give the injunction, since, for many reasons, (which are detailed in Recens. Synop.) fornication and idolatry were in the minds of the Jews inseparably connected, (compare 1 Cor. x. 7, 8. v. 11. Eph. v. 5. Col. iii. 5. Rev. ii. 14. 20.) and particularly since whoredom was especially committed at the heathen temples, and licensed by the idolatrous priests. See particularly Exod. xxxiv. 14—16.

— τοῦ πικτοῦ] scil. κρέας (*supplied* in Athen. L. ix.) meaning flesh of animals killed by strangling, which was very prevalent among the ancients, both Greeks, Romans, and Orientals. They used to enclose the carcase of the animal

(so killed that the blood should remain in it) in an oven, or deep stewing vessel, and thus cook it in its own vapour or steam. As to the *blood* — the heathens, when butchering an animal, carefully preserved this, and mixing it up with flour and unguents, formed various sorts of dishes. Now as *both* the foregoing sorts of food were strictly forbidden by the Mosaic Law, there was ample reason to forbid them to the *Gentile Christians*, in order to avoid giving offence to their Jewish brethren. That an injunction so local in its nature, and of such temporary obligations, cannot be binding on Christians of *these* times, and must cease with the circumstances which gave occasion to it, has been convincingly shown by Schoettg. and Doddr., whom see in Recens. Synop.

21. Μωϋσῆς γὰρ, &c.] Here again, there has been imagined to be such abruptness of transition, and want of connexion between this subject and the preceding, that many have supposed something to have been lost out of the text. But the connexion, though obscure, may be traced as follows: “[And remember the breach of these will occasion not only private but *public* scandal,] for the Mosaic religion has for a very long period backward, had its professors in every city, and its Scriptures publicly read in the synagogues every sabbath-day.”

22. ἔδοξε τοῖς ἀποστόλοις — πέμψαι.] The syntax in *ἐκλεξαμένους* is generally thought not agreeable to the *proprietas linguae*; and γράψαντες deviates entirely from it. There ought, it is said, to have been written ἔδοξε τοῖς ἀπ. ἐκλεῖσθαι ἄνδρας καὶ πέμψαι. *Ἐκλεξαμένους*, however, is as regular as *ἐκλεξαμένοις*, and is more frequent in the *later* writers, (as Josephus) the sense being “having chosen men from among themselves, to send [them].” Yet it is not exactly put (as Kypke and Rosenm. think) for *ἵνα ἐκλεξαμένοι πέμψωσι*, but is a *different* construction, in which the Accus. is closely associated with the Infin., and τὸ is understood. Thus it serves to explain what was meant by the “it” in “it seemed good.” As to γράψαντες for γράψωσι, that is merely an *anacoluthon*, such as in long sentences, especially containing parenthetical clauses, is not unusual. So Thucyd. iii. 36. αὐτοῖς — ἐπικαλοῦντες. iv. 42. τοῖς Συρακουσίοις — δρῶντες. and often; in which cases the participle in the Nomin. is used as if a verb in the third person plur. indic. had preceded. *Ἄνδρας ἡγουμένους*, denotes “leading men;” a Hellenistic idiom by which the Participle is used as an adjective or substantive. It occurs in the Participial form with an Article, put for a noun, in Luke xxi. 26.

23. χαίρειν.] Sub. λέγουσι or the like. The idiom frequently occurs in the later writers, and is said by the minor Greek Lexicographers to have originated with Cleon the demagogue, who



ἡκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνα-  
 σκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν  
 25 νόμον, οἷς οὐ διευτειλάμεθα· ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν,  
 ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν  
 26 Βαρνάβᾳ καὶ Παύλῳ, <sup>m</sup> ἀνθρώποις παραδεδοκόσι τὰς ψυχὰς αὐτῶν <sup>m</sup> Supra 13. 50.  
 27 ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ἀπεστάλακαμεν  
 οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.  
 28 ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν  
 29 βάρος, πλὴν τῶν ἐπ'ἀνάγκης τούτων· <sup>n</sup> ἀπέχεσθαι εἰδωλοθύτων, καὶ <sup>n</sup> Supra v. 20.  
 αἵματος, καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ <sup>Infra 16. 4.</sup>  
 πράξετε. <sup>21. 25.</sup> ἔρῳσθε.

30 Οἱ μὲν οὖν, ἀπολυθέντες, ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες  
 31 τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. Ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ  
 32 παρακλήσει. Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προσφῆται ὄντες, διὰ λόγου

prefixed it, in the place of εὖ πράσσειν, to his *distich*, announcing the victory at Pylus. Yet it was used a very short time after by one not likely to have imitated Cleon, namely, Xenophon. *Cyr. iv. Κῆρος Κουάσσει χαίρειν.* In the Horatian "*Celso gaudere et bene rem gerere refer*" there is allusion to both forms.

24. ἐτάραξαν.] See Note on Matt. ii. 3. and comp. Gal. i. 7.

—ἀνασκευάζοντες.] Ἀνασκ. properly signifies to *pack up any thing* for removal; as in Thucyd. i. 13. and elsewhere; 2. to *remove*, as in Xenoph. An. vi. 2, 5; 3dly, from this *packing up* and removal, easily arises the sense of *carrying off, plundering*. Thus the sense here seems to be, "removing and perverting your minds [from the truth]." Ἀγόντες περιτ., "telling you to be circumcised," i. e. that you should be circumcised. Οἷς οὐ διεστ. Sub. οὐδὲν, "to whom we gave no direction or authority [so to act]." The οὐδὲν is necessary to be supplied, because οὐ διαστ. almost always signifies to *forbid*.

25. γενομένοις ὁμοθυμαδόν.] Sub. ἐπὶ τὸ αὐτὸ, which is expressed at ii. 1. where see Note.

26. παρὰ τὰς ψυχὰς, &c.] i. e. "have jeopardized their lives," by a slight hyperbole, as the Commentators say. Though, considering that Paul was being stoned at Lystra, to use his own expression, ἐν θανάτῳ, the hyperbole is scarcely any. Ὑπὲρ τοῦ ὄν., on behalf of the religion.

27. καὶ αὐτοὺς διὰ λόγου ἀπαγγ. τὰ αὐτά.] I have on Thucyd. vii. 8. 10. (Transl.) treated on the subject of the bearers of public letters or despatches, being usually allowed to explain any obscurity therein. The truth is that such were, in the earlier ages, *always* sent, in the form of *verbal messages*, by trusty persons to deliver by word of mouth; and that had continued even up to the age of Thucyd. On the introduction, however, of *written messages*, or despatches, during the Peloponnesian war, still the custom was retained of permitting the messenger to explain any obscurity in the Epistle, or to give further *particulars* of matters only briefly adverted to in the letter; nay occasionally to act as a sort of *ambassador*, and treat on the business at issue. Sometimes, however, the messengers were *forbidden* to say any thing; and therefore the words καὶ αὐτοὺς διὰ λόγου, &c., here, may be considered as informing the persons addressed, that the messen-

gers were empowered to deliver the same message by word of mouth, and of course more fully and explicitly, if desired. Ἀπαγγέλλοντας. Pres. for Fut.: or render "who are to tell you by message." So Fritsch. de Rev. not. Bibl. p. 81. says it may be rendered, "*qui nunc nuntient, or, ut nuntient,*" i. e. as he adds "*permixtis temporibus dati et red-diti nuntii.*"

28. ἔδοξε γὰρ.] I know not why all the English Translators should render the γὰρ "*for.*" It is plainly *resumptive*, and put for οὖν, as often in the Sept. Ἐδοξε, "it hath seemed good," the term used in *decrees*. Τῷ ἁγ. Πνεύμ. καὶ ἡ., by Hendiadys, "to us who are deciding under the influence of the Holy Spirit."

—βάρος.] It was an early, and especially Oriental form of expression to apply the terms βάρος, ζυγός, &c., to all laws, orders, &c., *enjoined* on those subject to any one's authority, whether they were heavy or light. See Rev. ii. 4. Matt. xxiii. 4. and Note. Ἐπ'ἀνάγκης (with which many Commentators are puzzled, and propose various conjectures, — all unnecessary), formed from the phrase ἐπ' ἀνάγκης, comes from the old adjective ἐπ'ἀνάγκης, which is preserved only in the Nomin. or Accus. neuter. It is found in the best writers from Herodot. downwards, but only as an *adverb*. Here it may be an *adjective*, by the ellip. of ὄντων.

29. εὖ πράξετε.] This does not mean, "you will do right," as many Commentators suppose, but, "it will be happy for you," "it will tend to your salvation." Comp. Eccles. viii. 12. Is. iii. 10. Jerem. xlii. 6.

30. ἀπολυθέντες.] See Note v. 33. Ἐπέδωκαν τὴν ἐπ. A vox sol. de hac re.

31. ἐχάρησαν ἐπὶ τῇ παρακ.] I know not why so many eminent Commentators should have interpreted παρακλήσει *exhortation*, or *instruction*. The common interpretation, (confirmed by all the ancient Versions), *consolation* or *comfort*, is more suitable and natural. They rejoiced at the comfort which this Epistle gave them, by the assurance that they were delivered from whatever was burdensome in the Mosaic Law. See more in the able Note of Calvin. This use of the Article, however, as referring to something which may be supplied from the context or the subject matter, is rather uncommon.

32. προσφῆται.] See xi. 27. and Note, Bp. Pearson in Rec. Syn., and especially Mr. Townsend's



πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπειστήριζαν. Ποιήσαντες δὲ 33  
χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστό-  
λους. [ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.] Παῦλος δὲ καὶ Βαρνάβας 34  
διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων 35  
πολλῶν, τὸν λόγον τοῦ Κυρίου.

ΜΕΤΑ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστρέψαν- 36  
τες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς ἡμῶν κατὰ πᾶσαν πόλιν, ἐν αἷς  
κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι. Ὁ Βαρνάβας δὲ 37  
ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον·

Ἡ Παῦλος δὲ ἤξιου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ 38  
συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. Ἐγένετο 39  
οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρ-  
νάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· Παῦλος δὲ 40  
ἐπιλεξάμενος Σίλαν ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν  
ἀδελφῶν. διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλη- 41  
σίας. XVI. Ἡ Κατήνησε δὲ εἰς Λέβηθ καὶ Λύστραν. καὶ ἰδοὺ μα- 1

• Supra 12. 12,  
25.  
& 13. 5.  
Col. 4. 10.  
2 Tim. 4. 11.  
Philem. 24.  
p Supra 13. 13.

q Supra 14. 6.  
infra 17. 14.  
& 19. 22.  
& 20. 4.  
Rom. 16. 21.  
1 Cor. 4. 17.  
Phil. 2. 19.  
1 Thess. 3. 2.  
1 Tim. 1. 2.  
2 Tim. 1. 5.

elaborate dissertation (here introduced) on the spiritual gifts, tithes and offices in the Church at Antioch. See also the Note on 1 Cor. xii. 10. Διὰ λόγον πολλοῦ, "in a discourse of considerable length." Παρεκάλ., "exhorted, admonished, and instructed them;" stating, we may suppose, the grounds and reasons on which the determination of the Synod was founded, showing why the whole ritual was not enjoined, and why a part was retained; and withal defining the cause, nature, and extent of the duty of abstaining, in certain cases, from things naturally lawful.

33. ποιήσαντες χρόνον] "having stayed some time." An idiom confined to the later and especially the Hellenistic writers. Μετ' εἰρήνης, means, "with good wishes and prayers for their welfare," or whatever was included in the Heb. וְשָׁלוֹם.

34. ἔδοξε — αὐτοῦ.] This verse is omitted in several MSS. and Versions, and is rejected by Mill, Wets., Pearce, Newc., Kuin., and Griesb., bracketed by Vat., and cancelled by Matthæi. The reason which they assign for its having come to be inserted, is, that it was done to account for what might have seemed strange and inconsistent in Silas being said to have gone with Jude to Jerusalem; whereas, a few days after, he is said to have been chosen by Paul as his companion in his journey to visit the churches. Yet (say the Critics in question) "he may have gone to Jerusalem, and been sent for from thence, and the circumstance of his sending for, been omitted to be mentioned." I must own that there is nothing to negative this in the expression μετὰ τινὰς ἡμέρας, (especially if it be taken of the first mention of a plan which might not be carried into execution for some short time,) that being an indefinite term, which may, at least, mean after not a very few days. See xvi. 13. There is however, something very hypothetical in this way of accounting for the insertion. Instances of insertions for such a purpose, are very rare indeed, and not to be increased without urgent cause; as tending to lessen our confidence in the integrity of the Divine word. On the other hand, if we suppose the verse to be genuine, its omission

may readily be accounted for; namely, to remove a seeming inconsistency, a person being here said to have stayed, who was just before said to have gone; in which case the readiest course, — and that on a level with the capacity of even the scribes, — would be to cancel the verse. And Critics and Commentators having felt the same difficulty, might resort to the same mode of removing it. Whereas it may satisfactorily be obviated by less violent means, namely, by taking ἀπελθ. not in the sense departed, but in the usual one *dimissi sunt* (as in the Vulg.), meaning their dismissal and departure from the place where the brethren were assembled, not from Antioch itself. It should seem that between the time when they left the meeting, and that fixed on for their actual departure, Silas, from a desire to longer enjoy the society of Paul, resolved to stay longer at Antioch. One might, indeed, have expected that it should have been added, that Jude went on his journey. But this was not absolutely necessary, and such omissions are frequent. Words to that effect are, indeed, found in some MSS. and Versions; but it is so very difficult to account for their omission, and so easy for their insertion (from the margin) that they cannot be received. Thus internal evidence is decidedly in favour of the genuineness of the verse; and external evidence even more.

36. ἐπισκεψώμεθα τοὺς ἀδελφοὺς — πῶς ἔχουσι.] This may be a common Grecism for ἐπισκ. πῶς ἔχουσιν οἱ ἀδελφοί. Or at πῶς ἔχουσι we may supply σκεψώμενοι, from ἐπισκ. The ἐπισκ. must here denote inspection of their state as Christian Professors. Hence was derived the use of the term ἐπίσκοπος in the sense Bishop, which not long afterwards arose.

38. ἤξιου] (which signifies, wished or thought proper) must be closely united with μὴ συμπαραλαβεῖν, as in several passages of Thucyd. cited in Recens. Synop.

XVI. 1. κατήνησε] Literally, "went down to." A sense often occurring in this Book, and found in the later Greek writers.



θητής τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας  
 2 πιστῆς, πατὴρ δὲ Ἕλληνας· <sup>r</sup> ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ <sup>r</sup> Supra 6. 3.  
 3 Ἰκονίῳ ἀδελφῶν. <sup>s</sup> Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ <sup>s</sup> 1 Cor. 9. 20.  
 λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις <sup>Gal. 2. 3.</sup>  
 ἐκείνοις· ἥδειςαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἕλληνα ὑπῆρχεν.  
 4 Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγ- <sup>t</sup> Supra 15. 20.  
 ματα τὰ κεκοιμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν  
 5 Ἱερουσαλὴμ. Αἱ μὲν οὖν ἐκκλησίαι ἐστρεβοῦντο τῇ πίστει, καὶ ἐπερίσ-  
 σενον τῷ ἀριθμῷ καθ' ἡμέραν.  
 6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες  
 7 ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες  
 κατὰ τὴν Μυσίαν ἐπείραζον <sup>†</sup> κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ  
 8 οὐκ εἶπεν αὐτοὺς τὸ Πνεῦμα. <sup>u</sup> Παρελθόντες δὲ τὴν Μυσίαν, κατέ- <sup>u</sup> Infra 20. 6.  
 9 βησαν εἰς Τρωάδα. καὶ ὄραμα διὰ τῆς νυκτὸς ὡφθη τῷ Παύλῳ· <sup>2</sup> Cor. 2. 12.  
 ἀνὴρ τις ἦν Μακεδὼν ἐστὼς, παρακαλῶν αὐτὸν καὶ λέγων· Διαβὰς εἰς <sup>2</sup> Tim. 4. 13.

— ἦν ἐκεῖ] Whether this is to be understood of *Derbe*, or of *Lystra*, Commentators are not agreed. The present passage favours the opinion that he was of *Lystra*; while that at xx. 4. is thought by some to prove him to have been of *Derbe*. But the *Δερβαῖος* there must refer to *Gaius*, and *Gaius* only, otherwise St. Luke would have written καὶ Γάιος καὶ Τιμόθεος, *Δερβαῖοι*. He does not add *Λυστραῖος* to *Τιμ.*, because it was unnecessary, he having, he thought, expressed that *here*. And certainly the *ἐκεῖ* cannot well be understood of any other than *Lystra*, since that was the last mentioned place. From the position of the cities there can be no doubt that the Apostles went to *Derbe* first, and then to *Lystra*.

3. περιέτεμεν α.] He had not been circumcised, because (as we learn from the Rabbins) his mother had no right to do that without the father's consent. The reason why *Paul* circumcised him (which he might do without violation of Christian liberty, as being of *Jewish birth*, and because, though circumcision was not enjoined as *necessary* to the Gentile converts, it might be sometimes *expedient*) is just after suggested, namely, that he might not offend the Jews, who would conclude Timothy to be uncircumcised, because his father was a Gentile, and, consequently would not listen to his teaching; therefore the Apostle accommodated himself to the prejudices of weak brethren. On the contrary, he did not permit *Titus*, who was of Gentile birth by *both* parents, to be circumcised, because it was demanded to be done by the false teachers as *necessary* to salvation. There conscience could not allow him to give way.

6. Ἀσία] This must here denote that part of Asia Minor which was peculiarly so called, i. e. *Proconnesor* Asia, of which Ephesus was the capital. *How* this hindrance was imparted to them, whether by dream or otherwise, is uncertain.

7. κατὰ τ. Β.] Several MSS. have *εἰς*, which is adopted by Griesb. and other Editors; but without reason, since external evidence is decidedly in favour of *κατὰ*, and indeed internal too; for *εἰς* was doubtless only an alteration to remove a tautology. Versions ought not to have been appealed to by Griesb., since in a case like this

they have no authority, and Fathers very little, because they often quoted from memory.

— Πνεῦμα] Nine MSS. add Ἰησοῦ, and others, with several Versions and some Fathers, τοῦ Ἰησοῦ, which is adopted by Mill and Wets., and received into the text by Griesb., Knapp, Tittm., and Vat., as had been long ago done by Beza. And it is expressed by Doddr., Newcome, and Wakef. Yet there seems no sufficient evidence of its genuineness to warrant its reception. The external evidence is weak, as far as regards MSS.; and Versions and Fathers are, in a matter of this kind, not quite unexceptionable testimony. But, to advert to internal evidence, it would at first sight seem that as Πνεῦμα Ἰησοῦ is a very rare expression, occurring nowhere else, but in Phil. i. 19. (and there in a different sense) we may far better account for the omission than for the insertion of Ἰησοῦ. And yet we do not elsewhere find that rare expressions are cancelled by the scribes. Besides, when any very rare forms of expression are connected with important doctrinal questions, we are to advert to the possibility, nay probability, that they may have been tampered with by the ancient Theologians, either by adding something to the text, or by removing something from it. Now, it appears from the Note of Wets. that the Romanists, a little after the printing of the Greek Text, maintained that Ἰησοῦ had been expunged by the Nestorians; which is incredible. They might rather have been expected to add than to remove it. The addition, however, I suspect, came from the Arians, who would have more reason to add it, in order to destroy so decided an example of τὸ Πνεῦμα in the personal sense. Thus it is caught up by all the Socinian interpreters. And when once introduced by the Arians, it would be likely to be admitted by the Nestorians, who would rather have it than not. From the former of these it was, I suspect, foisted into the Vulgate, and by the latter into the Syriac Version, and from thence it would be easily transmitted to the Ethiopic, Coptic, and Armenian Versions. Finally, the word is strongly discountenanced by the context. For, to use the words of Bp. Middl., "in the preceding verse we are told that the Apostles were forbidden of the Holy Ghost to preach the word in Asia; in the present,



Μακεδονίαν βοήθησον ἡμῖν· ὥς δὲ τὸ ὄραμα εἶδεν, εὐθὺς ἐξηγήσα- 10  
 μεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς  
 ὁ Κύριος εὐαγγελίσασθαι αὐτούς. Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, 11  
 εὐθὺςδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, ἐκεῖθεν 12  
 τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη [τῆς] μερίδος τῆς Μακεδονίας πό-  
 λεις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατριβόντες ἡμέρας τινάς·  
 τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πόλεως παρὰ ποταμὸν, οὗ 13

that on their attempting to go into Bithynia, the Spirit suffered them not." It is, therefore, highly unnatural that the τὸ Πνεῦμα of the latter verse should be meant of any other than the τὸ ἅγιον Πνεῦμα of the former.

10. ἐξηγήσαμεν] As St. Luke here uses *we*, after having before all along used *they*, it is plain that he himself became the companion of Paul and Timothy in this journey.

— συμβ.] See Note on ix. 22.

12. πρώτη τῆς μερίδος τῆς Μακ. πόλεις] No little perplexity here exists, from a difficulty to reconcile the present statement with the actual state of things then existing. According to the sense assigned by the Pesch. Syr. and some others, "which is the metropolis of the country of Macedonia," the words will involve an inaccuracy; *Thessalonica* being undoubtedly the capital. And if we take πρώτη for "most considerable," it will be equally irreconcilable with facts. Indeed, by so interpreting we overlook the force of μερίδος in such a connection, which can only be "portion," i. e. *district*. And that Macedonia had long been divided into four districts, we learn from the Historians. Indeed coins of the *Provincia prima* and *secunda* have been found. Hence it has been the opinion of many learned men that instead of πρώτη τῆς we should read πρώτης; by which the sense will be, "which is a city of the Provincia prima of Macedonia." But not a single MS. is found to support this conjecture; which, indeed is little supported by probability, as introducing a sort of minute circumstance not very likely to have been adverted to by the sacred writer. It is better, therefore, to retain the common reading; explaining it as we best may. Now the matter hinges on whether πρώτη may be supposed to mean "the principal," or "a principal." If we fix on the former sense, we encounter the objection, that Philippi was not even the capital of the district, but *Amphipolis*, as we learn from Livy and Diodorus. Hence Michaelis and Kuin. adopt the latter sense; and they appeal to the unexceptionable evidence of Eckel Doctr. Vet. Numm. P. I. Vol. 4. p. 282. in attestation of the fact, that πρώτη was sometimes so applied as to mean a principal, though not the principal city of a country. And certainly, this view being admitted, all objection on the score of geographical exactness will be removed. I am, however, inclined to think the word πρώτη was meant to have the sense "the principal." Nor is there any thing really formidable in the objection, that Amphipolis was the capital; for though Amphipolis had been originally the capital, yet it is very probable (as Wets. and Pearce suppose) that, after the battle of Philippi, that city was raised to the dignity of capital of the district, in the place of Amphipolis, which was then on the decline; especially since, we know, it was the policy of the Romans to make their colonies the capitals of the countries where they were situated. As, however, we have

no historical proof of this transfer, it may be better (with Bp. Pearce) to understand πρώτη in the sense most considerable and important, in commerce, wealth, and population. And such the Romans would be especially anxious their colonies should be; and many causes would contribute to make them such. Still one difficulty yet remains. Whichever of the above senses be adopted, the τῆς before μερίδος is worse than useless: and has, I suspect, caused all the perplexity in question. Bp. Middl., indeed, places it in the least objectionable point of view by reading, "which is the chief city of its district, a city of Macedonia, a colony." But this is doing a manifest violence to the construction, and injury to the sense, which is thus very jejune. And Professor Scholefield acknowledges that he is by no means satisfied with that mode. I would therefore suppose a slight corruption to have crept into the text, occasioned by a mistake in placing the article τῆς. Now the first τῆς is not found in three ancient MSS., the Syriac Version, and Chrys.: nor does it appear to have been in the Copies read by the Pesch. Syr. and Vulgate Translators; nor in the originals of those MSS. which have μερίς, plainly by a confounding of the abbreviation of the termination δος with s. And as external testimony is not wanting against this τῆς, so neither is internal; for it is inexplicable except on Bp. Middl.'s violent construction. I suspect, therefore, that it crept in by a mistake of the scribes; since those MSS. which have not the τῆς here, have it before Μακεδ.: and though it is there not found in ten MSS. (some of them of the highest antiquity) all of them have the τῆς before μερίδος. May we not, then, suppose that the article, which ought properly to be inserted but once, was first inserted in the wrong place, and afterwards (error gathering force like a snowball) both in the right place and the wrong. I have ventured to double bracket the τῆς, which is cancelled by Lachmann. Render "which is the most considerable city of a district of Macedonia." Mr. Arundell, in his Travels in Asia Minor, notices two medals, one bearing the inscription Εφεσίων . πρώτων . Ἀσίας . and another, Σμύρνα . Πρώτη . Ἀσίας . καλλεῖ . καὶ μεγεθεῖ.

13. παρὰ ποταμὸν] "by the river side;" not "by a river," as our English Translators render, and the Article is omitted chiefly on account of the *notoriety* of the river, but partly by reason of a preposition being used. This ποταμός is a mere rivulet, formed by the *fountains*, from which Philippi derived its first name, *Crenides*, and running into the Strymon. A striking attestation to the truth of the narrative; for the river is so small as only to be found in the best recent maps on a large scale.

— οὗ ἐνομίζοντο προσευχῆ εἰ.] The Commentators are not agreed on the sense of these words; which the earlier ones take to mean "where prayer was wont to be made;" while the later ones interpret,



ἐνομιζέτο προσευχή εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις  
 14 γυναιξί. Καὶ τις γυνή ὀνόματι Λυδία, πορφυρόπωλις πύλεως Θουατεί-  
 ρων, σεβομένη τὸν Θεόν, ἤκουεν· ἥς ὁ Κύριος διήνοιξε τὴν καρδίαν,  
 15 προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. <sup>x</sup> Ὡς δὲ ἐβαπτίσθη, καὶ <sup>x</sup> ὁ οἶκος αὐτῆς, παρεκάλεισε λέγουσα· Εἰ κεκρίκατέ με πιστὴν τῷ Κυ-  
 ρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μείνατε. καὶ παρεβιάσαστο

x Gen. 19. 3.  
 & 33. 11.  
 Jud. 19. 21.  
 Luke 24. 29.  
 Heb. 13. 2.

“where, according to [the Jewish] custom, there was a proseuche, or oratory.” That such places (not edifices, but groves, like the ancient Druidical temples) were then frequent where no synagogue was found, is proved by the Commentators; as also that such were situated, for the convenience of purification, by a river-side. Yet I see not how οὗ ἐνομιζέτο εἶναι can have the above sense, still less be taken for οὗ ἦν, with others. Neither do I see any force in the objections,—that the common interpretation yields too indefinite a sense, and is incorrect in phraseology. The former has not a shadow of reason; and the latter is overturned by one of the passages adduced to establish the other interpretation, namely, *Philo contra Flaccum*: Διὰ πλῶν ἐκχυθέντες ἐπὶ τοὺς πλῆσιον αἰγιαλοὺς, τὰς προσευχὰς ἀφῆρηντο, οὗ ἐνομιζέτο προσευχὴ εἶναι, where we have the very phrase, and in the very sense of the common interpretation. And although it is accompanied with the term προσευχὴ, *proseucha*; yet it is evident that Philo thought it necessary to add the words following, in order to determine the sense. It should therefore seem that, for a similar reason, *St. Luke* chose to use a circumlocution, in preference to a term which might require this very circumlocution to explain it. It is true that at ver. 16. the words πορευομένων εἰς προσευχὴν seem to require προσ. to be taken in the sense *proseucha*. But though I am not prepared to assert that the rendering “as we were going to prayer” is there to be justified (notwithstanding that in Joseph. Vit. § 57, I find ἡμῶν τὰ νόμιμα ποιεῖντων, καὶ εἰς προσευχὰς ταπεινῶν), since that would make the notice of the time when the circumstance took place too indeterminate, and be not a little frigid, yet it may be observed that the sense *proseucha* would require the Article. Indeed, I know of no passage of any writer where it occurs in this sense without the Article. See Joseph. Vit. § 54. It seems pretty clear, however, that προσευχὴν there is used in the very same sense as the expression here at ver. 13, namely, by circumlocution, to denote the place οὗ ἐνομιζέτο προσευχὴ εἶναι, the place where prayer was wont to be made; not indeed (as I would understand) a regular building, such as the *Proseuchæ* were, but a mere grove; as when Apion ap. Joseph. Contr. Ap. π. 2. says of Moses, αἰθίορος προσευχὰς ἀνήγειν. Yet this sense, too, requires the Article, which, therefore, I have (with Griesb., Lachm., and Rinck) introduced, on the authority of many MSS. of the Western Class, and also of Origen and Theophyl.

With respect to the time when the circumstance mentioned at ver. 16 took place (which Commentators are so perplexed to determine), it should seem to have been on the first day that Paul and Silas went to the prayer-meeting. The δὲ there is transitive and resumptive (vv. 14 & 15 being in some degree parenthetical), and serves to introduce a narrative which, according to the order of time, ought to have come in at ver. 13 between προσευχὴ εἶναι and καθίσαντες. Though, indeed,

there was some reason for mentioning it where it is, since, we find, the same occurrence took place several times afterwards on other days.

—ἐλαλοῦμεν.] Not “discoursed with,” as Wakefield renders; for λαλεῖν must here be taken in the sense of *discourse to*, as a public teacher or preacher. Thus the preceding καθίσαντες alludes to the posture adopted, which was that of teaching. See Matt. v. 1. and Note. It is plain that the congregation consisted of women only, not, as is commonly supposed, a mixture of both sexes. To account for which, we may suppose that since that separation of the sexes, which always subsisted in regular buildings, such as synagogues, was impossible in places like *proseuchæ*, the same end was effected by the sexes attending at different times.

14. Λυδία.] Some take this as a name of country, and to be joined with γυνή. But the ὀνόματι associated with it shows it to be a proper name. The name was common both among the Greeks and Romans. Πορφυρόπωλις means a seller not of purple dye, as some suppose, but of purple vests, for the dying of which the Lydians were famous; who seem to have participated in, or succeeded to the reputation of the Tyrians. She seems to have been a resident of Thyatira in Lydia, where her vests were manufactured, but sojourning at Philippi, for the purposes of her business. By the expression just after σεβομένη τὸν Θεόν is meant, that she was a devout Gentile, worshipping the one true God, or a proselyte of the gate.

—διήνοιξε τὴν καρδίαν.] The expression was probably derived from the Hebrew; for it occurs in the Jewish prayers, as also in 2 Macc. i. 14. δὲ τὴν καρδίαν ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς προσταγμασί. The mind is said to be closed against admonition, when either from prejudice, it cannot discern the truth, or, from pride and perversity, will not admit it. Hence, to open the mind or heart denotes, to render it more intelligent,—to cause that any one shall better perceive the truth, and more readily yield assent to it. The opening in question was effected by the grace of God working by his Spirit with the concurrent good dispositions of Lydia.

15. πιστὴν τῷ Κυρίῳ] “a true believer in the Lord [and his religion],” so as to be fit to be admitted to baptism. The expression elsewhere occurs without the addition of τῷ Κ., and then denotes a Christian.

—παρεβιάσατο ἡμᾶς.] This term, like ἀναγκάζω, is used of the moral compulsion of urgent entreaty, such as, in a manner, compels the person to grant the request. *St. Luke* here, and in his Gospel xxiv. 29, seems to have had in mind Gen. xix. 3, where Lot, it is said, παρεβιάζετο (many good MSS. have παρεβ., which is probably the true reading), the angel to enter; also 1 Sam. xxviii. 23, καὶ οὐκ ἔβουλήθη φαγεῖν, καὶ παρεβιάσαντο αὐτὸν οἱ παῖδες καὶ ἡ γυνὴ. The παρὰ signifies *præter* [scil. voluntatem], and thus παραβιάζειν is a stronger term than ἀναγκάζειν.



y 1 Sam. 28. 7.  
infra 19. 24.

ἡμᾶς. <sup>γ</sup> Ἐγένετο δὲ, πορευομένων ἡμῶν εἰς τὴν προσειχὴν, παιδίσκην 16  
τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἣτις ἐργασίαν πολλὴν  
παρεῖχε τοῖς κυρίοις αὐτῆς μαντενομένη. Αὕτη κατακολουθήσασα τῷ 17  
Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα· Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ  
Θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας!

z Mark 16. 17.

<sup>α</sup> Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος, καὶ 18  
ἐπιστρέψας, τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ

a 2 Cor. 6. 5.

Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. <sup>β</sup> Ἰδόντες δὲ 19  
οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι  
τὸν Παῦλον καὶ τὸν Σίλαν, εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοῖς ἄρχον-

b 1 Kings 18.  
17.  
infra 17. 6.

τας. <sup>β</sup> Καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ 20  
ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· καὶ 21  
καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν,

c 2 Cor. 11. 25.  
1 Thess. 2. 2.  
Phil. 1. 13.

Ῥωμαίοις οὖσι. <sup>γ</sup> Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατη- 22  
γοὶ περιβόηζαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίσειν· πολλὰς τε 23

16. παιδίσκην] i. e. a female servant or slave.  
— ἔχουσαν πνεῦμα Πύθωνος.] Πύθων was properly an appellation of Apollo. But, as he was the God of Divination, it came to be applied to soothsayers, conjurors, and those who pretended to evoke spirits. Now as *ventriloquism* was a most useful art to persons of that profession, they generally acquired more or less of it; hence the word is sometimes explained to mean ventriloquist in the Greek Lexicographers. Now whether this girl was a ventriloquist, has been much debated; but the *negative* is the view adopted (and, I think, rightly) by the most eminent Commentators. See Deyling, Wolf, and Kuin. There is no sufficient reason to suppose so from the name, and still less from the circumstances. This is closely connected with another, and more important question, — *whether she was a pretender to the gift of divination.* This also has been by Deyling, Wolf, Walch, and Biscoe, decided in the *negative*. There is somewhat to countenance the opinion of certain eminent recent Commentators, that she was a *lunatic*, who (like Johanna Southcote) fancied that she was inspired to foretell future events. See Rec. Syn. and Townsend in loc., in his Dissertation on the nature of the Spirit of Divination in the Pythoness; whence it will appear that this notion involves insuperable difficulties, being inconsistent with the view taken by the Sacred writer; which requires us to suppose (as the ancient, and most modern Commentators have done) that the girl was *possessed with an evil Spirit*, which enabled her to occasionally foretell future events. So Hesychius explains Πύθωνα by δαιμόνιον μαντικόν. The expression, then, is a kindred one with that used by St. Luke in his Gospel, iv. 33. ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου.

— ἐργασίαν.] This word, from ἐργάζεσθαι, to make money (as we say), signifies *gain*.

— τοῖς κυρίοις.] Fischer and Vater take this as plural for singular, as in Luke xix. 33. That passage, however, is of a different nature; and to call in *enallage* would be here entirely unnecessary: since Grotius and Wahl have fully proved, that the *common possession* of a slave, especially when exercising any gainful trade, was not unfrequent.

17. δοῦλοι τοῦ Θεοῦ — σωτ.] Though the expression δοῦλος Θεοῦ was in use among the Gentiles, to signify those devoted to any God as his Priests, yet as ὁδὸς σωτηρίας was one quite unknown to them, we might imagine that both expressions were derived from persons who had heard Paul and Timothy preach; but that it is best to suppose the words pronounced by the *dæmon* through the organs of the girl and thus bearing the same honourable testimony to the Apostles, as had been borne by the *dæmons* to our Lord.

19. ἐξῆλθεν.] There seems to be (as Valckn. remarks) a *paronomasia* with the preceding ἐξῆλθεν, since with the going out of the *dæmon* was gone their hope of gain. Ἐπιλαβόμενοι, "having [caused to be] apprehended;" as xviii. 17. xxi. 30. and Luke xxiii. 26. Ἐλκεῖν, like σέρειν and the Latin *rapere*, is often used of *impulsing* any one, and consequently obliging him to go to judgment. Ἀρχοντας is a *general term*; in the place of which is, in the next verse, substituted the more *special* one στρατηγοί; for so, it seems, the magistrates at Philippi were called.

20. ἐκταράσσουσιν] "are causing great disturbance to." The *ἐκ* is intensive. The charge made was two-fold: 1. that they were disturbers of the peace; and, 2. teachers of unlawful religious customs and rites: both charges alike falling under the cognizance of the magistracy. And though the Romans were not intolerant; — yet, in their permission to foreigners to worship God according to their consciences, it was understood that there should be no *public* attempts at proselytism. And whenever the *former* charge was connected with the latter, the magistrates were bound to punish. In Ἰουδαῖοι ὑπάρχοντες it is suggested that their offence is greater by the persons being, as foreigners and of a most despised nation, those who ought the less to have ventured to commit it.

22. περιβόηζαντες.] This use of the word is like that of the Latin *scindere*, and the corresponding words in Greek; and denotes a *hasty*, and, if done by another, a *violent*, stripping off of clothes. So Xenoph. p. 742. τὴν ἱσθῆτα περιβόηξαντες. and Diod. Sic. L. xvii. 35. οἱ τὰς ἱσθ. περιβόηγυνται. The scourging was probably ordered as a temporary punishment, to satisfy the people; the



ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δε-  
 24 σμοφύλακι, ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγέλιαν τοιαύτην εἰληφώς,  
 ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφα-  
 25 λίσατο εἰς τὸ ξύλον. <sup>d</sup> Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας <sup>d</sup> Supra 4. 31.  
 προσευχόμενοι ὕμνον τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι.  
 26 Ἐφῆν δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ <sup>e</sup> Supra 5. 19.  
 δεσμοτηρίου· ἀνεψῆχθάν τε παραχορῆμα αἱ θύραι πᾶσαι, καὶ πάντων  
 27 τὰ δεσμὰ ἀνέθη. Ἐξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀν-  
 εωγμένους τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἑαυτὸν  
 28 ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους. Ἐφώνησε δὲ φωνῇ με-  
 γάλῃ ὁ Παῦλος, λέγων· Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ  
 29 ἔσμεν ἐνθάδε. Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος  
 30 προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ· <sup>f</sup> καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη· <sup>f</sup> Luke 3. 10.  
 31 Κύριοι, τί με δεῖ ποιεῖν, ἵνα σωθῶ; Οἱ δὲ εἶπον· Πίστευσον ἐπὶ <sup>g</sup> supra 2. 37.  
 32 τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ, καὶ ὁ οἶκός σου. Καὶ <sup>h</sup> John 3. 16, 36.  
 ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>i</sup> & 6. 47.  
 33 Καὶ παραλαβὼν αὐτοὺς, ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, ἔλουσεν ἀπὸ τῶν <sup>j</sup> John 5. 10.

final examination of the charge being reserved for another occasion.

24. τὴν ἐσωτέραν φυλ.] So Liv. Hist. xxxiv. 44. Pleminius in inferiorem demissus carcerem est. Jails were not so strongly built at the outer part as the inner; to which there was access by several gates, and where sometimes there were subterraneous dungeons. Chains, too, were then added (to secure the prisoners committed there), and a machine called ξύλον, of wood bound with iron, in which the arms and head were sometimes confined (as in our pillory), but more frequently the legs only; not, however, as in our stocks; for the machine was one in which the feet were constrained and bruised. Hence it was called ξυλοπέδη, ποδοκάκη, and ποδοστράφη (Heb. 75, Job. xiii. 27.) Or, finally, one in which all the members were held, by being thrust through five holes. See more in Grot., Pric., Elsn., and Kuin.

25. ἔμνον τὸν Θεόν] i. e. returning thanks to God for the honour done them of suffering in his cause (see v. 41. and Matt. v. 11, 12.), and for the support He afforded them under affliction. The circumstance of the other prisoners "hearing them" is recorded, to intimate that they prayed aloud, doubtless in order to testify their conscience to be void of offence, and their joy in the Holy Ghost.

26. ἀνεψῆχθσαν—πᾶσαι.] The opening of doors of themselves was always thought to attest the presence of God or an angel. See xii. 10.

—καὶ πάντων τὰ δεσμὰ ἀνέθη.] By this most Commentators understand, that the chains of the prisoners were relaxed, though not so much as to place them quite at liberty. This, however, is difficult to conceive; and, from the use of the word in the Classical writers (see the examples cited by Wets.), ἀνέθη τὰ δεσμὰ can only signify, "were freed from their chains." Yet, as the doors were, at the same time, opened, it would seem surprising that the prisoners should not have made their escape; which is by some Expositors attributed to their extreme astonishment! But that is surely a most frigid conceit, and the

circumstance must undoubtedly be ascribed, with all the best Interpreters, to Divine interposition, so as to correspond to the rest of this supernatural transaction. The great intent of which seems to have been, to evince, in the most decided manner, the presence of the Deity. And as the opening of the prison doors might have been ascribed to accident and a natural cause (namely, the earthquake), therefore the prisoners were likewise all of them set free from their chains; yet held enchained by a secret influence, that they should not endeavour to make their escape. All which plainly bespoke the miraculous. Whether in this unbinding of the prisoners there was meant to be (as Dr. Clarke supposes) any symbolical allusion to the Gospel as "proclaiming deliverance to the captives, and the opening of the prison-doors to the bound," may be considered, to say the least, doubtful.

28. μηδὲν—κακόν.] An euphemism, like that of Xenophon, cited by Wets.: ἐδεδοίκε γὰρ μὴ τι ἑαυτὸν ἐργάσθαι δεινόν.

29. ἔντρομος.] Various causes might produce this feeling; and among these, that of awe, as in the presence of Divine legates, attested to be such by the supernatural occurrence already witnessed.

30. ἔξω] i. e. out of the inner jail.

—τί με δεῖ—σωθῶ:] I have, in Recens. Synop., proved that this cannot mean (as Markl., Morus, Rosenm., and Stolz. suppose) "what must I do to be safe?" viz. from the punishment of the magistrates, or from the wrath of Heaven, for harshly treating such good persons; but, as the whole of the context requires, "by what means can I attain eternal salvation?" He knew they professed to show the means,—and their commission to do it was now established beyond doubt.

31. πιστευσον ἐπὶ—σου.] "Embrace the Christian religion, i. e. so as to obey it, and thou and all thy family shall attain salvation." See Doddr. It is taken for granted that his family became Christians as well as himself.

33. ἐν ταύτῃ τῇ ὥρᾳ τῆς ν.] "at that very hour



g Luke 5. 29.  
ε 19. 6.

πληγῶν, καὶ ἐβαπτίσθη αὐτὸς, καὶ οἱ αὐτοῦ πάντες παραχρηῖμα· <sup>ε</sup> ἄν- 34  
αγωγὸν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν, καὶ ἡγα-  
λιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ.

Ἡμεῖς δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέ- 35  
γοντες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. Ἀπήγγειλε δὲ ὁ φεσμο- 36  
φύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· Ὅτι ἀπεισιτάκουσιν οἱ  
στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.

h Infra 22. 26.

<sup>h</sup> Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρή- 37  
τους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν  
λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγα-  
γέτωσαν. Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα 38  
ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, <sup>i</sup> καὶ ἐλθόντες 39  
παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώτων ἐξελεῖν τῆς πόλεως.  
Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες 40  
τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον.

i Matt. 8. 34.

XVII. ΔΙΟΔΕΤΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, 1

ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. Κατὰ δὲ 2

of the night," unseasonable as it was. Ἐλουσεν ἀπὸ τῶν πλ. It is not necessary to suppose ἔλουσε put for ἔλ. καθαρῶν, with Pisc., or, with Kypke, Kuin., and Campb., to take ἀπὸ in the sense proper, supplying σώματα. The true mode of taking the passage is to consider it as a blending of two forms of expression, — namely, ἔλουσεν αὐτοὺς, and ἀπέλουσεν αἷμα τῶν πληγῶν. So Hom. II. Σ. 345. ὅφρα τάχιστα Πάτροκλον λούσειαν ἀπο βρότον αἵμα-τόντα. where λούσειαν — αἷματ. is for ἀπολούων β. αἷματ.

37. ἔφη πρὸς αὐτούς] i. e. to the beadle, by a message, it should seem, sent by the Jailor. In δείραντες — ἐκβάλλουσιν there is such spirit, brevity, and point (almost each word forming a head of complaint), as could not easily be paralleled, even in the writings of Demosthenes. Ἀκατακρήτους signifies, "not found guilty, on trial [of any wrong]." On the Roman law on this point, and on the privileges of Roman citizens in foreign countries, the Commentators adduce numerous Classical illustrations and references. In what sense Paul was enabled to call himself a Roman citizen, is a point much debated. Some think it was on the ground that Tarsus was a Roman colony, or at least a *municipium*. Now the *municipia* were properly Italian towns, on which had been conferred the *jus civitatis*; whereby the citizens of those places had the public and private rights of *Quirites*; and moreover made their own laws, and elected their own magistrates. There were, however, some *municipia* which had not the right of suffrage; and so possessed not the full *jus civitatis*. Yet Tarsus (Paul's birth-place) was neither a colony nor a *municipium*, but an *urbs libera*. See Pliny v. 27. Now these free cities lived under their own laws, had their own magistrates, were independent of the jurisdiction of the Roman president, and were not occupied by Roman garrisons. With this freedom the Tarsæans had been presented by Augustus, as a compensation for the damages they had sustained in the cause of Julius Cæsar, in the course of the Civil War. That the Tarsæans had not the *jus civitatis* Romanæ, is also hence apparent, that the Roman

Tribune, notwithstanding he knew Paul to be a Tarsæan (see xxi. 39.), ordered him to be scourged (xxii. 14.), though he desisted as soon as he understood that he was a Roman citizen. See xxii. 27. seq. It should therefore seem, as some suppose, that one of Paul's ancestors had had this freedom given him, for some service rendered to Cæsar in the civil wars.

When it is said ἡμᾶς Ῥωμαίους ὑπάρχ., the Commentators, supposing that Silas was not a Roman citizen, would take the singular as put for the plural, *dignitatis gratiâ*. But there is no necessity to resort to any such precarious device; for though, that "Silas is (as they say) nowhere else called a Roman citizen," be true, yet it is nowhere said, or even hinted, that he was not so. That he was, his very name Silas, for Sylvanus, renders probable. Nor was the *jus civitatis*, in its most limited sense, then so very difficult to be acquired.

— οὐ γάρ.] An elliptical formula, like many similar ones in Latin and English, in which the brevity (to be supplied by ποιῶν ἔδει or the like) is very well suited to a feeling of indignation. Ἀλλὰ ἐλθόντες, &c., which would thus be a sort of symbolical action, expressive of their conviction of their innocence. It appears from the Commentators to have been not unfrequently resorted to.

39. παρεκάλεσαν αὐτοὺς] "appeased them."

40. εἰσῆλθον εἰς τὴν Α.] Some stumble at this idiom, and would read Λυδίας. But the MSS. give no countenance; and it has been proved by Wolf, Alberti, Heumann, Kypke, and Valckn., that εἰσέρχασθαι εἰς τινα is often used in the sense "to enter into any one's house." Several MSS. indeed, have πρὸς, which has been adopted by almost all the recent Editors. But without any good reason, for it seems to have originated in the emendation of the Alexandrian Critics.

— παρεκάλεσαν.] We may here unite the senses of admonishing, and exhorting, and perhaps comforting. See Note on 2 Cor. ii. 4.

XVII. 1. ἡ συναγωγὴ τῶν Ἰ.] Bp. Middl. ob



τὸ εἰωθὲς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διε-  
 3 λέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, <sup>k</sup> διανοίγων καὶ παρατιθέμενος, ὅτι <sup>k Psal. 22. 7. Isa. 53. Matt. 16. 21. Luke 24. 26, 46. John 1. 42. 1 infra ver. 17. & 28. 24.</sup>  
 τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν  
 4 ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. <sup>1</sup> Καὶ τινες ἐξ αὐτῶν  
 ἐπίσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλλῳ, τῶν τε  
 σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.  
 5 Ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγο-  
 ραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν·  
 ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον·  
 6 <sup>m</sup> μὴ εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ <sup>m Supra 16. 20.</sup>  
 τοὺς πολιάρχας, βοῶντες· Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι  
 7 καὶ ἐνθάδε πάρευσιν! <sup>n</sup> οὗς ὑποδέδεκται Ἰάσων. Καὶ οὗτοι πάντες <sup>n Luke 23. 2. John 19. 12.</sup>  
 ἀπέναντι τῶν δογματίων Καίσαρος πρᾶσσουσι, βασιλέα λέγοντες ἕτερον  
 8 εἶναι, Ἰησοῦν. Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιάρχας ἀκούοντας  
 9 ταῦτα. Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν,  
 10 ἀπείλυσαν αὐτούς. <sup>o</sup> Οἱ δὲ ἀδελφοὶ εὐθὺς διὰ τῆς νυκτὸς ἐξέπεμψαν <sup>o Supra 9. 2.</sup>  
 τὸν τε Παῦλον καὶ τὸν Σίλλαν εἰς Βέροϊαν. οὔτινες παραγενόμενοι, εἰς

jects to our English Version, "a synagogue of the Jews." and would render "the synagogue," as signifying merely that the Jews of the surrounding district had their synagogue there. That, however, is so little satisfactory (see xiv. 1. and Note, and compare xvii. 10.), that it is better to suppose the Article to have here crept in from the *ἡν* preceding. It is not found in three of the most ancient MSS., and perhaps others, such minute points escaping the most careful collators. To suppose that that was the *only* synagogue in Macedonia, though there might be many *proseucha*, is too hypotheticalal.

2, 3. διελέγετο — παρατιθ.] The full sense is, "he discoursed unto them out of the Scriptures," i. e. drawing from them his arguments, proofs, and illustrations. The two next words *διαβολῶν* and *παρὰ* have reference to the two principal parts of the ratiocination. 1. *Opening out* and *bringing to light* truth (which was said to lie at the bottom of a well). 2. *Laying down* and *propounding* various truths, in order, from a collation of particulars, to deduce some general conclusion: — as here, *ὅτι οὗτός ἐστι*, &c. At *ὅτι ὅν* — *ὅμιν* there is a transition from the oratio *obliqua* to the *directa*. See Acts i. 4.

4. προσεκληρώθησαν τῷ Π.] The verb has a reciprocal sense, "joined themselves to," "took their lot with."

— γυναικῶν τῶν πρώτων.] The τῶν εὐσεβῶν *infra* ver. 12 & xiii. 50, "honourable matrons," wives, or widows. Thus Apuleius speaks of *firmius primates*.

5. τῶν ἀγοραίων.] Ἀγοραῖος denotes "belonging to the forum, or market," and carries various significations according to the business done there, whether as applied to *things*, or *persons*. As regarded the *latter*, it denoted *market-people*; some of whom being *petty chapmen*, others acting as porters, nay, even *mere idlers*; (who, like the Lazzaroni at Naples, almost *lived* in the market). So Horace *Ars. Poet.* 245. *innati trivia* ac *pene forenses*. The term came at length to mean persons of the basest sort, — the dregs of society.

Πονηροὺς is wrongly rendered by Bp. Pearce, Abp. Newc., and others, "*wicked*." But as it is meant to qualify the τῶν ἀγοραίων, it is better to render τινὰς ἄνδρας πονηροὺς, "some mean fellows." This signification of πονηρὸς is indeed somewhat rare; but I could adduce several examples. The following will suffice: Thucyd. viii. 73. τινὰ μοχθηρὸν ἄνθρωπον (a beggarly fellow) ὡστρακισμένον — διὰ πονηρίαν, because of his meanness. Aristoph. *Eq.* 181, where to μέγας γίγνισθαι is opposed πονηρὸς καὶ ἀγορᾶς εἶναι. And in Xenophon the πολιταὶ πονηροὶ are often opposed to the οἱ χρηστοί, the better sort. See also Lucian i. 483. Hence may be understood Thucyd. vi. 53. διὰ πονηρῶν ἀνθρώπων πίστιν (by the credence of mean persons) πάνυ χρηστοὺς τῶν πολιτῶν κατέδουν. where all the Translators and Commentators have fallen into the same blunder as on this passage of the N. T. Possibly the framers of our common Version meant to express the above sense when they rendered "*lewd fellows*;" for in the passage of Thucyd. viii. 73, Hobbes renders μοχθηρὸν by a *lewd fellow*. Indeed the word may very well have such a sense, since in that signification it is derived from the A. S. *læpþ gregarius*, "one of the mob," from *leob*, a mob.

— τὸν δῆμον.] Not "the people," as E. V.; much less "the mob," as Dodd. renders; but the popular assembly; a signification frequent in Thucyd., Xenoph., and the best writers.

6. ἔσυρον.] This is to be taken like *ἐλκυσαν* at xvi. 19. where see Note. Πολιτάρχας, "the city magistrates;" a later form, for πολιτάρχους, which is found in Æneas Poliorc. C. 26.

— τὴν οἰκ. ἀναστατώσαντες.] This expression is to be taken in a popular sense, and not to be too rigorously interpreted. Ἀναστ. is a word only found elsewhere in the LXX. It is for ἀναστατῶν ποιήσαντες.

7. ὑποδέδεκται] "has received as guests and friends." So in Luke xix. 6. James ii. 25. and often in the Classical writers. It is for δέχεσθαι ὑπὸ τὸν οἶκον.

9. καὶ λαβ. τὸ ἱκανόν.] Τὸ ἱκανὸν λαβεῖν is a translation of the Latin law phrase *satisfactionem accipere*,



p Iren. 84. 16.  
Luke 16. 29.  
John 6. 39.

q 1 Thess. 2. 4.

r Infra 18. 5.

τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήσαν. Ὁὗτοι δὲ ἦσαν εὐγενέστεροι 11  
τῶν ἐν Θεσσαλονίκη· οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυ-  
μίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως.  
Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν 12  
εὐσημίωνων, καὶ ἀνδρῶν οὐκ ὀλίγοι. Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς 13  
Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βερούαια κατηγγέλη ὑπὸ τοῦ Παύ-  
λου ὁ λόγος τοῦ Θεοῦ, ἤλθον κἀκεῖ σαλεύοντες τοὺς ὄχλους. Εὐθέως 14  
δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν  
θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. Οἱ δὲ 15  
καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες  
ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς  
αὐτὸν, ἐξήρσαν.

Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο 16  
τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατειδῶλον οὔσαν τὴν πόλιν.

to take surety, the opposite of which is *ικανὸν δοῦναι*. The purport of the engagement probably was, that he would send away Paul and Silas forthwith, and would undertake to keep the peace.

11. *εὐγενέστεροι*.] Not more noble (for the men, we may suppose, were but tradesmen), but more ingenuous and well-disposed. So the best of the later Commentators take the word; and they adduce examples of this sense, which occurs chiefly in the later writers. So Philo de Nobil. p. 904. Ἐπειδὴ τοίνυν ἡ εὐγένεια κεκαθαρμένης διανοίας καὶ καθαρσίοις τελείοις κληρὸς οἰκείος, μόνους χρὴ λέγειν εὐγενεῖς τοὺς σώφρονας καὶ δικαίους. Perhaps, however, both significations may be included, viz. the better sort of persons (more respectable), and better disposed. And so Chrys. seems to have taken the word when he explains *ἐπιεικέστεροι*. Thus Thucyd. viii. 93. ἀνθρώπους ἐπιεικεῖς, where I have fully explained the idiom.

— τὸ καθ' ἡμέραν.] The Article would seem to have no force, and is omitted in several MSS. It must, however, be retained; since we may better account for its omission than for its insertion. To account for its being used here, it is proper to bear in mind, that *καθ' ἡμέραν* is often used with the Article for the adjective *ἡμερινοί*. The substantive is generally expressed, but sometimes omitted, and left to be supplied from the context, or the subject-matter. Here *ἔθος* may be supplied, and the common ellip. of *κατὰ* supposed. Thus the sense will be, “in their daily habits of life;” equivalent to the Thucydidean *τὴν καθ' ἡμέραν βίον*, or the Æschinean *τὴν καθ' ἡμέραν διαίταν*. And so the best writers say τὸ καθ' ἡμέ, “quantum ad me attinet.”

— ἀνακρίνοντες.] This is well explained by Chrys. ἀνερευνῶντες. The *ἀνα* is intensive, and this sense of *κρίνω* springs from that primitive sense to separate, to *sift* the corn from the chaff, and, metaphorically, to sift out any thing, by separating truth from falsehood, or right from wrong.

12. τῶν εὐσημίων.] See Note on xiii. 50. The word belongs both to *γυναικῶν* and to *ἀνδρῶν*.

13. *σαλεύοντες*] “agitating,” from *σάλος*, the surge of the sea. The Classical writers have many passages where political turbulence is compared to the tossing of a tempestuous sea. See Soph. Œd. Tyr. 25.

14. *πορ. ὡς ἐπὶ τὴν θάλασσαν*.] Markl. asks to what sea? and would read *Θεσσαλίαν*. His query,

however, may be satisfactorily answered. In the case of places situated, like Beroea, between two seas, to go to the sea must denote to the nearest sea; and if embarkation for a voyage be implied, the nearest sea-port may be supposed. That, in the present case, was *Pydna*. Thus in a kindred passage of Thucyd. i. 137, Admetus, to remove Themistocles out of the reach of those who were seeking his life, sends him *ἐπὶ τὴν ἐν τῇ θάλασσῃ*, which must mean the Ægean; and, as we afterwards learn, to *Pydna*. But had *τὴν θάλασσαν* been written, the *Adriatic* must have been understood.

The *ὡς ἐπὶ* our English Translators render “as if,” or “as it were;” which compels them to suppose that this going to the sea was only a *stratagem* to deceive his enemies; who might suppose he was taking ship, when he, in fact, meant to go to his destination by *land*. The *ὡς*, however, is but a slender foundation on which to erect such a notion. There can be no doubt but that the two words *ὡς ἐπὶ* are to be taken together, and understood, as in many passages of the Classical writers cited by the Commentators (e. gr. Pausan. *καταβάντων ὡς ἐπὶ θάλασσαν*, to which I could add others from Thucyd.) where the *ὡς* is pleonastic. Or the sense may be *unto*, i. e. down to. And so *ἐπὶ τὴν θάλ.* in Thucyd. vi. 66.

15. *καθιστῶντες* is not (as Kain. imagines) for οἱ *προτίμποντες*, but for *κατάγοντες*, as in a kindred passage at ix. 39. *κατήγαγον αὐτὸν εἰς Κ.* The present term, however, is equally correct. So Thucyd. iv. 78. *κατίστησαν* (scil. *εἰ δέγοντες*) *αὐτὸν εἰς Δίον*, where I have adduced examples from Xenoph., Plutarch, and Jambl. The construction requires an *εἰς*, or *ἐπὶ*, or *δι*, as in the earliest example of this idiom, Hom. Od. v. 274. *ἀγ. Πέλονα*. Wets., however, cites an example of *μέγχοι* from Arrian, which comes near to the *ἔως* of Luke.

16. *ἐν αὐτῷ*.] This is added, by a Hebraism, as in Dan. vii. 15. “I was grieved in my spirit in the midst of my body;” which passage was perhaps in St. Luke’s mind.

— *κατειδῶλον*] “full of idols.” This force of *κατὰ* is found in many words, as *κατόδενδρος*, *κατόμπεδος*, &c. With respect to the *fact*, it is fully established and copiously illustrated by Wets.; e. gr. Pausanias says, that Athens had more images than all the rest of Greece; and Petronius tells us, “it was easier to find there a God than a man.”



- 17 \* Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σαρβασμένοις, <sup>s Supra ver. 4.</sup>  
καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.  
18 Τινὲς δὲ τῶν Ἐπικουρεῶν καὶ τῶν Στωϊκῶν φιλοσόφων συνέβλλον αὐ-  
τῷ· καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ  
δὲ· Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι. ὅτι τὸν Ἰησοῦν καὶ τὴν

To the passages of Pausan., Strabo, and Lucian, cited by Wets., I add Thucyd. ii. 38. *θησαυροὶς* *διετρησίοις νομίζοντες*, where see my note.

17. *διελέγετο* — τοῖς Ἰ. κ.] See Mr. Townsend's remarks, in loco, on *St. Paul's plan of preaching*; in which he shows the Apostle's wisdom in varying his manner of address according to the persons to whom he spoke, and the circumstances in which he was placed, — and this with especial reference to his conduct at *Athens* — which was a model to all Christian missionaries to foreign lands. See also the learned dissertations by *Olearius* and *Schlosser, de Gestis Pauli in Urbe Athen.* in vol. xiii. p. 661. seqq.

— τῇ ἀγορᾷ.] There were many market-places, but the most considerable were the *Ceramicus*, or *old*, and the *Forum Eretriacum*, or *New Forum*: the former of which is supposed to be the one here meant by *Ikenius* and *Schleus.*, the latter by *Kuin.* and most Commentators. And that this was by far the most frequented, being in the most thickly inhabited part of the city, confirms the latter opinion.

— τοῖς παρὰ.] “those whom he might happen to meet with.” The *Forum* was best adapted to his purpose, because it was the place where people met for conversation. And from the citations of Wets. it appears, that that was the place where *Socrates*, and many other Philosophers, had been accustomed to hold their discussions.

18. Ἐπικουρεῶν καὶ τῶν Στ.] The *Epicureans* were practically *Atheists*, — since they held that the world was neither created by God, nor under the direction of his Providence. *Pleasure* they accounted the *summum bonum*, and *virtue* to be practised only for the sake of pleasure, not for its own sake. They maintained that the soul was material, like the body, and would perish with it, leaving nothing to be either hoped or feared after death. As to the *Stoics*, they did, indeed, believe in the existence of a God, but held such chimerical notions of his nature, attributes, and providence, as rendered that belief almost nugatory. They maintained, that both God and man were bound by a *necessitas fatalis*; that the wise man yielded in no respect to God; of whom they believed that his nature was *fire*, and diffused throughout the world. On the condition of the soul after death, and on the existence of a state of rewards and punishments, they varied in opinion; but all denied the *immortality* of a future state. Nay, some thought that, sooner or later, the soul merged in the celestial fire of the Deity. Thus while the former denied the existence, or at least providence, of God; the latter, though professing to believe both, — yet, by ascribing all human events to fate, destroyed the foundation of all religion as much as the former. It is obvious that both the above systems were as far as possible removed from the doctrines of Christianity; and therefore it is no wonder that the latter should have been both *unaccountable* and *unacceptable* to these Philosophers. There were, besides, two other sects,

the *Platonists*, and the *Peripatetics*, the latter of whom probably came not near Paul, since their places of discussion were far removed. The opinions of the former made far nearer approaches than those of the other sects to the doctrines of Christianity; and these probably formed the far greater part of those who gave a qualified approbation of Paul's doctrines, by proposing to “hear him again” on the subject of the immortality of the soul.

— σπερμολόγος.] The word was used properly of those small birds (*sparrows*, &c.), which live by picking up scattered seeds; but *metaphorically*, to denote those *paupers*, who frequented the market-places, and lived by picking up any scattered or refuse produce; and generally, *persons of abject condition* without any certain means of support. Again, as the tribes of small birds which live by picking up seeds are especially garrulous, — the word came to denote a *prater*; and some Commentators think that is the sense here. But probably both senses may be intended, viz. “an insignificant babbler.”

— ξένων δαιμ. καταγγ.] We are not here to understand *Gods* in the full sense of the term. It has been proved by the Commentators cited in *Recens. Synop.* (to whose matter I have subjoined much that is important from *Max. Tyr.*, *Jambli.*, *Plutarch*, *Liban.*, *Diog. Laert.*, *Dion. Halic.*, *Pindar*, and others), that there was properly a *distinction* (though not always observed), between *θεοὶ* and *δαίμονες*, by which the former denoted *Jupiter* and the other *Gods by origin* — the latter those who had *become* so, though originally men. These, according to some, included the *heroes*, as *Hercules*; though others made a *third class* of those. The above, then, were all the classes which, properly speaking, were reckoned as *Divinities*. But the Pagan Theology comprehended another order of beings, called *δαίμόνια*, holding the midway between *divinities* and *mere men*, who were supposed to act as *mediators* between God and men, by revealing the Divine will, and helping the imbecility of man. One of these was said by *Socrates* to visit him; on which, *Xenoph.* *Mem.* i. 1, 2. tells us, was founded the charge against him of introducing *κακὰ δαίμόνια*, almost the same expression as that used of *St. Paul*. Some eminent Commentators think that the Athenians meant by this to express that the place claimed by *Paul* for *Jesus*, was in this last class. But it is plain that what they heard the Apostle say of *Jesus* would give them a notion of a Being who was at least a *δαίμων*, and that one of the higher order. Nay there is great reason to believe that *δαίμόνιον* (and even *θεός*, as is plain from the charge being elsewhere worded as *τὸ περὶ θεῶν καινοτομεῖν*) was sometimes used in the sense of *δαίμων*, as in the above cited passage of *Xenoph.* and those of *Diog. Laert.*, *Dio Cass.*, *Aelian.* and *Josephus*, cited by *Wets.* where the expressions *κακὰ δαίμόνια εὐαγγελίζεσθαι*, or *εὐαγγελίζειν*, and *ἐθνους δαίμονας εὐαγγελίζειν* are equivalent.

— τὸν Ἰησοῦν καὶ τὴν ἀνάστη.] Many eminent Interpreters, ancient and modern, as *Chrys.*, *Ecumen.*,



ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἄρειον 19  
 πάγον ἤγαγον λέγοντες· Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ἐπὶ  
 σοῦ λαλουμένη διδαχὴ; ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοάς 20  
 ἡμῶν· βουλόμεθα οὖν γνῶναι, τί ἂν θέλοι ταῦτα εἶναι. Ἀθηναῖοι δὲ 21  
 πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν  
 τὴ καὶ ἀκούειν καινότερον.

Selden, Hamm., Spencer, Cudworth, Warburton, Valckn., and Dodd., take ἀνάστ. (written Ἀνάστασιν) as the name of a new Goddess. And certainly there is not a little to urge in favour of that view, on which see Rec. Syn., and especially Cudworth's Intellectual Syst. B. I. ch. xxxiii., who shows at large, that the heathens were accustomed to deify not only virtues and vices, but many of the powers of nature. Yet the common interpretation, which is strenuously maintained by Bentley, bears in its simplicity the stamp of truth; the sense being, "preached Jesus, and the resurrection of the dead through Him;" He being the first fruits of those that slept. This, too, seems required by v. 31. ἀναστήσας αὐτὸν ἐκ νεκρῶν. and 32. ἀκοῦσαντες ἀνάστασιν τῶν νεκρῶν. As to the use just before of the plural δαμόνια, it may readily be accounted for from an idiom of frequent occurrence in all languages, and mostly used when a charge is made against any one. Thus it may be considered as said *per hyperbolon*. It is not, however, improbable that they might so far mistake St. Paul, as to suppose that he preached two Gods, i. e. God, and Jesus Christ. The God (namely, Jehorah) preached by him, and avowedly different from the Jupiter of the Athenians, might very well be esteemed by them a new and foreign God.

19. ἐπιλαβόμενοι αὐτοῦ.] Commentators are not agreed whether this expression is to be regarded as importing *violence*, or *not*. There are examples in the N. T. of both uses. The former (which is supported by the ancient Versions, and is adopted by many Commentators), is most agreeable to the context. And it is countenanced by the *fact*, — that the Areopagus was a tribunal for the trial of impiety, such as the introducing of the worship of foreign deities. See a Dissertation of Scheidius de Areopago, and p. 674. seqq. of vol. xiii. of the Critici Sacri. Yet, after all, it may be doubted whether there was any thing of *apprehension*, properly so called, — since there is no appearance of any *regular trial* before the court of Areopagus. There is, indeed, reason to think, that this court retained but a shadow of its ancient consequence, — and (like the *Inquisition* in the present day) had abated much of its ancient severity in matters of religion, — otherwise foreign deities would not have been so worshipped as they then were at Athens. A stronger proof of which cannot be imagined than the following passage of Aristoph. *Horæ*, cited by Athen. L. ix. p. 372., where, after speaking of the abundance of every kind of produce supplied by the season, in such a manner that whatever was wanted could be had at any season, and one could scarcely tell what time of the year it was, this bounty of nature and the Gods is ascribed by a speaker (I imagine, the *Horæ* personified) to the piety of the Athenians; Τοῦτοις ὑπάρχει ταῦτ' ἐπειδὴ τοὺς Θεοὺς εἰβουοῖν. To this it is replied by one who stigmatizes the fondness of the Athenians for foreign superstitions, Ἀπλανσαν ἄρα σοὶ βὺντες ἡμᾶς, ὥς σὺ φῆς.

τί ἢ τὶ Αἴγυπτον αὐτῶν τὴν πόλιν πεποιήκας ἄντ' Ἀθηνῶν. (where the *confessed* corruption, which defied the endeavours of Brunck and others, may be easily removed, by simply, for τὶ ἢ τὶ, reading Τίττι; *Quid enim, what then?*) Αἴγυπτον αὐτῶν τὴν πόλιν πεποιήκας (for πεποιήκας) ἄντ' Ἀθ. The form *τιητίδῃ* often occurs in Aristophanes; and the error in question might easily arise. By saying that they had made an *Egypt* of Athens, it is meant, they had filled it as full of Gods. And of *Egypt* it was said, there one might sooner find a God than a man. But to return, — taken in conjunction with the preceding verse, the words, I conceive, suggest rather a *tumultuary* proceeding, on the part of the two classes of persons just before mentioned, than a *regular trial*. They, it should seem, thought proper to call Paul to a public account; and considered no place so proper as the hill of judgment called Areopagus. Thus the words just after, δυνάμεθα γνῶναι; (with which Wets. aptly compares from Plautus "possum scire, quo profectus, cujus sis, aut quid veneris?") as also βουλόμεθα γνῶναι. Paul, too, does not address them as *judges*, nor seek any justification of his conduct, but as *philosophers*. If, then, any of them were, as was Dionysius, *Areopagites*, they were there not sitting *ex officio*, but as private individuals. Perhaps this may account for the little seriousness or ceremony which the Apostle experienced.

— δυνάμεθα γνῶναι.] This is Hellenistic Greek; both in the use of δύνασθαι for "to be permitted," and in the not prefixing some particle of interrogation.

20. ξενίζοντα.] Literally, "things which strike us with surprise." The use of ἀκοάς in the plural is thought to be rarely found out of the N. T. Yet I have in Recens. Synop. adduced examples from Euripides, Ælian, Herodian, Polyb., and Themist.

21. οἱ ἐπιδημοῦντες ξένοι.] The distinction between the ἀστοὶ and ξένοι was at Athens very marked. The ἀστοὶ considered themselves as alone possessing any rank; while all the rest were included indiscriminately under the name ξένοι. They called themselves the ἀποχθόνες, or first inhabitants: the rest they styled ἐπίλκτες, or *new comers*. There was, however, a class between one and the other, called μέτοικοι, *sojourners*, who had a sort of *jus civitalis*. Now it has been debated whether by οἱ ἐπιδ. ξένοι are to be understood all the ξένοι, or only the μέτοικοι, or both of them. Kypke and Kuin. adopt the *second* view; and rightly; for though ξένων might include both (so Thucyd. ii. 36. τὸν ἑμῖλον καὶ ἀστών καὶ ξένων), yet since ἐπιδημ. is here added; and as the difference between the μέτοικοι and the ξένοι was, that the former were regular residents of the city, and accordingly obliged to take the oath of allegiance, and participate in military service: the latter were merely *sojourners* drawn thither by business and pleasure.

— εἰς οὐδὲν ἕτερον εὐκαίρουν] nulli rei magis naca-



22 Σιαθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη· Ἄνδρες  
23 Ἀθηναῖοι, κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. Διερχό-  
μενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὖρον καὶ βωμὸν ἐν ᾧ  
ἐπεγέγραπτο· ἈΓΝΩΣΤΩ ΘΕῶ. Ὅν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦ-

bant. *Εὐκαίρ.* is for *σκολάζειν*, by a use confined to the later writers. The next words are graphic, and point at the chief traits of the Athenians' *garrulity* and *rage for novelty*, on which see many passages from the Classical writers in Recens. Synop. At Athens there were places called *λεσχαι*, appropriated to the reception of news-mongers.

22. In this brief but pithy address (which would doubtless have been longer, had it not been broken off by the scoffs of some, and the listlessness and abrupt departure of others) the Apostle wisely accommodates himself to the circumstances of his hearers. After a complimentary *exordium*, such as was usual in publicly addressing the Athenians, as also by a *præoccupatio benevolentiae* frequent in the ancient Orators, he notices the *occasion* which led to his addressing them; and shows, that it is his desire to enable them to satisfy their wish of worshipping even *unknown gods*, by pointing out that *great Being* (to them hitherto unknown) who is the *ONLY AND THE TRUE GOD*; some of whose chief attributes, and the various benefits he hath wrought, Paul then proceeds to recount. From thence he infers the *duty* incumbent on God's creatures, of seeking, i. e. *worshipping* Him; at the same time noticing certain erroneous modes thereof, which had originated in utter ignorance of his true nature. This introduces an exhortation to *abandon* these errors, fortified by an announcement of a future day of judgment; and punishment for all wilful disobedience to the will of God. Now this implied a present state of accountableness, and the duty of guiding themselves by the light of that Gospel, which God had been pleased to reveal by Jesus Christ.

— *δεισιδαιμονεστέρους.*] This is commonly understood to mean "too superstitious." But that sense (formed on the Vulgate *superstitiosiores*) cannot by any means be defended. Neither, I apprehend, can that assigned by Dr. Hales, "too much addicted to the worship of *dæmons*." For, in either case, it were admitting (what surely could not be supposed) that there was a degree of superstition that was *good*. For the same reason, the sense ascribed by Calvin, Beza, Campb., and Newc., "somewhat too religious," cannot be admitted; for surely no one can be *too religious*. The most eminent Expositors for the last century have been of opinion that *δεισιδ.* is here employed in the *good* acceptance, to denote "very religious," i. e. attentive to religion [as far as they understood it]. That the expression will *bear* this sense, has been established by a multitude of proofs. And that the *Athenians* were very attentive to religious observances, has been proved on the testimonies of the ancient writers of every kind — Dramatists, Historians, and Philosophers; and has been evinced especially by Bishop Warburton in his *Divine Legation*, vol. ii. p. 6 — 8. See Note *supra* verse 19. That such is the sense intended in the present passage, is pretty evident from the *air of the context*, and will appear by a consideration of the *circumstances* in which the Apostle was then placed. To a people like the Athenians, so particularly observant of all the rules of courtesy on such

occasions of public address, it was surely far more probable that the Apostle (with that discretion which ever tempered his zeal) should here choose to commence with the language of conciliation rather than *abrupt rebuke*; which, indeed, would have been the more pointed, considering that it was customary for foreigners who had to address the people, to begin with paying some compliment to the place; a respect *due* to this city, as being the mother of arts and sciences. Nevertheless, we shall, perhaps, not err, if we suppose that St. Paul purposely selected the ambiguous term *δεισιδ.*, because he could not conscientiously use *εὐσεβής*; since the Gods whom they worshipped were, in *his* estimation, *dæmons*. So 1 Cor. x. 20. *ὅτι ἃ θύει τὰ ἔθνη δαιμονίοις θύει, καὶ οὐ θεῶ.* He commends their *worshipping*; but shows that they "worship" they "know not what" (John iv. 22.), meaning, that they are very religious in *their way*. That the comparative here means *very*, and not *too*, is plain from the words following. And this view of the sense is supported by the authority of the *Pesch. Syriac Version*. The *ὥς* does not mean *quasi*, as some take it: and so far from its abating (as Campb. supposes) the import of the comparative, it is *intensitive*; as it always is, either when the comparative is put for the superlative, or when, as here, it notes a *high* degree of the positive.

23. τὰ σεβάσματα ὅ.

 Not *devotions*, but (as *Erasm.*, *Koppe*, *Schleusn.*, and *Kuin.* render) the objects of your worship, as shown in temples, altars, images, sacrifices, &c.

— *ἀγνώστῳ θεῷ.*] These words have occasioned no little perplexity to biblical interpreters. The difficulty hinges on *this* — that, although we find from *Pausan.* i. 1, v. 14, and *Philostr.* Vit. Ap. vi. 3, that there were at Athens altars inscribed "to unknown Gods," yet no passage is adduced which makes mention of any altar "to an unknown God." Now *Jerome*, *Erasm.*, and others would remove this difficulty, by supposing, that the inscription in question was, *Ἀγνώστους θεοῖς*, or rather *θεοῖς Ἀσας καὶ Εὐρώπης καὶ Αἰθίως θεοῖς ἀγνώστους καὶ ξένοις*. But, as *Bp. Middl.* observes, "that is a most improbable supposition; and, indeed, the manner in which the inscription is introduced makes it incredible that St. Paul could intend merely a remote or vague allusion." Indeed *thus* (as *Kuin.* observes) the whole force of the Apostle's argument would be taken away, nay, his *assertion* would not be true. Therefore "that the altar (as *Middl.* remarks) was inscribed simply *Ἀγνώστῳ θεῷ*, must either be conceded, or all inquiry will be in vain." And, as *Baronius* and *Wonna* have observed, "though there might be *several* altars at Athens and elsewhere inscribed to *unknown Gods* generally, or to the *unknown Gods* of any particular part of the world, yet that there might occasionally be one inscribed to *one* of them, is extremely probable." *Bp. Middl.*, indeed, thinks that the words of the author of the *Philopatris* (apud *Lucian*) *νῆ ἑν Ἀγνώστῳ θεῷ ἐν Ἀθήναις*, are decisive, that *Ἀγνώστῳ θεῷ*, in the singular, was a *well-known* inscription. Now this *would*, indeed, be the case, if the *Philopatris* stood in the same circumstances as almost



† Gen. 1. 1.  
2 Chron. 6. 30,  
Psalm. 33. 6.  
& 124. 8.

τον ἐγὼ καταγγέλλω ὑμῖν. Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα 24  
τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιή-

every other work of the Classical writers preserved to us. But, in fact, that tract (which was written, as Gesner has proved, not by *Lucian*, but by an imitator of his style and manner, who lived 200 years after him, in the time of the Emperor Julian, and who bore the same name) contains (as I can attest, after having carefully examined the whole for the purpose of knowing) little short of *twenty* passages, written with manifest allusion to various parts of the Scriptures, chiefly of the N. T. There can be no doubt, then, that the writer had the present passage in view (the article having the use κατ' ἐξοχήν, to denote the *well-known*), and consequently *his* testimony will only serve to prove, (what, however, is of some consequence) that the *singular* number *was* used by St. Paul. But though no other writer seems to have recorded the existence of any altar so inscribed, yet the thing has *probability* to support it: and no argument from the *silence* of authors can be drawn to the discredit of any writer of unimpeached integrity.

The question, however, as Bp Middl. observes, is, "was this inscription meant to be applied to *one* of a possible multitude, as if we should impute any kindness or any injury to an unknown benefactor, or enemy,—or was it meant to be significant of the *one true God*?" He maintains that the latter opinion (though the general one) is ungrounded. It involves, he thinks, a great improbability, that an inscription so offensive to a Polytheistical people could have been tolerated. Nay, he affirms that it is inconsistent with the propriety of the Article; and maintains that the *omission of the Article*, the *position of the words*, as also the rules of ordinary language and the custom of inscriptions, alike require that the words should be rendered "to an unknown God," or "to a God unknown." He asserts that the discourse of the Apostle is, even according to *that* way of taking ἀγνώστω, very pertinent; and that the mention of *any* unknown Deity gave him a sufficient handle for the purpose in question. But, on the supposition that the sense is, "to an unknown God," we are encountered with the difficulty, how it could happen that an altar should have been so inscribed. The best solution of which is, that it had been erected by the Athenian people, in acknowledgment of some signal benefit received by the city at large; which seemed attributable to *some* God, though to *whom* was uncertain. If this were the case, there would be little difficulty in supposing, (with Chrys., Theophyl., and Isidore, of the ancients, and several learned moderns), that the benefit in question was the removal of the Pestilence, which almost depopulated the city, so finely described by Thucydides. And this is thought to be proved by Diogenes Laert. i. 10. Yet (waiving the *fabulousness* of the story) we may observe that he says nothing about an *unknown* God, but represents the altars as erected θεῷ προσήκοντι. And so far from being inscribed θεῷ ἀγνώστω, he says they were ἀνώνυμοι, *without any inscription*. And to suppose that the one at Athens here meant had such an inscription, is far too hypothetical to be admitted. Not to say that, from the words of Diogenes, it seems very unlikely that there should have been one at Athens. That there were altars at Athens inscribed θεοῖς ἀγνώστοις καὶ ξένοις, is

nothing to the present purpose; since the union of ξένοις with ἀγνώστοις alters the allusion in ἀγν., and the passage merely attests that the Athenians were much attached to foreign superstitions. So Strabo L. x. p. 472. Falc. observes: Ἀθηναῖοι δ' ὥσπερ περὶ τὰ ἄλλα φιλοξενούντες διατελοῦσιν, οὕτως περὶ τοὺς θεοὺς: πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο. If it be asked, to *whom*, then, was the altar in question inscribed? I answer, doubtless, to the one true God, the Creator and Lord of all things: which, indeed, seems to be required by the *course of argument* in the passage, as thus stated by Wonna, in a Dissertation on the present subject, vol. ii. p. 464 of the Thesaurus Theolog. Philol.; "Quemcumque Deum Apostolus Atheniensibus annuntiavit, is est verus Deus. Sed quem Deum Athenienses ignorantes coluerunt, eique aram inscripserunt, est is Deus, quem Apostolus Atheniensibus annuntiavit. E. Is Deus, quem Athenienses ignorantes coluerunt, eique aram inscripserunt, est verus Deus. Major et Minor ex textu liquido constant." This, he shows, was also the opinion of Clemens Alex. and Augustine, of the ancient Commentators; and, of the modern ones, Baronius, Menochius, and Heinsius. To which names may be added, as instar omnium, Cudworth, Intell. System. i. 4, 18. From what he says, and especially from what is adduced by Bp. Warburton, in Sect. 4. L. ii. of his Divine Legation, it is plain that the ancient philosophers, both of Egypt, Greece, and Rome, were well acquainted with the doctrine of the *Unity* of the Godhead, to inculcate which was the grand end of the *Mysteries*, where (as he has shown) the errors of Polytheism were detected, and the doctrine of the Unity taught and explained.

With respect to the *term* here applied to the Deity, ἀγνώστος, it appears, from what is said by Cudworth and Warburton, to have been by no means unusual. So Damascius (See Cudworth, Intell. Syst. i. 4. 13.) says, the Egyptian Philosophers of his time had found in the writings of the ancients that they held *one principle* of all things, and worshipped it under the name of the *Unknown Darkness*. So also in the celebrated Saitic inscription: *I am all that was, is, and shall be: and MY VEIL HATH NO MAN UNCOVERED.* And the Deity might well be so called, because He is not only *invisible* (hence the Egyptian appellation of the Deity, ὁ αἰθέριος, *invisible*), but, in respect of his nature and essence, *incomprehensible*, being, as Josephus Contr. Ap. (cited by Cudworth) says, δυνάμει μόνον ἡμῖν γινώσκτος, ὁποῖος δὲ κατὰ οὐσίαν ἀγνώστος. As to the objection urged by Bp. Middl., that this θεῷ ἀγνώστω would here have been written, it has very little force; and a mere question of *position* as respects one writing in a foreign language, involves too minute a criticism to stand in the way of a sense excellent in itself, and demanded by the context. Not to say, that the *inscription* might have θεῷ ἀγνώστω, and St. Paul might thus alter it, whether inadvertently, or to give greater prominence to the word on which his argument was meant to rest. Or even St. Luke might alter its position. Moreover, in the Pesch. Syr. Version we

have ܐܠܗܐ ܡܝܬܝܢܐ, *hidden*, from the Chaldee ܐܠܗܐ, *to hide*. And, besides this, the Translator sub-



25 τοῖς ναοῖς κατοικεῖ, " οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται προσ- & 146. 6.  
δεόμενος τινός, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα. Isa. 66. 1.  
26 ἔποίησέ τε ἐξ ἐνός αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν supra 7. 49.  
τὸ πρόσωπον τῆς γῆς, ὁρίσας \* προστεταγμένους καιροὺς, καὶ τὰς ὁρο- & 14. 15.  
27 θεσίας τῆς κατοικίας αὐτῶν. ζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφή- Rev. 14. 7.  
σειαν αὐτὸν καὶ εὗροιν. καίτοιγε οὐ μακρὰν ἀπὸ ἐνός ἐκάστου ἡμῶν u Gen. 2. 7.  
28 ὑπάρχοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν. ὡς καὶ Psal. 50. 8.  
x Deut. 32. 8.

joins the | emphatic (corresponding to the Greek article) to both words; which proves at least that he must have understood the expression of the *one* true God. As to the argument that the inscription would have been too offensive to Polytheists to be *allowed*, it is of no force; for it is well known how tolerant the people of Athens then were; and we may suppose that the inscription was worded by the same person or persons who erected the altar (doubtless, philosophers, who had been initiated in the greater Mysteries), and that with such discreet ambiguity, by the omission of the article, as to leave it uncertain whether it was meant to express *one* out of many, or the *one alone* true God.

— ὃν ἀγνοοῦντες εὐσ.] Render, "whom ye worship without knowing him."

24. The Apostle now proceeds to the *true nature* and *worship* of the Deity. It is justly observed that this seemingly plain statement of the truth is so skilfully managed, as to be directed against the irreligious scepticism of the philosophers and higher ranks, as well as the gross superstition of the common people. On the sentiment *οὐκ ἐν χειροποιήτοις*, &c. see vii. 48. and Note.

25. *οὐ θεραπεύεται*] "is not served or ministered unto by the hands of men;" i. e. by temples, sacrifices, &c. This is the primary sense of *θεραπεύω*. On which see my note on Thucyd. ii. 51. No. 5. At *προσδεόμενος* there may seem to be an ellipsis of *ὡς*. But, in fact, the apposition *includes* that sense. Wets. notices the consummate prudence by which the Apostle so tempers his discourse, as, at one time, to contest on the side of the vulgar against the philosophers at large; and, at another time, with the philosophers against both. This he illustrates with references to the opinions of the Stoics and Epicureans (on which see Note supra v. 18), and of the common people respectively. With the *sentiment* Wets. and Kypke compare several similar ones from the Philosophers; chiefly the later ones, who may be supposed to have profited by the Scriptures. So Hierocles, p. 25. *θεοὶ τιμῇ τὸν Θεὸν ὡς προσδεόμενον*, &c. The Apostle here seems to have had in view 3 Macc. ii. 9.

For *τὰ πάντα* many MSS. have *κατὰ τὰ πάντα*, which was preferred by Wets. and edited by Matth. but without reason. For the authority of MSS. is very slender in so minute a variation. And it is very probable that the *κατὰ* arose, as often, from the juxta-position of *καὶ* and *τὰ*. Besides, the sense yielded by *κατὰ τὰ πάντα* is very unsatisfactory; whereas, that of *καὶ τὰ πάντα* is extremely apposite, viz. "all things necessary to the *sustaining* of life," and which are particularized in a similar passage at xiv. 17.

26. *αἵματος*] "race." See Note on John i. 13. Wets. compares Anthol. iii. 31, 6. *Ἄστυ — ἰδι*

*αἵματος*, and Virg. *sanguine ab uno*. With respect to the *sentiment*, by thus tracing back the origin of mankind, the Apostle perhaps meant to check the vanity of the Athenians, who maintained that they were *αὐτοχθόνες* and *γενεῖς*. See my Note on Thucyd. i. 2. & ii. 36. The words *ὁρίσας — κατοικίας αὐτῶν* may be rendered, "having appointed certain determinate periods [for their inhabiting] and the boundaries of the regions they should inhabit." There seems a reference to the records of the early colonization and settling of the earth, in the Books of Moses. For Vulg. *προσ.* many MSS. and early Edd. have *προστ.*, which is adopted by almost every Editor from Beng. and Wets. to Vater.

27. The Apostle now suggests the *grand design* of *man's* creation; namely, *ζητεῖν τὸν Κύριον*, to worship his Maker. See the noble Hymn of Cleanthes, given entire in Recens. Synop.

— εἰ ἄρα γε ψηλ. &c.] These words are exegetical of the foregoing; and the sense is, [to try] if indeed they could, by the glimmering light of reason, "feel out and find him." A Hendiadys for *εἰ ψηλαφήσαντες εὗροιν*, if by investigating they could find out His attributes, will, &c. The Apostle may here have had in mind a passage of Plato Phæd. § 47, where he censures those who *feel* after God in the dark, by resting in second causes, without carrying up their inquiries to that *first cause*; and consequently worshipping the creature rather than the Creator. This passage of Plato is well rendered and illustrated by Dr. Hales, iii. 526. as follows: "They are unable to distinguish, that it is one thing to be the [secondary or immediate] cause of the existence of something, and another to be THAT [PRIMARY] CAUSE, without which the other could not be a cause at all. In this respect the many [rather *multitude*, Ed.] seem to be groping, as it were, in darkness (*ψηλαφῶντες ὥσπερ ἐν σκότει*), using others' eyes rather than their own; so as to denominate [the secondary] the CAUSE ITSELF." Here I would remark, that the version, "using others' eyes rather than their own," misrepresents the sense intended, being founded on the old and corrupt reading *ἡμῶντι*, instead of what is undoubtedly the true one, *ὀνόματι*, which has been restored by Fischer, and certainly is required in order to make the words following apposite. The last words, *ὡς αἴτιον αὐτὸ προσαγορεύειν* ought rather to have been rendered, "so as to call it a *cause* [whereas it is only that without which the real or actual cause *τὸ αἴτιον* τῷ *ὄντι* could not have existed]."

28. *ἐν αὐτῷ — ἰσμέν.*] Many here recognize a *climax*. But it rather seems to be a strong mode of expression, for "To Him we owe life and every faculty connected with it — by Him we are what we are." The link in the chain of reasoning which connects this verse with the last clause of the preceding, is well pointed out by Dr. Hales.



τινες τῶν καθ' ἑμᾶς ποιητῶν εἰσῆκασιν· Τοῦ γὰρ καὶ γένος  
 1sa. 40. 18. ἐσμέν. Ὁ γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ἀφείλομεν νομίζειν 29  
 χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώ-  
 8 Supra 14. 16. Luke 24. 47. που, τὸ θεῖον εἶναι ὅμοιον. Ὁ τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας 30  
 8 Supra 2. 24. & 10. 42. ὑπεριδὼν ὁ Θεός, ταυτὶν παραγγέλλει τοῖς ἀνθρώποις πᾶσι παταχοῦ  
 μετανοεῖν· ὁ δὲ διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην 31  
 ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας  
 αὐτὸν ἐκ νεκρῶν. Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν ἐχλεύαζον, 32  
 οἱ δὲ εἶπον· Ἀκουσόμεθά σου πάλιν περὶ τούτου. Καὶ οὕτως ὁ 33  
 Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ 34  
 ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι  
 Δάμαρις, καὶ ἔτεροι σὺν αὐτοῖς.

b Rom. 16. 3.  
 1 Cor. 16. 19.  
 2 Tim. 4. 19.

XVIII. META δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν 1  
 ἦλθεν εἰς Κόρινθον· καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, 2

— τῶν καθ' ἑμᾶς π.] for τῶν ὑμετέρων π., of which Wets. cites an example from Longinus. Τοῦ γὰρ γένος ἐσμέν. These words occur both in Arat. Phæn. 5, and in a Hymn of Cleanthes on Jove v. 5, given at length in Recens. Synop. Similar sentiments are adduced from several other writers by the Commentators; as Pind. Nem. Od. σ. ἐν ἀνδρῶν, ἐν Θεῶν γένος, to which I have added an interesting passage of Apollonius Epist. 44, no doubt fabricated by Philostratus, and formed on an imitation of this passage.

29. γένος οὖν, &c.] Here the Apostle adduces the conclusion, that mankind are bound to worship God THEIR FATHER; and that not with idolatrous, but spiritual worship, as being a Spiritual Being (see John iv. 23 & 24), and not like images made by human art.

30, 31. The Apostle now points out the subject of his preaching—JESUS AND THE RESURRECTION; to attend to which he excites them by hope and by fear. To call forth their love of God, and hope in Him, he tells them that their past ignorance of His true nature and worship God was pleased to overlook, and excuse their evil deeds; but had now sent His Son (that Divine Teacher so ardently wished and longed for by the wisest philosophers) to teach men how to worship God aright, and to save them, upon condition of repentance, for what was past, and reformation for the future. To work on their fear of the Divine Majesty, he apprises them that if they did not listen to the Lord Jesus and his Gospel, they would incur condign punishment, at the general resurrection and subsequent judgment held by him.

—μετανοεῖν] i. e. to cease to do evil and learn to do well; true repentance implying reformation. See Note on Matt. iii. 2. On the nature of true repentance, and how accepted in the Gospel system, see Bp. Warburton's Works, vol. vi. p. 307.

31. διότι ἔστησεν, &c.] q. d. "[And there is need that you should repent, and reform your lives] for you must give an account," &c. Ἐν δικαιοσύνῃ; i. e. in such strictness of justice as must exclude all mercy to the impenitent and unreformed. Ἀνδρὶ is (as Œcumenius observes) spoken οἰκονομικῶς, denoting, the God-man Jesus, &c.

—πίστιν παρασχῶν here signifies (as often) "to produce faith in any thing, or confidence in any one's pretensions," by adducing sufficient proofs.

32. οἱ μὲν ἐχλεύαζον.] This feeling of contempt and ridicule of the doctrine in question will not appear so strange, when we consider how wholly unaccustomed were men's minds to the notion of a resurrection of the body, and consequently the identity of man in a future state. Of this their mythological accounts of Elysium had said nothing. And the thing, at first consideration, involved so much to stagger their faith, that the feeling was perhaps natural; but ought to have been suppressed by the consideration of the omnipotence of the great God who had pleased that life and immortality should be brought to light by the Gospel of Christ.

—ἀκουσόμεθά σου π. π. τ.] I cannot accede to the opinion of those who here recognize a wish to hear more; for if so, why should they not hear it then,—for the Apostle had not wearied his gay fastidious hearers with obscure prolixity. The feeling seems to have been that of indifference and distaste; or rather we may consider this as a civil way of saying, We will hear no more of this at present. Some other time will do. See Doddr. and Scott. Thus the Apostle's reception was so very discouraging, that he, in disgust, terminates his discourse; which, therefore, may be said to have been as much interrupted and cut short as Stephen's was, and others recorded in this Book, nay, even some of our Lord's discourses to the Jews, in St. John's Gospel. Had that not been the case, St. Paul would doubtless have enlarged on the nature of that religion whose divine origin had been thus attested by God himself.

34. κολληθέντες] "having become his converts." See Note on v. 13. Γυνή, "a matron," no doubt, of some rank, as being here mentioned. The glosses (for they are no more) of the most ancient MSS. attest the early belief of this.

XVIII. 2. Ἰουδαῖον.] Whether Aquila was then a Christian is by the recent Commentators thought doubtful. But Luke often omits (as indeed do all ancient writers) minute circumstances, which may easily be supplied; and this probably is one of them; especially since the expression προσῆλθεν αὐτοῖς implies a sort of connection, which was probably that of identity of religion. Now there had been a congregation of Christians at Rome from the earliest period of the Gospel;



Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Προ-  
 σκυλλαν γυναικα αὐτοῦ (διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάν-  
 3 τας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης) προσήλθεν αὐτοῖς. ° καὶ διὰ τὸ <sup>c Infra 20. 34.</sup>  
 ὁμοτέχον εἶναι, ἔμνευε παρ' αὐτοῖς καὶ εἰργάζετο. ἦσαν γὰρ σκηνο- <sup>1 Cor. 4. 12.</sup>  
 4 ποιοὶ τὴν τέχνην. Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, <sup>2 Cor. 11. 9.</sup>  
 5 ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας. ° Ως δὲ κατήλθον ἀπὸ τῆς Μακε- <sup>& 12. 13.</sup>  
 δονίας ὃ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ † πνεύματι ὁ Παῦλος, <sup>1 Thess. 2. 9.</sup>  
 6 διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ° Ἀντιπασσομένων <sup>2 Thess. 3. 8.</sup>  
 δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναζόμενος τὰ ἱμάτια, εἶπε πρὸς αὐ-

which is supposed to have originated with some who had been present at the feast of Pentecost, when the Holy Ghost was imparted; and was doubtless increased by those Jewish Christians, who had occasion to repair to that city on commercial or other business.

— προσφάτως] for πρόσφατος, which, the Grammarians say, properly signifies *recently slain*, but is used, both in the Classical and Hellenistic writers, in the sense *recent*. So Pindar Pyth. iv. ult. πρόσφατον Θῆβα ξενωθείς.

— διατεταχέναι] “had issued a διάταγμα, or decree.” This is noticed by Sueton. Claud. C. 23. thus, Judæos, impulsore Chresto assidue tumultuantes, Romā expulit. This *Chrestus* is by most recent Commentators supposed to have been a Hellenistic Jew; but by the ancient and earlier modern ones taken to mean Jesus Christ, which is the best founded opinion. The tumults in question were dissensions between the Jews and Christians (whether Jewish or Gentile), and other political disturbances which so mighty a moral revolution was sure to produce; in which sense Christ might well say “he came not to send peace, but a sword.” The change of Christus to Chrestus was likely to be made, and, in fact, we know *was* sometimes made. And Christ might, by means of his religion, be said to be the impulsor.

3. σκηνοποιοί.] Few terms so plain as this have given rise to more debate on the interpretation. The *general* opinion, both of ancients and moderns, is that it signifies *tent-makers*. Some Commentators, however (perhaps thinking it too mean a trade for the Apostle of the Gentiles), have devised other interpretations, e. gr. *weavers of tapestry* — *makers of mathematical instruments* — *saddlers*. But for any of these significations there is very slender authority; and St. Luke, writing in a plain style, must be supposed to use such a word as this in its *ordinary* sense; not to say that the two first mentioned trades would require far more exact skill and devoted attention than could be expected in one like Paul, the greater part probably of whose time was spent so very differently. There can be little doubt that St. Paul's trade was (as Chrysost. says) that of a *maker of tents*, formed of leather or thick cloth, both for military and domestic purposes; the latter sort having been, from the scarcity of inns, much used throughout the East in travelling; nay, in that warm climate, were, during the summer season, employed as *houses*.

4. ἑαθε.] This is strangely rendered by Kuin. and others *decebat*; for *sedare* must surely, *from the subject*, mean “*swayed their minds, persuaded them [to embrace Christianity]*”; the *action* being here, as often, put for the *endeavour*. So 2

Cor. v. 11. εἰδότες τὸν φόβον τοῦ Κυρίου ἀνθρώπους πείθμεν. By Ἕλληνας we must understand *Proselytes of the gate*.

5. τῷ πνεύματι.] Some MSS., several Versions, and a few Fathers, have τῷ λόγῳ, which is preferred by Beng., Pearce, and Kuin., and edited by Griesbach, Knapp, and Tittm.; but without sufficient reason. The external authority for that reading is slender, and the internal by no means strong. The above Editors, indeed, urge that λόγῳ is to be preferred, as being the more *difficult* reading. But it must be observed, that that canon has its exceptions, and especially when the reading in question would do violence to the proprietas linguæ, or yield an absurd or unsuitable sense: which is the case here; for the sense “*was occupied in preaching*,” is one surely most frigid, insomuch that Morus and Heinrichs render συνείχετο *cogebatur*, yet without assigning any tolerable sense to τῷ λόγῳ. But whence, then, it may be asked, *arose* τῷ λόγῳ? I answer, from a marginal or interlineary scholium, of some one who had in his copy, not ἐνείχετο, but ἐνέκειτο; and thus suggested that λόγῳ should be supplied, or substituted for πνεύματι, as required by ἐνέκειτο. That such must have been the reading in Jerome's copy, is plain from his (Vulgate) version *instabat verbo*. Indeed the common reading might seem to claim a preference on the score of being the more *difficult* reading; for Markland professes himself unable to *understand* it. Though, indeed, from a sort of mental *idio-syncrasy*, that Critic perpetually found or *made* *difficulties* where none but himself could see them. Here συνείχετο τῷ πνεύματι is capable of a very good sense; namely, as Beza, Luther, Calvin, and others explain, “*intus et apud se æstabat præ zeli ardore*,” “*he was under the impulse of ardent zeal*.” So v. 25. ζέων τῷ πνεύματι. and xx. 22. δεδομένος τῷ πνεύματι.

6. ἀντιπασσομένων] “contradicting and opposing by words:” a *military* metaphor, of which Elsn. and Markl. adduce two examples; but there is one more apposite in Thucyd. iii. 83. τὸ δὲ ἀντι-τετάχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστως ἐπὶ πολὺ ἐόντων.

— ἐκτιναζόμενος τὰ ἱμάτια.] A symbolical action (with which we may compare Nehem. v. 13.), like shaking the dust off one's shoes at any one, thereby signifying that we renounce all intercourse with him. See note on xiii. 51. At τὸ αἶμα, &c. sub. τρέψεται. By αἶμα is meant *destruction*; i. e. figuratively, perdition in the next world. This manner of speaking was common to the Hebrews (see 2 Sam. i. 16. Ezek. xxviii. 4.) the Greeks and the Romans. See examples in Elsn. and Wets. who rightly derive it from the very ancient custom of putting hands on the heads of victims for sacrifice, and imprecating on them



τούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρός ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. Καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς 7 οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. Ἰκρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ 8 Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. Ἐπεὶ δὲ ὁ Κύριος δι' ὀράματος ἐν νυκτὶ 9 τῷ Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς· ὅτι ἐγώ 10 εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε· διότι λαός ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ. Ἐκάθισέ τε ἐνιαυτὸν καὶ μηνὸς ἕξ, 11 διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

Γαλλίωνος δὲ ἀνθυπατείουτος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν 12 οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἡγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες· Ὅτι 13 παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν.

Ἰμέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς 14 τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα ποιητὸν, ὧς Ἰουδαῖοι, κατὰ λόγον ἂν ἡνεσχόμεν ὑμῶν· εἰ δὲ ζήτημά ἐστι περὶ 15 λόγου καὶ ὀνομάτων καὶ νόμου τοῦ κατ' ὑμᾶς, ὅψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ 16 βήματος. Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχι- 17

the evils which impended over the sacrificer, or the nation. *Εἰς τὰ ἔθνη πορεύσομαι* must not be understood as implying *abandonment* of the Jews, but an especial attention to the Gentiles.

7. *μεταβὰς ἐκείθεν*.] Not from the house of Aquila (thus *shifting his lodgings*), as most Commentators suppose; but from the *synagogue*, that being, no doubt, the place where the foregoing exhortations had been pronounced; as is plain from the words *διελέγετο ἐν τῇ συναγωγῇ*. Besides, if *συναγ.* be not taken as the substantive of place referred to, *there is no other*. Ἦλθεν εἰς οἰκίαν must be understood to mean "entered into," "entered upon, a house," for the purpose of teaching and preaching, perhaps in an upper apartment appropriated to that purpose. See a kindred passage at xix. 9.

— *συνομοροῦσα*] "conterminous, contiguous." The word occurs, I believe, nowhere else; though *συνόμορος*, from which it is derived, is found in the ancient glossaries. The *Classical* term is *συνόριον*, used by Polybius. And, indeed, some MSS. *here* have *συνόριον*; though doubtless from emendation.

9. *λάλει καὶ μὴ σιωπήσῃς*.] This intermixture of the Imperat. with the Subjunct. is thought to be a Hebraism. Be that as it may, there is no *pleonasm*; for the Subjunct. form is more significant than the Imperative, there being an ellip. of *ἔρα*, q. d. Mind that ye be not silent!

10. *λαός ἐστι*.] The best Commentators remark, that the persons in question are called Christ's people by *anticipation*; just as the Gentiles, who should afterwards embrace the Christian religion, are in John x. 16. already called the *flock* of Christ.

11. *ἐκάθισε*] "took up his abode." A Hellenistic use of the word, as in Luke xxiv. 49.

12. *Γαλλ. ἀνθυπ. τῆς Ἀχ.*] The best Commentators are agreed that the sense is, "on Gallio becoming Proconsul." *Κατεφύσημι* is a very rare

word, but may be compared with *κατεπιχειρῶ* and others.

13. *παρὰ τὸν νόμον*—*Θεόν*.] As much as to say: "The Roman people permit us Jews in Greece to worship God after the rites of the Mosaic Law (See Joseph. Ant. xiv. 40; xvi. 2. and the Note on Acts xxiv. 6.); but this fellow teaches things *contrary* to our Law, and excites disturbances among us."

14. *ἀδικ. ἢ ῥαδιούργημα π.*] The best Commentators regard *ἀδικ.* as equivalent to *παρανόημα*, any serious offence, and *ῥαδ.* they define *flagitium*. It should rather seem to correspond to the minor class of offences with us styled *larceny* (hence, indeed, the word *rogue* is derived. See Note on xiii. 10.), or even those petty breaches of the peace which with us are called *misdeemeanours*. The *ῥαδ. ποιητὸν* perhaps had reference to those *mischievous frolics* often played off in Heathen countries in ridicule of the Jewish rites and ceremonies, like Alcibiades' defacing of the *Hermæ*, ridicule of the mysteries, &c., and such as that which Josephus tells us was committed by a Roman in ridicule of circumcision; and which were always severely punished, when the authors could be detected, by the Roman magistrates. *Ἄν ἡνεσχόμεν*. "I should bear with you, lend a patient ear to you."

15. *λόγον καὶ ὄνομ.*] i. e. of doctrine and names [of the respective supporters, as of Moses and of Christ] and of the law which ye hold [as compared with another newly promulgated]. *Ὅψεσθε*. See Matt. xxvii. 4. *εὐ ὄψαι*.

17. *ἐπιλαβόμενοι δέ*.] Render, "Whereupon the Greeks laying hold of," &c. There is no reason to suppose *Ἕλληνες* should be cancelled. By πάντες οἱ Ἕλλ. are denoted all the Greeks, namely, both Christians and heathens, of whom the latter as well as the former were incensed at the bitter spirit evinced by the Jews, and were glad to take this opportunity of insulting them. Sos-



συνάγων, ἔτυπον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

- 18 <sup>1</sup>Ο ΔΕ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποτα- <sup>1 Num. 6. 18. infra 21. 24.</sup>  
ξάμενος, ἐξέπλει εἰς τὴν Συρίαν· καὶ σὺν αὐτῷ Προϊκίλλα, καὶ Ἀκύ-  
19 λας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχὴν. Κατήντησε  
δὲ εἰς Ἐφεσον, καὶ κείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν  
20 συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις. Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλεονα  
21 χρόνον μέναι παρ' αὐτοῖς, οὐκ ἐπένευσεν· <sup>m</sup> ἄλλ' ἀπειτάξατο αὐτοῖς, <sup>m 1 Cor. 4. 19. James 4. 15. Heb. 6. 3.</sup>  
εἰπὼν· Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσό-  
λυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀν-  
22 ἦχθη ἀπὸ τῆς Ἐφesoῦ· καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ  
23 ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. Καὶ ποιήσας χρό-  
νον τινά, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Ἰταλικὴν χώραν καὶ Φρυ-  
γίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.  
24 <sup>n</sup> Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λό- <sup>n 1 Cor. 1. 12.</sup>  
25 γιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. <sup>o</sup> Οὗτος <sup>o</sup> <sup>Infra 19. 3.</sup>  
ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, καὶ ζῶν τῷ πνεύματι, ἐλάλει

thenes, who seems to have been successor to Crispus as Ruler of the synagogue, was thus treated, as being, no doubt, the spokesman, and perhaps the promoter of the persecution. By ἔτυπον is merely to be understood beating him with their fists, probably as he passed through the crowd out of the Hall of justice; thus, as it were, running the gauntlet.

— οὐδὲν τούτων τῷ Γ. ἔμ.] “took no notice of these things;” not choosing to notice the assault, or interfere in the religious disputes of the parties. Οὐδὲν, for οὐ, as often after μέλει, which has a dative of *person* and a genitive of *thing*, either with or without a preposition.

18. κειράμενος τὴν κεφαλὴν.] Commentators are not agreed whether this is to be referred to *Aquila* or to *Paul*. Yet all who were distinguished for knowledge of Greek (as Chrys., (Ecum., Isid., Erasmus, Beza, Calvin, Casaub., Salmas., Grot., Heinsius, Hainm., Whitby, Valckn., Wakef., Schleus., Heinr., Kuin.), and almost every *Editor* of the N. T., have adopted the former view, which is supported by the ancient Versions, and as it involves far more probability, and avoids the difficulties attendant on supposing *Paul* to be meant, it deserves the preference. The sense, then, is, “after having shorn his head at Cenchrea,” which was the port where he embarked on his voyage. The Commentators are generally agreed that the vow was not one of *Nazarite*, but a *totum civile*, — such as was taken during or after recovery from sickness, or deliverance from any peril, or on obtaining any unexpected good, importing to consecrate and offer up the hair, the shaving of which denoted the fulfilment of the vow.

19. κείνους κατὰ αὐτοῦ, &c.] The sense is obscurely expressed, but there is no necessity to adopt the expedient proposed by Doddr., of transposing this clause, and placing it after θάλασσαν, v. 21. The fact is that Paul had brought them with him, on his voyage to Cæsarea, as far as Ephesus, and there put them on shore; and, the ship stopping there a short time, including a sabbath-day, Paul took the opportunity of preaching to the Jews; to whom his discourse was so acceptable,

that they pressed him to remain longer with them: which request, however, he was obliged to refuse, because if he permitted the ship to go without him, he should probably not be able to meet with another to convey him in time for the feast at Jerusalem.

21. ἑορτὴν ποιῆσαι.] A Hellenistic phrase. The sense is merely, “I must spend the feast time.” Δεῖ με must be taken *populariter*, according to an idiom of our own language. The Apostle’s purpose may be supposed to have been to promote the cause of conversion, and the communication between the Christians of Jerusalem and of other parts of the world. Hence we may suppose that this feast was the *Passover*.

22. ἀναβὰς] namely, to Jerusalem as some of the best Commentators are agreed. This may, indeed, seem a somewhat harsh omission; but as εἰς Ἱεροσόλυμα occurred only a little before, it is not so. To take ἀναβὰς, with some Commentators, of Cæsarea, involves far greater harshness, since it would exclude all mention of the going to Jerusalem, the great object of Paul’s voyage into those parts. Κατέβη εἰς Ἀντ. would not be applicable to Cæsarea, whereas it is to Jerusalem; for Paul would, no doubt, go by sea, perhaps by Cæsarea.

24. Ἀπολλῶς.] A name contracted from Ἀπολλώνιος, as *Ephras* from *Ephroditus*, and *Artemas* from *Artemonius*. A full account of every particular concerning Apollos may be seen in a learned dissertation of J. Pfeizer, at p. 691 — 701. vol. xiii. of the *Critici Sacri*.

— ἀνὴρ λόγιος.] An expression denoting, in the earlier writers, a *man of letters*, especially an historian; but in the later ones an *eloquent man*, which is probably the sense here (especially as the word is so used in Joseph. and Philo), though some Commentators adopt the first-mentioned signification. Δυνατὸς ἐν ταῖς γραφαῖς, “well versed in the interpretation of the Scriptures of the O. T.”

25. κατηχημένος τὴν ὁδὸν τοῦ Κυρίου.] By the expression ὁδὸς τοῦ Κυρίου must (as appears from the words following) be meant that *part* of God’s



καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπισταμενος μόνον τὸ βάπτισμα Ἰωάννου· οὗτός τε ἤρξατο παρῳησιάζεσθαι ἐν τῇ συναγωγῇ. 26 ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. <sup>p1</sup> Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς 27 μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατέ- 28 ηλέγγετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

<sup>q</sup> Supra 18. 24.  
<sup>1</sup> Cor. 1. 12.

<sup>r</sup> John 7. 39.  
<sup>sup.</sup> 10. 44. &c.

XIX. <sup>a</sup> <sup>1</sup> Εἰπεντο δὲ, ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, 1 Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφέσον· καὶ εὐρών 2 τινας μαθητάς, <sup>1</sup> εἶπε πρὸς αὐτούς· Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύ- 2

plan for the salvation of man by a Redeemer, as it regarded the doctrine and methods of John the Baptist, which enjoined repentance and reformation, and the being baptized unto the faith of the future Messiah. Or, taking Κύριος here to denote *Christ*, we may understand, "instructed in the doctrine of a Messiah," not, in the doctrine of *Jesus Christ*; for Apollos knew only the doctrine of *John*, who baptized *eis τὸν ἐρχόμενον*, preached repentance, and announced the coming of the Messiah: (see Matt. iii. 2. compared with Acts xix. 4.) while by the *more accurate instruction* which he received from Aquila and Priscilla, must be understood that of the Messiahship of *Jesus*, and what he had enjoined for faith and practice, in order to the attainment of everlasting salvation. By τὸ βάπτισμα is meant, per synecdochen, the doctrine of John the Baptist, of which baptism was a principal feature. Now it is implied that Apollos had received this baptism; and also by ἐπιστάμενος μόνον, that he had not received *Christian* baptism, though Mr. Scott supposes so. It is generally believed that he had been baptized by *John* himself, and had since that time obtained some knowledge of the Gospel; though he had not been baptized unto the faith of Christ. This, however, involves much improbability. It should rather seem that he had been baptized *not long before* by one of John's disciples; and, in short, was become one of the sect of the *Johannites*, which existed about this period, and on which see Tittmann's *Introd. to the Gospel of St. John*. Ἀκριβῶς has reference, not to the doctrine, but to the manner of teaching it, namely, as exactly as he knew how. Thus there will be no occasion to read, with Sherlock, Markl., and Wakef., οὐκ ἀκριβῶς. They adduce, indeed, a passage of Athenæus, p. 91. as an example of a similar omission of the negative particle, where the necks of shell-fish are said to be δυσκατέργαστοι· διὰ τοῖς ἀσθενεῖσι τὸν στόμαχον οὐκ εἶσι. But there it is better to read ἀνοικεῖσι, since the *av* might easily be absorbed by the *ov* preceding. The word occurs in good authors, especially the later ones.

26. παρῳησιάζεσθαι.] This may have reference not only to his descanting on the necessity of repentance and reformation, but to his freely pointing out many errors in the usual mode of understanding the Scriptures, especially the Prophecies. This, from his great knowledge of the Scriptures, he would be qualified to do, and might speak authoritatively.

27. προτρεψάμενοι.] Exhorting him [to carry into effect his resolve].

—συνεβάλετο—χάριτος.] It is plain that συνεβ. must mean, "contributed [to the spiritual advantage of]." But on the sense and construction of διὰ τῆς χάριτος Commentators are not agreed; some, as Pisc. and Hamm., construing it with τοῖς πεπιστευκόσι; others, and indeed almost all the best Expositors, (together with the Pesch. Syriac), with συνεβάλετο. The latter method seems far preferable; for to construe it with τοῖς πεπιστευκόσι not a little embarrasses the sentence: and no such phrase as πιστεύειν διὰ τῆς χάρ. elsewhere occurs in Scripture. Not to mention that the sense thus arising would be here little suitable; whereas it might be expected that something should be said of the *especial grace of God* being afforded to one so zealous in preaching the Gospel. The transposition is by no means harsh; and, we may suppose, was here adopted because the words could not well have been introduced between συνεβάλετο and its dative, especially as πολὺ was also interposed. The omission of διὰ τῆς χάριτος in the Cod. Cant., the Vulg., and some Fathers, seems not to have been (as Dr. Clarke imagines) from accident, but from design, in order thus effectually to remove the harshness in question. The question, however, is, what is the sense? Beza, Camer., Raphel, Wets., Rosenm., and Heinr., take τῆς χάριτος to mean *grace of diction and manner*, as in Luke iv. 22. τοῖς λόγοις τῆς χάριτος. But that sense would here be not important enough, and thus τοῦ λόγου would be indispensable. There can be no doubt that τῆς χάρ. is for τῆς χάρ. τοῦ Θεοῦ, a phrase so frequent, that sometimes τοῦ Θεοῦ is dispensed with. So Rom. xii. 3. διὰ τῆς χάριτος τῆς δοθείσης. also xii. 6. xv. 15. and especially Rom. v. 17. οἱ τῇ περισσεύῃ τῆς χάριτος λαμβάνοντες, where τοῦ Θεοῦ must be supplied. And so at xix. 9. τὴν ὁδὸν is for τὴν ὁδὸν τοῦ Κυρίου.

XIX. 1. τὰ ἀνωτερικὰ μέρη] "the upper and inland regions," namely, Phrygia and Galatia. See my Note on Thucyd. i. 7.

—μαθητάς.] Many recent Commentators think that these persons were only believers in a Messiah, and followers of John the Baptist. But thus they could not have been *Christ's* disciples at all. Besides Paul addresses them as if baptized in the name of *Jesus*; which at least implies that they must have publicly professed faith in Jesus Christ.



σαντες; οἱ δὲ εἶπον πρὸς αὐτόν· Ἄλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν  
 3 ἠκούσαμεν. εἶπέ τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ  
 4 εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα. Ἐἶπε δὲ Παῦλος· Ἰωάννης μὲν  
 ἐβάπτισε βάπτισμα μετανόιας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ'  
 5 αὐτὸν ἵνα πιστεύωσι· τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. Ἀκούσαν-  
 6 τες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. καὶ, ἐπιθύν-  
 7 τος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ'  
 8 αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. Ἦσαν δὲ οἱ πάντες ἄν-  
 9 θρωποι ὡσεὶ δεκαδύο. Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν, ἐπαφῶσιζέτο,  
 ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ  
 9 Θεοῦ. Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν  
 10 ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητάς,  
 11 καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. Τοῦτο δὲ  
 ἐγένετο ἐπὶ ἔτη δύο· ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκού-  
 11 σαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλλήνας. Δυνά-  
 μεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου·  
 12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ  
 σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ

s Matt. 3. 11.  
 Mark 1. 4, 8.  
 Luke 3. 16.  
 John 1. 26.  
 supra 1. 5.  
 & 11. 16.  
 t Supra 2. 4.  
 & 6. 6.  
 & 8. 17.  
 & 10. 46.  
 & 11. 15.

u 2 Tim. 1. 15.

x Mark 16. 20.  
 supra 14. 3.

y Supra 5. 15.

It should seem that the men had been, some time before, baptized by some of *John's disciples*, but had been not long at Ephesus; when, partly by means of Apollos, and partly of Aquila, they became convinced of the truth of the Christian religion (and were disciples of Aquila); though they were not yet thoroughly acquainted with its doctrines, nor had yet been formally baptized.

2. *εἶπε πρὸς αὐτούς· Εἰ &c.*] Here (as not unfrequently in interrogative sentences where the words of any speaker are recorded), there is a blending of the oratio directa and indirecta, q. d. He asked whether they had received, — and he asked them saying, have ye received?

— *ἀλλ' οὐδὲ — ἠκούσαμεν.*] This, according to the sense assigned by our common Version, would imply such ignorance as, even on the supposition that the men were only *Johannites*, would be incredible. But indeed it is quite unnecessary to so interpret; for Grotius, Bp. Pearce, and others have proved, that *ἠδόμενον*, or *λαμβανόμενον* must be supplied at *ἔστι*· meaning that they had not heard whether the Holy Spirit was imparted — or, as Bornem. expresses, the full sense, *Tantum abest, &c.*, so at John vii. 39. *οὐπω γὰρ ἦν Πνεῦμα ἅγιον*, where our Version very properly expresses the *ἠδόμενον*. In both passages the extraordinary influences of the Holy Spirit must be understood.

3. *εἰς τί.*] Sub. *βάπτισμα*. *Εἰς* here, and often, does not denote *purpose*, as most Commentators suppose; but *εἰς* with the Accus. is put for *ἐν* [by] with a Dative, as in forms of swearing, e. gr. Matt. v. 35. *εἰς Ἰησοῦν*, which is just after followed by *ἀμὲν ἐν τῷ γῶ*.

4. *βάπτ. μετανόιας*] meaning, “a baptism which bound those who underwent it to repentance, reformation, and purity of life.” See xiii. 24. and Note. *Τουτέστιν, ὅτι τὸν Χ. Ἰ.* are the words of the *Apostle*, *bound* is importing, “Now that Messiah whom John bound you to worship is *Jesus*.” No doubt Paul proceeded to enlarge on the evidence for the Messiahship of Jesus, and to point out the benefits of his religion, and its doctrines.

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6. *ἐλάλουν — προεφ.*] Contrary to the opinion of many recent Commentators, I must maintain the sense to be, “they spake with [foreign] tongues, and used their gift in the exercise of the *προφητεία*, or inspired teaching and preaching. It is plain that *γλώσσαις* here is for *ἐτέραις γλώσσαις*, as in the kindred passage of Acts ii. 4. *ἤρξαντο λαλεῖν ἐτέραις γλώσσαις*, where see Note. We may observe a *climax*; *προφητεία* being a higher gift than *λαλεῖν γλώσσαις*. So 1 Cor. xiv. 5. *μείζων γὰρ ὁ προφητεῶν ἢ ὁ λαλῶν γλώσσαις*.

9. *ἐσκληρ. καὶ ἠπείθουν.*] A sort of Hendiadys; “obstinately refused to yield credence.” So *Ecclus. xxx. 11. μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι*. See also Ps. xciv. 8. and Heb. iii. 8. *Ἀποστὰς* must be understood of separation from the synagogue and church communion, and preaching elsewhere. See Note on xviii. 7.

— *ἐν τῇ σχολῇ Τυράννου τ.*] What sort of a school this was, biblical Critics are not quite agreed. Lightf., Vitringa, Hamn., Dodd., and Schoettg. suppose it to have been a kind of *Beth-Midrash* or *Divinity Hall*, designed for reading theological lectures. Others, as Pearce, Rosenm., and Kuin., think it was a *philosophical lecture-room*, and that Tyrannus was a rhetorician, or sophist. If the former conjecture be correct, he was probably a converted Jew; if the latter, a converted Gentile. *Tyrannus* was a not uncommon name, answering to our *King*.

10. *πάντας.*] This may be taken, with many Commentators, in a qualified sense; but there was such a constant influx of persons to this emporium and capital of Asia Minor, that there could not be many individuals but had heard, at least by the report of others, of the doctrines of Christianity. By *Ἀσία* is meant the province of which Ephesus was more immediately the capital, and nearly corresponding to the ancient *Ionía*.

12. *σουδάρια.*] See Luke xix. 20. *Σιμικίνθια*, from the Latin *semicinctum*, a half-girdle, or garment, equivalent to our *apron*.

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τε πνεύματα τὰ πονηρὰ ἐξέρχονται ἀπ' αὐτῶν. Ἐπιχείρησαν δέ τινες 13 ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὑπομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. Ἦσαν δέ τινες υἱοὶ 14 Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπὶ αὐτοῦ τοῦτο ποιοῦντες. Ἀποκριθὲν δέ τὸ 15 πνεῦμα τὸ πονηρὸν εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ; Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος 16 πρὸς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἔαχε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετρανυμιασμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν, Ἰουδαίοις τε καὶ 17 Ἕλλησι, τοῖς κατοικοῦσι τὴν Ἐφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. Ἐπολλοὶ τε τῶν 18 πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. Ἰκανοὶ δὲ τῶν τὰ περίεργα πράξαντων, συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. Ὁὕτω κατὰ κράτος ὁ λόγος τοῦ 20 Κυρίου ἠῤῥανε καὶ ἰσχυεν.

<sup>a</sup> Matt. 3. 6.

<sup>a</sup> Isa. 55. 11.  
supra 6. 7.  
& 12. 24.

<sup>b</sup> Supra 18. 21.  
Rom. 15. 25.  
Gal. 2. 1.

<sup>c</sup> Supra 13. 5.  
Rom. 16. 23.  
2 Tim. 4. 20.

<sup>d</sup> 2 Cor. 1. 8.

<sup>b</sup> Ως δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν· Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν. Ἀποστείλας 22 δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. Ἐγένετο δὲ κατὰ τὸν 23

13. περιερχ.] See Note on iv. 7. Such persons were called by the Greeks ἀγύροι, and by the Latins *circulatores*. They were a kind of men who (like our travelling quacks, or mountebanks, or conjurors,) pretended to cure violent disorders beyond the skill of the physician, and even to cast out devils; and all this with the use of certain incantations, or charms made effective, partly by administering certain powerful medicines, and partly by strongly operating on the imagination.

14. τινες.] This must be construed with ἐπὶ αὐτὰ, "some seven persons, sons of Sceva." See xxxiii. 23. and Thucyd. iii. 11. vii. 87.

15. τὸν Ἰησοῦν γινώσκω—τίνες ἐστέ;] q. d. "I recognize the authority of Jesus and Paul, but yours I disavow." Wets. compares from Isaicus σὺ δὲ τίς εἶ; οὐ γινώσκω σε.

16. ἐφαλλόμενος.] This use of the word (which is by a metaphor taken from wild animals) is rare, and not exemplified by the Commentators. I have, however, in Recons. Synop., adduced several examples from Homer.

—κατακυρ. αὐτῶν, ἰσχ. κατ' αὐ.] Almost all Commentators for the last century are agreed in taking ἰσχυσε κατ' αὐτῶν to denote "exercised force over them by maltreating them," as in Wisd. xix. 20. But it may perhaps be regarded as a seemingly pleonastic, yet very significant expression, importing more than either term would mean alone. ἰσχυσε κατὰ is for κατἰσχυσε. Γυμνοὺς must be taken in a qualified sense, as in one of our own idioms.

18. ἔξομολ. καὶ ἀναγγ.] The expressions are nearly synonymous, and denote frank and open confession, with a narration of all circumstances.

By the πράξεις are especially meant *magical* practices, though also including sins of every kind.

19. τὰ περίεργα.] *Perlepsygos*, as applied to persons, signifies *nimis sedulus, male curiosus*; and hence, as applied to things, *supervacuius, vanus*. Thus it was used to denote the "superstitious vanities" of magic; a sense occurring both in the Scriptural and Classical writers. See Rec. Syn. The books here mentioned were, no doubt, treatises on magic; such as those of Artemidorus, and Astrampsychus on the interpretation of dreams. Ephesus was the chief resort of the professors of the black art, who drew up what are called in the Classical writers Ἐφέσια γράμματα; which were scrolls of parchment inscribed with certain formulæ, and bound to the body, being used as *amulets*. See more in a Dissertation of J. C. Ortlob, at p. 708. seqq. Vol. xiii. of the Critici Sacri. Of pernicious books being publicly burnt, several examples are adduced by Wets.

—ἀργυρίου.] What *kind* of silver coin is here meant—whether the silver shekel or the drachm—cannot be determined. The *latter* is the more probable opinion.

20. κατὰ κράτος.] for *λεχυρῶς*, *extremely*. ἰσχυεῖν is well explained by Schleus. *vim exercere*.

21. ἔθετο ἐν τῷ ἑν.] "statuit apud se, resolved in his mind." The best Commentators have been long agreed in assigning this sense, in preference to referring the expression to the *Holy Spirit*.

22. ἐπέσχε χρόνον.] Ἐπέσχεν signifies, 1. to hold to any thing (*hære*), and 2. to keep to, stay; and has a reflected force by the ellip. of ἐαυτῶν. In the sense of *stay*, it occurs either *without*, or (as here) *with* the addition of an Accusative (depending on κατὰ), denoting duration of time.



24 καιρὸν ἐκείνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. <sup>e</sup> Δημήτριος γάρ τις <sup>e</sup>Supra 16. 16.  
 ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς  
 25 τεχνίταις ἐργασίαν οὐκ ὀλίγην· οὗς συναθροίσας, καὶ τοὺς περὶ τὰ  
 τοιαῦτα ἐργάτας, εἶπεν· Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας  
 26 ἡ εὐπορία ἡμῶν ἐστι· <sup>f</sup> καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέ- <sup>f</sup>Psal. 115. 4.  
 σου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν <sup>f</sup>Jer. 10. 3.  
 27 ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. Οὐ  
 μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ  
 καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερόν εἰς οὐδὲν λογισθῆναι, μέλ-  
 λειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ  
 28 ἡ οἰκουμένη σέβεται. Ἀκούσαντες δὲ, καὶ γενομένοι πλήρεις θυμοῦ,  
 29 ἔκραζον, λέγοντες· Μεγάλη ἡ Ἀρτεμις Ἐφεσίων! <sup>g</sup> καὶ ἐπλήσθη ἡ <sup>g</sup>Infra 20 4.  
 πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συν- <sup>g</sup>& 27. 2.  
 αρπιάσαντες Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παῦ- <sup>g</sup>Col. 4. 10.  
 30 λου. Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων  
 31 αὐτὸν οἱ μαθηταί. Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,

24. ἀργυροκόπος.] The word signifies a *worker in silver*; but whether we are here to understand a *silversmith*, or a *manufacturer of small coins*, is uncertain. The former (which is the opinion of the best Commentators) is the more probable. The *ναοὶ ἀργυροῦ* Ἀρτ. are supposed to have been small silver models of the Temple of Diana at Ephesus (one of the wonders of the world), or at least of the *chapel*, which contained the famous statue of the goddess. These were much bought up, both for *curiosity* (being memorials of a building so matchless), and for *purposes of devotion* (as are the models of the Santa Croce at Loretto, in modern times), and were carried about by travellers or others, like the *moveable altars* in use among the Roman Catholics; the model being always provided with a small image of the goddess. There is little doubt, too, that the ἀργυροκόποι also executed large coins representing the temple, with the image of Diana, of which some have been preserved.

—παρείχετο τοῖς τεχνίταις, &c.] “produced much gain to,” as Acts xvi. 16. ἦτι; ἐργασίαν πολλὴν παρείχετο τοῖς, &c. By the *τεχνίται* are here denoted the *chief workmen*; and by the *ἐργάται*, the inferior citizens employed in manufacturing the rougher work of these portable chapels. Τὰ τοιαῦτα, i. e. statuary, painting, and such sort of matters connected with the Pagan religion.

25. ἡ εὐπορία ἡμῶν.] This is a term of middle signification, and is to be interpreted according to circumstances. See Note supra xi. 29.

26. πείσας μετέστησεν] “has by his persuasions drawn away.” Μετίσταναι signifies properly to *change the position* of any thing; to remove any one from any present station; and, figuratively, to alienate any one's attachment to another. Of all which senses examples are adduced by Kypke.

—λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χ. γιν.]. The heathens (at least the ignorant multitude) regarded the images of the gods as the *gods themselves*. Hence the makers of these were called *θεοποιοί*. And on the removal of the images, they supposed the *gods themselves* to be taken away. The better instructed, indeed, did not harbour so gross a fancy; yet they maintained that the gods

in illis LATUISSE, and that hence they were *θεοί*, and filled with the presence of the Deity. They readily allowed that the gods did not need images; which, they said, were only invented in condescension to the weakness of men; and only meant as *helps, to raise the soul to heaven*, and as symbols and handmaids to Religion. They regarded the images as *representatives* of the gods; and as such entitled to every honour. Finally, they maintained that they did not adore the *images*, but only the *gods*, who, as it were, resided in them. In fact, the idolatries of the Romish Church have been ever defended by these and such like arguments; which were indignantly rejected by the great Christian Apologists (in their answers to Celsus, Porphyry, and Julian), who would, doubtless, were they alive now, be as strenuous opposers of *Romish* as they were once of *Pagan* idolatry.

27. ἡμῖν τὸ μέρος.] The sense seems to be, “this our part of the common employment, this our business.” So the Syr. and Arab. Versions. The Dat. is for the Genit.

—ἀπελεγμὸν] *disgrace*, from ἀπελεγέσθαι, to be utterly refuted or rejected. The word occurs in Symmachus, and ἐλεγμὸς in the Sept. The construction of this passage is somewhat anomalous; and it has therefore been treated as corrupt, and has been tampered with by both ancient and modern critics. But no change is necessary, — since the style is what is called *popular*, and the construction is: κινδυνεύει τὸ ἱερόν — λογισθῆναι, τὴν τε μεγαλειότητα αὐτῆς μέλλειν καὶ καθαιρεῖσθαι.

29. θέατρον] as being the place of public resort for every kind of business or pleasure. Συνεκδήμους, fellow travellers, or, as others explain, townsmen, those who had left their country together with Paul.

31. Ἀσιαρχῶν.] These *Asiarchs* were of the number of those annual magistrates, who, in the eastern part of the Roman Empire, were (like the Roman *Ædiles*) superintendents of things pertaining to religious worship, the celebration of the public games, &c. They were called, according to the *province* over which they presided, either Asiarchs, Lyciarchs, Bithynarchs, or Syriarchs,



πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

\*Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ 32

h Supra 12. 17.  
& 13. 16.  
infra 21. 40.

οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν. <sup>h</sup> Ἐκ δὲ τοῦ 33

ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ

δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.

\*Ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ 34

ῥαγας δύο κραζόντων· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων! Καταστείλας δὲ 35

&c. The office was only for a year, and was elective; a certain number of persons (in Proconsular Asia, *ten*) being elected by the cities, and sent to form a common council at some principal city. Of these the Proconsul appointed *one* to be the Asiarch; the rest being his colleagues, and also styled Asiarchs: for those who had borne the office were afterwards called Asiarchs by courtesy. And hence Kuinoel thinks it *uncertain* whether the Asiarchs here mentioned were those actually in office (the Council being held at Ephesus) or those who *had been so*. But the air of the context evidently points to the *former*; and, indeed, the use of the *article* (which, in the latter case, was very unlikely to have been used) makes it certain.

—μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.] I cannot agree with Valckn. and Kypke, in regarding this as a *forensic* mode of expression, like εἰσελθεῖν εἰς δῆμον just before. For though they adduce examples of this use from Josephus, yet there *εἰς κλῆδον* is added. It should rather seem to be a *popular* form of expression, denoting, “not to trust himself in the theatre.” So Cicero C. Verr. iii. 19. *Populo se ac coronæ daturum*. This, therefore, may be considered one of the *Latinisms* in St. Luke.

33. This verse involves no little obscurity, partly from the words here occurring being used in a somewhat uncommon sense; but chiefly from the construction being left incomplete, and the circumstances of the transaction in question being rather to be *gathered* from what is said, than distinctly narrated. Hence considerable difference of opinion exists, both as to the *construction* and the *sense*. The construction commonly adopted is *προεβίβασαν Ἀλέξανδρον ἐκ τοῦ ὄχλου*· which, though involving a somewhat harsh transposition, might be admitted, if the *context* allowed of it. But this it *does not*; for thus no tolerable account can be given of the transaction in question. It must therefore be taken *before προεβίβασαν* (as was done by the Pesch. Syr. Translator, and is the method adopted by all the best Interpreters), and a nominative supplied, — either *τινες*, as referred to *ἐκ τοῦ ὄχλου*, or the common ellipsis *ἄνθρωποι* must be supposed at *προεβίβασαν*· the sense of which term will depend upon the view taken of the affair then going forward; which has been not a little misunderstood by some Expositors, as Hammond and Bp. Pearce. It should seem that certain well-disposed persons of the people present, with a view to quiet the tumult, were desirous to set up some one to address the multitude, and endeavour to appease their wrath, by showing that there was no good reason for it. Now the *Jews* present were sure to join them, because they saw that the anger of the multitude was directed against both the Christians and themselves: and they were anxious that the speaker should at least take the blame

off *their* shoulders, and lay it, — where it ought, they thought, to be, — on the *Christians*. They therefore proposed, as a proper person to speak, one Alexander, who, it seems, had a talent for public speaking, and was a *Proselyte of the gate*; the same probably with Alexander the *cooper-smith*. No other view but this can make any thing intelligible. Hence it appears that *προεβ.* cannot mean (as our common Version renders) *drew out*, still less (as Prof. Scholef.) “*thrust forth*,” for the word has never that sense; and here the context would not permit it. It has not, I think, been sufficiently borne in mind by Expositors, that *προβιβάζω* and *ἀναβιβάζω* are very often used of *setting any one up to speak*, especially as an advocate for others: sometimes, however, only to *express their sentiments*. Examples in abundance are supplied by the Commentators and Steph. Thesaur. The above interpretation is supported by the authority of the Pesch. Syr. Version, which renders *προεβίβασαν*, by

ܐܡܠܝܬܐ, appointed; literally, “*set him up, made him get up [to speak];*” this being of the Aphel Conjugation from *ܠܡܪܐ*, to rise.

*Προβαλόντων* just after may be taken in a metaphorical sense for *proposing* him, recommending him [as a fit person]. Of the sense *propone-re*, Wets., Kypke, and Stephens in his Thesaur., furnish numerous examples. These words *προβαλόντων αὐτὸν τῶν Ἰουδαίων* are added, to point out the prominent part taken by the *Jews* in the transaction; who, indeed, had some cause to feel alarmed for their safety, since their hostility to all idol-worship was well known, and the bitter animosity felt towards them by the multitude is plain, from their refusing to hear the speaker because he was a *Jew*. Of *ἀπολογεῖσθαι* the sense is clearly that of *addressing* the people, to show them that no insult had been offered to the worship of Diana; or, at least, that the *Jews* were not the persons who had done the wrong.

34. *ἐπιγνόντες*.] This (for the common lection *ἐπιγνόντων*) is the reading of many of the best MSS., of almost all the early Edd., and of several Fathers; and it is adopted by almost every Editor from Wets. to Vat. And rightly; for besides the strong external evidence, *internal* evidence is quite in its favour, it being the more difficult reading. It is, however, not so much a Nominative absolute, as it involves an *anacoluthon*.

35. *Καταστέλλω* signifies properly to *put down*, as Ps. lxxv. 8. *καταστ. τὸ κίτος τῆς θαλάσσης*. But it is more frequently used in a metaphorical sense, of *quieting* a tumult.

—*γραμματεῖς*.] It is easier to determine the *rank* and *duties* of this office, than to represent the term by any corresponding one of modern



ὁ γραμματεὺς τὸν ὄχλον, φησὶν· Ἄνδρες Ἐφεσίοι, τίς γάρ ἐστιν ἄν-  
θρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγά-  
36 λης [θεᾶς] Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; Ἀναντιρρόγητων οὖν ὄντων  
τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετεῖς  
37 πράττειν. Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε  
38 βλασφημοῦντας τὴν \* θεὸν ὑμῶν. Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν  
αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ἀγόραιοι ἄγονται, καὶ ἀνθύ-

languages. From the passages of ancient writers adduced by Wets., it appears that he was *President of the Senate*, and that his duties embraced most of those of our *Chancellor*, and *Secretary of State*. It may be conjectured that this functionary (of different dignity in different cities) was so called, from being the keeper of the archives, containing all the *γράμματα* of the State; as public treaties, decrees, and documents of every kind.

— τίς γάρ ἐστιν, &c.] Pearce and Markl. observe that the γάρ has reference to some clause omitted, and to be filled up thus: [There is no need of this clamorous repetition of "Great is Diana,"] for what man is there, &c. Of this elliptical use of γάρ at the beginning of a speech, they adduce an example from Herodot. vi. 11. Ἐπὶ ξηροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα; q. d. I am now induced to address you; for our affairs are in the utmost danger.

— νεωκόρον.] The word at first denoted a *sweeper of the temple*. Afterwards, however, (when the humility of religious devotees made the office sought after even by persons of rank,) the term was employed to denote a *curator*, one whose office it was to *see* that the temple was kept clean and in good repair, and furnished with every thing proper for the celebration of public worship. Moreover, what was properly applicable only to a *person*, was transferred, by *Prosopopœia*, to *cities*; especially as it was *usual* to *personify* them. And thus, by an accommodation of the sense, the term came to signify *devoted, consecrated to*: in which acceptance it was used not only of *Ephesus*, but also of other cities of Greece and Asia Minor. Nay, sometimes one and the same city was called *νεωκόρος*, with respect to three or even four different gods. So great was this devotion of the Ephesians to Diana, that we find from *Ælian Var. Hist.* iii. 26. the city was styled an *ἀνάθημα*. And that it should have been thus attached to her service, we may easily imagine; since by devoting itself to the goddess, the city was said to have been formerly saved from destruction, when about to be stormed by Cræsus. (See Herodo. i. 26.) The dedication in question, we learn, was accomplished by a very significant action, — namely, that of fastening cords to the walls and gates, and tying the other end to the pillars of the temple: the very manner in which the Island of Rhenea was dedicated to Apollo by Polycrates. See *Thucyd.* iii. 94. — Θεὸς before Ἀρτέμιδος (which is not found in several MSS. and Versions) is, perhaps rudely, cancelled by Griesb., Kuapp, and Tittm.

— τοῦ Διοπετοῦς.] Sub. ἀγάλματος, which is supplied in the *Syr. Version*. It is remarkable that images of an antiquity so remote, as to ascend beyond all historical record, were feigned by the priests to have come "from heaven" And from heaven, in a certain sense, they might

be said to have come, as far as regards the *material*; at least in the *first* rude images of the gods, — since *aerolites* of immense size, and most grotesque shapes, are known in all ages to have fallen from the skies. One or two of these might, in the infancy of society and the origin of idolatry (bearing, by a *lusus naturæ*, a rude resemblance to the human bust) have been regarded as images of gods, and (as coming from the skies) sent from heaven to be worshipped. Afterwards, similar aerolites, not *naturally* shaped like a bust, would be so formed by *art*. Of the latter kind were, I suspect, the far-famed *Palladia* of Troy and of Athens, both said to be *διοπετῆ*. Sometimes, however, in a rude condition of society, the aerolite was left in its natural state, without any attempt to form it into a bust. Of this we have at least *two* instances; one in the famous *black stone* in the *Kaaba* at Mecca, — which there is reason to think has been an object of worship from the earliest ages; — the other, in what we read in *Herodian* v. 3, where he mentions as existing in the Temple of the Sun (at Baalbec) a sort of image not *χειροποίητον*, but *ἀνεργαστὸν*, of black stone, and of a conical figure, bearing in form a resemblance to the sun, and said to be *διοπετὲς*. Probably, too, the image of Diana at Ephesus, though said to be of *ebony*, was, in fact, of black stone.

36. κατεσταλμένους] "quiet and orderly." Μηδὲν προπ. πράττειν, "to do nothing precipitate," is an *euphemism* not uncommon in the Classical writers. See Note on 2 Tim. iii. 2.

37. ἠγάγετε γάρ.] Here again the γάρ refers to a sentence omitted, q. d. [And that you have been hasty and rash is certain,] for you have brought hither, &c.

— θεόν.] Such, for the common reading θεὸν, is found in many MSS., nearly all the early Edd., and some Fathers; and it is preferred by Mill, and adopted by Wets., Matth., Griesb., Tittm., and Vat. It is also confirmed by *internal testimony*; since the scribes were far more likely to change θεὸν into θεᾶν than the contrary, as appears from this, — that some who had θεὸν in their originals changed τὴν into τὸν, which Griesb., by a grievous blunder, has edited.

38. λόγον.] Some take this to mean a *case at law*; but others, more agreeably to the simple style of Luke, interpret it a *complaint*, by an ellip. of μομφῆς, like the Heb. כִּנְיָה in Exod. xviii. 16. So Col. iii. 13. *ἴδω τις πρὸς τινα ἔχη μομφήν*. At infra xxiv. 19. and Matt. v. 23. we have simply ἔχειν τι. Ἀγόραιοι scil. *ἡρώται*, "court days [appointed for trying causes]." Hesych. explains ἀγοραῖαν by δικαιολογίαν. Ἀγονταί, are [appointed to be] holden.

— ἀποτίνα.] The only satisfactory way of accounting for the *plural*, is to regard it not so much as an *hyperbole*, as a *popular idiom*, — by which the *plural* is put for the singular, in a *generic* sense, q. d. "It is for laws and proconsuls to do



πατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις. Εἰ δέ τι † περὶ ἐτέρων ἐπιζη- 39  
τεῖτε, ἐν τῇ ἐνόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. Καὶ γὰρ κινδυνεύομεν 40  
ἐγκαλεῖσθαι σιᾶσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος  
περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. καὶ ταῦτα 41  
εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

1 Tim. 1. 3.

XX. <sup>1</sup> ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος <sup>1</sup>  
ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν  
Μακεδονίαν. Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς <sup>2</sup>  
λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα· ποιήσας τε μῆνας τρεῖς, γενομέ- <sup>3</sup>  
νης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν  
Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. <sup>4</sup> Συνέειπετο  
δὲ αὐτῷ ἄχρῃ τῆς Ἀσίας Σώπατρος Βεροιαῖος· Θεσσαλονικέων δὲ Ἀρί-  
σταρχος καὶ Σεκουῆνδος, καὶ Γαῖος Δερβανός, καὶ Τιμόθεος. Ἀσιανοὶ  
δὲ, Τυχικός καὶ Τρόφιμος. Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρω- <sup>5</sup>  
άδι· ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἁγίων ἀπὸ Φιλίπ- <sup>6</sup>  
πων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε,  
οὗ διετρίψαμεν ἡμέρας ἐπτά. <sup>7</sup> Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμέ-  
νων ‡ τῶν μαθητῶν [τοῦ] κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς,  
μέλλον ἐξίεναι τῇ ἐπαύριον· παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου.  
Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦσαν συνηγμένοι. καθή- <sup>8</sup>  
μενος δὲ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος <sup>9</sup>

k Supra 16. 1.  
& 19. 29.  
infra 21. 29.  
& 27. 2.  
Col. 4. 7, 10.  
1 Cor. 1. 14.  
Eph. 6. 21.  
2 Tim. 4. 12,  
20.  
Titus 3. 12.

1 Supra 2. 42,  
46.  
1 Cor. 10. 16.  
& 11. 20.

cide such matters." I would compare Isæus p. 51, 3. *ὁσῶν δικῶν*, "though there was a power of seeking justice." *Ἐγκαλείτωσαν ἀλλήλ.* is for *ἐγκαλῶσιν εἰσαγέτωσαν*, "let them go to law with each other."

39. *ἐτέρων*.] i. e. other matters of public concern, whether political or religious. For *περὶ ἐτέρων* 10 MSS. (some very ancient) have *περαιτέρω*, which was undoubtedly read by the Pesch. Syriac Translator. It is likewise found in the very ancient *Itala*, and was probably read by the Vulg.: for *alterius* there seems to be an error of the scribes for *ulterioris*. So elegant a term as *περαιτέρω* was sure to be roughly handled by the scribes; especially as *τι* preceded, and *ἐ* and *αἰ* are, by Itacism, continually interchanged. In confirmation of this reading see the passages adduced in my Note on Thucyd. iii. 81. ex. gr. *Æschyl. Prom. 255. Μῆπου τι προῦβης τῶνδε καὶ περαιτέρω*.

— *τῇ ἐνόμῳ ἐκκλ.*] Not "a lawful assembly," for the Art. is not pleonastic, but "the regular assembly:" *τῇ κυρίᾳ*, which is a pointed way of hinting that the present assembly was *not* such.

40. *κινδυνεύομεν*.] The second person is delicately used for the first, per *κοινωνίαν*. Στάσις, in the law sense, denoted not only *sedition*, but *tumult*, and is further explained by *συστροφῆς* following, which signifies a tumultuous assemblage, *ξυστασις*, as a Classical writer would have said.

XX. 3. *ποιήσας*.] A Nominat. absolute, or rather an anantapodoton. At αὐτῷ ἐπιβ. ὑπὸ, &c. *ἐπιβουλῇ*, as a verbal, takes the construction of the verb from which it is derived. On the plot in question Commentators variously speculate. It was probably one to contrive means to make away with Paul while on the voyage. At ἐγένετο γνώμη

repeat αὐτῷ, from the preceding, "It was his purpose."

6. *μετὰ τὰς ἡμ. τ. ἀζ.*] "after Passover time;" for the Jews spoke of their festivals in the same way as we do, when we say *Christmas-time*, or *Michaelmas-time*. *Ἀχρὶς ἡμέρας π.*, "within five days." This use of the word is Hellenistic, and found at Rom. viii. 22. xi. 25. See Tittm. de Syn. p. 35.

7. *μιᾷ τῶν σαββ.*] See Note on Matt. xxviii. 1. — *τῶν μαθ.*] About 17 MSS. and several Versions have *ἡμῶν*, which is preferred by Grot., Mill., and Beng., and edited by Griesb., Knapp, Tittm., and Vat. But without sufficient reason. See Matth. The *τοῦ* is omitted in many MSS. and almost all the early Edd., and is cancelled by Matth. and Griesb. It probably came from the margin, especially as it is not found supra xv. 6. On the thing itself see ii. 42.

8. See Note on John vi. 10.

9. *τῆς θυρίδος*] "the window;" which, it seems, was a kind of lattice, or casement, admitting of being thrown back, so as to let air into the apartment, heated by so much company and so many lamps. The thing is well illustrated by Mr. Jowett, in the *Missionary Reg.*, and Mr. Arundel in the 2d vol. of his interesting "Discoveries in Asia Minor." *Καταφερόμενος ἕκπν.* for *εἰς* or *πρὸς ἕκπνον*, of which latter construction examples are adduced by the Commentators. The former is Hellenistic, but occurs in Parthen. Erot. 10. *εἰς βυθὸν ἕκπνον καταφέρεισθαι*. The Commentators closely connect the *καταφ.* with *ἐκπν.*, taking it to mean only *ἐκπν.* *κάτω*. But the latter may denote the completion of the action described as in progress at *καταφ.* *Ἀπὸ* is for *ἐπὶ*; or it may be rendered, "from the effects of sleep."



ὑπὸ βαθεῖ, διαλεγόμενου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ  
 10 ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός. <sup>m</sup> Καταβὰς <sup>m</sup> 1 Kings 17.  
 δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε· Μὴ θορυβεῖσθε. <sup>2</sup> Kings 4, 34.  
 11 ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ  
 12 γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. Ἦγα-  
 13 γον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. Ἡμεῖς δὲ  
 προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλον-  
 τες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων

— τριστέγου] “the third story;” for *στέγος* signifies not only a *roof*, but the *flooring* of an upper apartment, as being a roof to the apartment below. So the Latin *tristega tecta*, the third floor. And Juvenal iii. 199. *Tabulata tecta*.

— ἤρθη νεκρός.] Many recent Commentators from Bp. Pearce suppose the word to mean “was taken for dead.” They urge that persons falling from a high place are often found in a swoon; and that there is nothing in the context that would lead us to think the lad was *dead*. Nay that Paul himself says, “he is *not* dead.” The first argument, however, has no force against the plain words of St. Luke. And the second and third have next to none. There is no trait in the Apostles and Evangelists more remarkable, than their avoiding every thing like *setting off* any circumstance to the utmost. Again, it by no means follows from St. Paul’s stretching himself upon the young man that he thought him alive, or meant to see whether he was so or not. The Apostle, by doing the very thing which Elijah in similar circumstances did, evidently regarded him as dead; and, no doubt, imitated the Prophet in offering up fervent prayers that he might be brought to life. And as to the expression of St. Paul, *ἡ ψυχὴ αὐτοῦ — ἐστιν*, we are no more to infer from *that*, that the young man was *not dead*, than, in the narration at Matt. ix. 14., from the words *οὐ γὰρ ἀπέθανε*, that the damsel was not dead. See the Note there.

10. συμπεριλαβὼν] “embracing.” A sense very rare in the Classical writers, though *one* example, from Plutarch, is adduced by Wets.

11. κλάσας ἄρτον καὶ γευσάμενος.] Some difference of opinion here exists as to whether this is to be understood of the *Eucharist*, or of a *common meal*. The older Expositors adopt the *former* view; those from Grot. downwards, in general, the *latter*; and, I think, upon good grounds. For it may be observed, 1. that the expression *κλᾶν ἄρτον* is only applied to the *Apostle*. 2. Wherever that phrase is used of the *Eucharist*, it is used *simply*, never with the addition of *καὶ γευσάμενος*· especially since the term *γεύσασθαι* did not imply eating *little*, but (by an idiom found in our own language) denoted *taking food*, whether little or otherwise. 3. The following term *ὁμιλέω* suggests the idea of a *common meal*, since wherever it occurs in Scripture it is used of *ordinary conversation*, not of *preaching*, as in the Ecclesiastical writers; for which *ἐκλήγεσθαι* is used, as just before. Not to mention, that as the Apostle had already so exceeded the usual time in his discourse,—he would not, at that unreasonable hour of the night, *resume* it, and continue it “a good while, till day-break;” nor would he then *celebrate the Eucharist*, which had doubtless been administered at an early period of the meeting.

The meal in question was doubtless taken by St. Paul to strengthen him for his journey.

— οὕτως ἐξῆλθεν.] Render, “then he departed;” which is the sense expressed by the Syr. and the best modern Interpreters. Compare 1 Thess. iv. 17.

12. ἤγαγον] for *εἰσήγ.* The sense seems to be, “Now they had brought in,” probably just before the Apostle departed. And so in the Cod. Cant. is added *ἀσπαζομένων αὐτῶν*, “as they were bidding each other farewell;” (see xx. 1. xxi. 6.) doubtless an insertion from the margin, but which serves to show the view of the sense adopted by the most ancient Interpreters. We may observe, that the introduction of this minute circumstance, though a little out of place, bears upon it the stamp of nature and truth.

— ζῶντα] “alive and well.” That such is the sense, and not *alive* only, (as is alleged by those Commentators who deny the miracle), is clear from the context, especially the words following. Of this sense of ζῶν (but little known or borne in mind by Interpreters) examples occur in John iv. 50. *ὁ υἱὸς σου ζῇ.* (where see Note) 2 Kings i. 2. and Is. xxxviii. 9. (comparing the Heb. and Sept.) Soph. Trach. 235. *καὶ ζῶντα καὶ θάλλοντα κοῦ νόσφ βαρύν.* Æschyl. Agam. 660. *καὶ ζῶντα καὶ βλέποντα.* Gen. xlviii. 27. *Υγιαίνει ὁ πατήρ ἡμῶν ὁ πρεσβύτης;* to which the answer is *ὑγιαίνει ὁ πατήρ ἡμῶν, ἐτι ζῇ.*

13. προελθόντες ἐπὶ τὸ πλοῖον.] No ship has been recently spoken of: but at v. 6. mention was made of one sailing from Philippi. Therefore Bp. Middl., with reason, supposes this to be the ship implied; in which, it seems, Luke and his party performed their coasting voyage from Philippi, touching at Troas and other places by the way, till they reached Patara, and there embarked on board another vessel bound to Phœnicia. There is, I think, little probability in the supposition of Dodd., Pearce, Michaelis, and Kuin., that the ship had been hired for the voyage; which would surely involve a cost disproportionate to the resources of the Apostle. The stay made by him may be accounted for by supposing, that the ship made occasionally a stop on account of commercial business. It should seem that Paul and his companions depended for their passage on such coasting vessels as they should meet with, and which would be likely to most forward them on their way to Jerusalem; embracing, at the same time, every opportunity (afforded by the occasional stoppage of those vessels for the purposes of trade) to salute and instruct their Christian brethren by the way.

— μέλλων πεζεύειν.] On the *reason* for this Commentators variously speculate. See Recens. Synop. I am still of opinion, that it was simply to avoid the tedious and (considering the want



αὐτὸς πεζεύειν. Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες 14  
αὐτὸν ἤλθομεν εἰς Μιτυλήνην· καὶ κῆθον ἀποπλεύσαντες, τῇ ἐπισύσῃ 15  
κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ  
μείναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. Ἐκρίνε 16  
γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονο-  
τριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν  
τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱερουσόλυμα.

Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσ- 17  
βυτέρους τῆς ἐκκλησίας. ὥς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· 18  
Ῥμείς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν,  
πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, δουλεύων τῷ Κυρίῳ μετὰ 19  
πάσης ταπεινοφροσύνης, καὶ [πολλῶν] δακρύων, καὶ πειρασμῶν τῶν  
συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ὥς οὐδὲν ὑπεστειλά- 20  
μην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δη-  
μοσίᾳ καὶ κατ' οἴκους, διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν 21  
εἰς τὸν Θεὸν μετάνοιαν, καὶ λίσσιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν  
Χριστόν. Καὶ νῦν ἰδοὺ, ἐγὼ δεδemeμένος τῷ πνεύματι πορεύομαι εἰς 22

of skill in the ancient navigators) dangerous circumnavigation of the promontory of Lectrum, which extends a long way into the sea; inasmuch that the distance from Troas to Assos is about one-third shorter by land than by sea. And the Apostle's perils by sea had been so great, that he might well prefer going by land; especially when the distance was shorter.

15. Τρωγυλλίῳ.] The MSS. vary, Matthæi edits Τρωγυλλίῳ, which is certainly supported by several passages of Thucydides, in which we have Τρώγιλος mentioned as one of the ports of Syracuse; but never Τρώγυλος. It was so called from an adjacent village of that name. I suspect that Τρωγυλίον is merely another form (originally diminutive) of Τρώγιλος, and the primitive force of each was that of our *ness*.

17. τοὺς πρεσβυτέρους.] As these persons are at ver. 28 called ἐπισκόπους, and especially from a comparison of other passages (as 1 Tim. iii. 1.), the best Commentators, ancient and modern, have with reason inferred that the terms as yet denoted the same thing. Ἐπίσκοπος might denote either an *overlooker*, or a *care-taker*; and these senses would be very suitable to express the pastoral duties. But the word might also (correspondently to the Heb. רִבְּרָן) denote a *ruler*, or *governor*, an idea naturally arising out of the former. The term πρεσβύτεροι was borrowed from the Jewish Hierarchy, and corresponded to the אֲרִיִּזְרִי, or Archisynagogi of the Jews. Now all πρεσβύτεροι were officially ἐπίσκοποι. Yet we are not therefore to infer that there was no *superintending supreme* authority in the primitive Church; for reason will show that no society can exist without some laws, and consequently persons to administer those laws. There can, then, be no doubt but that *one* of the presbyters (as there were *many* at Ephesus) was, in such a case, invested with authority over the others, and consequently was a *Bishop* in the modern sense of the term. And since, after Episcopacy, in that sense, was established, it became proper to have a name by which to designate the ruling

Presbyter, none seemed so proper as ἐπίσκοπος, because it was far better fitted to denote the *Episcopal* than the *Pastoral* duties; while πρεσβ. had, no doubt, been always more in use to denote the *pastoral* or ministerial.

Markl. rightly infers from ver. 25, that Paul convoked not only the Presbyters of Ephesus, but of the *district*; no part of it being far from Ephesus (namely, *Asia proper*, the ancient Ionia), the *Christians* of all which constituted the *Church* of Ephesus.

18. πῶς μ. ἑ. ἐγενόμην] "How I have conducted myself among you."

19. δουλείων — ταπεινῶς.] "discharging the ministry of the Lord with all humility and modesty." The μετὰ must be repeated at ἐκρίνω, and rendered, with a small accommodation of the sense, *amidst*, or *amongst*. So the Heb. בְּ, *by*. Συμβ. ἐν. γ. "which happened through or by." See my Note on Thucyd. ii. 70. N. 3.

20. οὐδὲν ὑπεστ.] Ὑποστρέλλεσθαι signifies, in the Middle form, "to withdraw one's self through fear;" and, in a deponent sense, "to withdraw, keep back any thing." In ἀναγγεῖλαι καὶ διδάξαι there seems to be a reference to the Gospel preached, being at once a *message* and an *instruction*. It is plain from the foregoing term δημοσίᾳ, which has reference to meetings of the *whole* congregation at once, that κατ' οἴκους must mean, not "from house to house," but "in private houses," (the κατὰ only denoting *rotation*), namely, those where separate parts of the whole number of Christians met. So κατ' οἶκον supra ii. 46. where see Note. Or we may (with Mosheim de rebus ante Const. i. 37.) suppose δημοσίᾳ to denote the place where the delegates from the different congregations, of which the Church of Ephesus was composed, met; and κατ' οἴκους, the houses where the different congregations assembled.

22. δεδεμένος τῷ πνεύματι.] Many Commentators take πνεῦμα to mean the *Holy Spirit*. But thus δεδεμένος admits of no satisfactory sense, and the next clause discountenances this interpretation. It is better, with others, to take πνεῦμα of the



23 Ἱερουσαλὴμ τὰ ἐν αὐτῇ συναντήσονται μοι μὴ εἰδώς· <sup>a</sup> πλὴν ὅτι τὸ <sup>q</sup> infra 21. 4, 11.  
 Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται λέγον, ὅτι δευμά με καὶ  
 24 θλίψεις μένουσιν. Ἄλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυ- <sup>r</sup> infra 21. 13.  
 χὴν μου τιμίαν ἐμαντῶ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ <sup>Gal. 1. 1.</sup>  
 τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ <sup>Tit. 1. 3.</sup>  
 25 εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι  
 ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν <sup>s</sup> Luke 7. 30.  
 26 βασιλείαν τοῦ Θεοῦ. Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι <sup>Eph. 1. 11.</sup>  
 27 καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· <sup>t</sup> 1 Pet. 5. 2.  
 οὐ γὰρ ὑπεστειλάμην, τοῦ <sup>1</sup> Tim. 3. 1, 2.  
 28 μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. Ἐπεστέλετε οὖν <sup>& 4. 16.</sup>  
 ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο <sup>Phil. 1. 1.</sup>  
<sup>Eph. 1. 7.</sup>  
<sup>Col. 1. 14.</sup>  
<sup>1</sup> Pet. 1. 19.  
<sup>Rev. 5. 9.</sup>

mind of St. Paul; a very frequent sense of the word. Δεόμενος is well explained by Rosenmüller, Kuin., and Middl., "under a strong impulse of my mind;" by a metaphor very similar to that in συνέχεσθαι τῷ πνεύματι at xviii. 5, where see Note.

23. πλὴν ὅτι.] Sub. ἐν and τοῦτο, "But this one thing [alone I know] that." So Soph. El. 426. πλὴν δὲ τούτων οὐ κάτοιδα· πλὴν ὅτι πέμψαι με, &c. The ἐν is supplied by Aristoph. Pac. 227. See Hoogev. de part. in voc. Τὸ Πνεῦμα τὸ ἅγιον is rightly taken by the best Commentators to denote persons endued by the Holy Spirit. The Holy Spirit in every city testified by the mouth of inspired prophets. See xxi. 4, 11. Μένουσαι, "await me." This seems to be a Latinism.

24. οὐδενὸς λόγον ποιοῦμαι] "I make no account of," care not for any thing. An idiom occurring in the best writers. Not so the phraseology of the next clause, which is in the popular style; and ἔχω is employed according to the Latin use of habeo. Markl. and Kuin. think there is an ellip. of οὗτω, which is expressed in a similar passage of Liban. p. 407, cited by Wets. μήτ' οὕτω ποτὲ μέγα ἠγῆσαι τὴν ψυχὴν, ὥστε πᾶσι τοῦ ζῆν βλάψαι τὴν ἐνέγκειαν. In τελειῶσαι τὸν δρόμον, there is an agonistic metaphor. Τελειῶσαι is employed in two senses, adapted to the two different clauses to which it belongs. Διαμαρτύρασθαι—Θεοῦ is exegetical of διακονίαν.

25. ἰδοὺ.] The sense of the expression, (as at ver. 22,) is Mind! Οἶδα ὅτι οὐκέτι ὄψεσθε τ. π. μ. As it is next to certain that the Apostle did again visit Proconsular Asia, after his release from imprisonment at Rome, the Commentators are at a loss to reconcile what is here said to facts. They suppose, either that all the Presbyters now present were dead when St. Paul again visited Asia, or that he might mean, he should not see them all again. The former solution, however, is too much like a "device for the nonce," and the latter is far-fetched and unnecessary; since we have only to suppose that the Apostle here speaks ἐν πνεύματι, according to his human spirit or mind, and therefore (as he said just before) μὴ εἰδώς, not certainly knowing that it would be so, but persuading such from the threatening intimations he had received. Indeed the form οἶδ' ὅτι, or even εἰδ' ὅτι, is perpetually used in the best writers to denote something far short of certain knowledge, and only of opinion, or present persuasion. See my Note on Thucyd. iii. 34.

28. There is scarcely any passage of the N. T. on which the opinions of Critics and Expositors are more divided than the present. In examin-

ing what is the true reading, in order to ascertain the exact sense, we find the MSS. offering no less than SIX readings, namely, τοῦ Θεοῦ:—τοῦ Κυρίου:—τοῦ Χριστοῦ:—τοῦ Θεοῦ καὶ Κυρίου:—τοῦ Κυρίου Θεοῦ:—and τοῦ Κυρίου καὶ Θεοῦ: The relative merits of these are discussed by Wets., Griesb., Kuin., and Dr. Pye Smith, Scrip. Test. Vol. iii. p. 66. sq., who decide in favour of Κυρίου. On the contrary, other Critics of not less eminence, as Mill, Bengel, Wolf, Venema, Michaelis, Ernesti, Valckn., Wassenberg, Matth., Wakef., Tittm., Vater, Bp. Middl., Gratz, and Rinck, reject Κυρίου, and almost all read Θεοῦ: though some, as Matthæi and Middl., prefer τοῦ Κυρίου καὶ Θεοῦ. It is indeed a question of very difficult decision; in which the Critical arguments usually employed draw two ways; inasmuch that a Critical Jury might most prudently return a verdict of NON LIQUET, and thus a positive determination of the exact reading might be deferred ad Græcas Calendas. In the former Edition of this work I decided in favour of the common reading τοῦ Θεοῦ. But I have been induced, by the remarks and suggestions offered, in an able Critique on this work in the Eclectic Review for Dec. 1832, to give the whole question a most attentive reconsideration, the result of which I shall proceed to lay before the reader.

And first let us examine the state of the evidence before us. Perplexing as it appears, yet it may be much cleared by the consideration, that three out of the above six Varr. Lectt. (namely τοῦ Χριστοῦ,—τοῦ Κυρίου Θεοῦ,—and τοῦ Θεοῦ καὶ Κυρίου), are scarcely entitled to the appellation of varr. lectt., being partly formed on the others, and partly proceeding from an evident alteration to avoid a difficulty; and having scarcely any authority of MSS., they merit no attention, except as furnishing data to assist us in judging of the remaining three PRIMARY READINGS, namely, τοῦ Θεοῦ;—τοῦ Κυρίου;—and τοῦ Κυρίου καὶ Θεοῦ. Let us now examine these readings, as to the evidence external and internal. As to the former, Κυρίου is supported by 13 MSS. (five of them very ancient, and the rest neither ancient nor very valuable), by the Coptic, Sahidic, and Armenian Versions, and some Fathers, chiefly Latin. 2. Τοῦ Κυρίου καὶ Θεοῦ is supported by one very ancient MS. and 63 others, none of much antiquity or consequence, but of different families; also by the Slavonic Version, the Edit. Princ., et Plantin. 3. Τοῦ Θεοῦ is supported by the most ancient of the MSS. (the Cod. Vat.) and 17 others; some of the 10th, 11th, or 12th centuries, but most of them more modern; also by the Pesch. Syr. in



ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Κυρίου καὶ Θεοῦ, ἣν περιποι-  
 ῆσατο διὰ τοῦ ἰδίου αἵματος. Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσον- 29  
 ται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ

u 2 Pet. 2. 1.  
 Matt. 7. 15.

some MSS.; by the *Latin Vulgate*; and, according to some, the *Æthiopic*. Finally, it is quoted, or referred to, by Ignat., Tertull., Basil., Chrysost., Epiphani., Ambrose, Theophyl., Æcumen., and 12 other Fathers of the Greek and Latin Church. Now it is manifest, that τοῦ Κυρίου is greatly inferior in MS. authority to τοῦ Κυρίου καὶ Θεοῦ, and not superior to τοῦ Θεοῦ; and of the 4. valuable Venice MSS. lately collated by Rinck, two have τοῦ Κυρίου καὶ Θεοῦ, one τοῦ Κυρίου Θεοῦ, and one Θεοῦ. And as τοῦ Κυρίου was evidently formed on τοῦ Κυρίου καὶ Θεοῦ, that is decisive. Consequently the reading τοῦ Κυρίου καὶ Θεοῦ has an undoubted superiority as to external evidence. As to internal, the reading Θεοῦ has been contended for by eminent Critics (though with very different views) strenuously, but, I now think, not quite successfully; for while the phrase ἐκκλησία τοῦ Θεοῦ occurs 12 times in St. Paul's Epistles, ἐκκλησία τοῦ Κυρίου is found nowhere in the N. T.: consequently, it was far more probable that Κυρίου should be altered to Θεοῦ than Θεοῦ to Κυρίου. Besides, the former might be done without any evil intention, while the latter could only arise from sinister design; which ought surely never to be imputed without very strong reasons. Now if τοῦ Θεοῦ be the true reading, the sense will be that assigned by the above-mentioned learned Reviewer, "Feed the Church of Him who is God, which he hath purchased with his own blood;" implying an assertion at once of the *Deity* and the *Humanity* of our Lord, without confounding the "two natures." Yet this is somewhat harsh, and cannot fairly be elicited from the words; and therefore there is the less reason to impute the reading to any pious fraud on the part of the *Trinitarians*. And as little reason is there to impute the reading Κυρίου to an alteration of the *Arians*; for, not to say that they never had the power to foist in a reading, so as to introduce it into above two-thirds of the Copies, they were not driven to do so from necessity; having, as we see in the case of Mr. Wakefield, contrived such a sort of interpretation as to keep out any sense that might compromise their opinions. It may, indeed, be argued that τοῦ Θεοῦ, as being unquestionably the most *difficult* reading, ought to be preferred. And it is true that the readings may perhaps all of them be accounted for as so many various attempts to soften that harshness. Yet that is perhaps too hypothetical.

Let us now proceed to examine the comparative evidence, external and internal, for the readings τοῦ Κυρίου and τοῦ Κυρίου καὶ Θεοῦ. Now external evidence is decidedly in favour of the latter; but internal evidence is somewhat in favour of the former; for though Bp. Middl. (after Matth.) thinks it quite as probable that the readings τοῦ Θεοῦ and τοῦ Κυρίου may have arisen by dividing the reading τοῦ Κυρίου καὶ Θεοῦ, as that the reading τοῦ Κυρίου καὶ Θεοῦ was compounded of those readings; nevertheless, since the former circumstance so very rarely occurs, and the latter so frequently in all writers, I really cannot agree with the learned Prelate. I am quite disposed to assent to the observation of Dr. Pye Smith, that, "τοῦ Κυρίου being admitted to be the original reading, all the others may be accounted for by suppositions

easy and probable in themselves, and known to have been realized in numerous instances." But, to advert to the evidence as regards the *secondary* readings, — the reading Χριστοῦ supports that of Κυρίου; and the reading τοῦ Κυρίου Θεοῦ supports τοῦ Κυρίου καὶ Θεοῦ; while τοῦ Θεοῦ καὶ Κυρίου, I think, supports τοῦ Θεοῦ: for it seems to have arisen from the alteration of some who, stumbling at the harshness of Θεοῦ, subjoined καὶ Κυρίου, in order to supply some word to which τοῦ ἰδίου αἵματος could be applied. Under all the circumstances, I have thought proper (with Matthæi and Vater), to admit the words Κυρίου καὶ; but, from the state of the comparative internal evidence, I have not chosen, with Vater, to bracket καὶ Θεοῦ; since, as all the other readings may be accounted for (though with less probability), on the supposition that τοῦ Θεοῦ is the true reading, it may, after all, be such; and it must be owned that the testimony of Versions and Fathers is strongly in its favour, and also that it is found in the most ancient of MSS. And certainly it is more likely to be the *original* reading than τοῦ Κυρίου καὶ Θεοῦ.

It is scarcely necessary to observe that if the reading τοῦ Κυρίου καὶ τοῦ Θεοῦ be authentic, it affords a strong proof of the Divinity of our Lord Jesus Christ; since (as Bp. Middl. has shown at large) the sense must be, "of Him being (i. e. who is) both Lord and God." And even if τοῦ Κυρίου be the true reading, yet the passage will still bear attestation to the same doctrine; for, (as the learned Reviewer above mentioned observes), the phrase "Church of the Lord" equally denotes the Divinity of the Proprietor and Redeemer of the Church, the Object of its worship, who has given himself for it, that he might sanctify it, and present it to himself a glorious Church, Eph. v. 27; where (as Dr. Burton remarks) we should rather have expected τῷ Θεῷ: but St. Paul uses ἑαυτῷ on account of the union of the Father and the Son.

— ἣν περιποιήσατο.] Περιποιήσθαι signifies "to make one's own by purchase." See Dresig. de V. A. p. 378. and Winer's Gr. Gr. § 32. 2. The term was often used of acquiring a right to any one's services, by preserving or sparing his life in war. See Herodot. i. 110. Wets. compares Dionys. Hal. iv. 11. ἣν (scil. γῆν) ὑμῖς δι' αἵματος ἐκτήσασθε.

29. St. Paul here adverts to the reason for this solemn admonition, namely, the *danger* which would shortly overtake the Church from false teachers, whose rapacity would be as great as their hypocrisy. We have here the same metaphor as at Matt. vii. 15, 16., where see Note. In the present instance, however, there is a tacit allusion to the case of the shepherd, or his watchdogs appointed to guard the flock, gratifying their voracity by even preying on the flock itself. So Dio Cass. p. 389. ἐπὶ γὰρ τῆς ἀγέλης ὑμῶν φύλακες, οὐ κτερας οὐδὲ κύνες, ἀλλὰ λύκοι τρώσιν. Themist. Orat. viii. οἰκοῦν οὐδὲ τῶν ποιμαίνον παρὰ σου ταχθέντα, εἰ λύκος ἀντὶ ποιμένος ὑφ' ὅλην κερδαίνειν τὴν προσήκουσαν δίκην ἴσῃ. So 2 Cor. xi. 20. the Apostle, with allusion to such teachers, says: ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες: ἀνέχεσθε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατασθίσει, &c. In ad-



- 30 ποιμνίου · <sup>a</sup> καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες δι- <sup>x Ps. 41. 9.</sup>  
 31 στραμμένα, τοῦ ἀποσπῆν τοὺς μαθητὰς ὀπίσω αὐτῶν. <sup>Matt. 26. 21,</sup> Διὸ γοηγοεῖτε, <sup>supra 1. 17,</sup>  
 μνημονεύοντες ὅτι τριετίαν, νύκτα καὶ ἡμέραν, οὐκ ἐπαυσάμην μετὰ <sup>1 John 2. 19.</sup>  
 32 δακρύων ρουθετιῶν ἓνα ἕκαστον. <sup>y Supra 19. 19.</sup> Καὶ τανῦν παρατίθεμαι ὑμᾶς, <sup>z Supra 9. 31.</sup>  
 ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποι- <sup>Eph. 1. 18.</sup>  
 κοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.  
 33 <sup>a</sup> Ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα · <sup>b</sup> αὐτοὶ δὲ <sup>a 1 Sam. 12. 3.</sup>  
 34 γινώσκετε ὅτι ταῖς χρεῖμας μου καὶ τοῖς οὐσι μετ' ἐμοῦ ὑπηρέτησαν αἱ <sup>1 Cor. 9. 12.</sup>  
 35 χεῖρες αὐται. <sup>c</sup> Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντι- <sup>2 Cor. 11. 9.</sup>  
 λαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου <sup>b Sup. 18. 3.</sup>  
 Ἰησοῦ, ὅτι αὐτὸς εἶπε · Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν. <sup>1 Cor. 4. 12.</sup>  
 36 <sup>d</sup> Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσή- <sup>d Infra 21. 5.</sup>  
 37 ξατο. Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων · καὶ ἐπιπεσόντες ἐπὶ τὸν  
 38 τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν · ὁδυνώμενοι μάλιστα ἐπὶ τῷ  
 λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν.  
 προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.  
 1 XXI. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν,  
 εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν Ρόδον,

dition to rapacity and, it should seem, hypocrisy, the Apostle, in the next verse, subjoins the sowing of heresies and schisms, such as those of Phygellus and Hermogenes, and others, who afterwards promulgated the Nicolaitan errors, against which some passages of St. John's Gospel seem directed.

30. *δυστραμμένα*] "erroneous." So Arrian opposes *δόγματα ὀρθὰ* and *δυστραμμένα καὶ στρεβλά*. The metaphor is the same as that in our adjective *wrong*, which comes from the Ang. Sax. *pping* to twist; and literally signifies [something] wrested from the right (i. e. straight) line or conduct.

31. *τριετίαν*] i. e. about the space of three years; for there is no occasion to suppose that the Apostle here speaks with arithmetical exactness. Though indeed, if to the two years he taught in the School of Tyrannus be added the three months he taught in the synagogue, and the time he taught privately with Aquila and Priscilla, we have something not far short of three years.

32. *καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ*.] *Λόγῳ τῆς χάριτος* (with several eminent Interpreters, ancient and modern), be taken, by a Hebraism, for the *grace itself*, per Hendiadyn. And thus *δυναμὴν* would be referred to *God*. But it is perhaps better taken (with Pisc., Wolf, Heinr., Kuin., the Syr., Arab., and our common Version) to mean the *Gospel and its doctrines*, which can alone edify men, &c. See 2 Tim. iii. 13. Eph. ii. 20. 1 Cor. iii. 10. The *ἔργον ἐν οἰκοδομῇ* may refer to the gradual edification of the Gospel, as buildings are raised, *course by course*, by the architect. The metaphor in *ἐκπορεύεσθαι* is meant to suggest the *certainty* of the rewards laid up in heaven for the righteous. *Τοῖς ἡγιασμένοις* does not (as most Commentators imagine) here and at xxvi. 18. and Heb. x. 14, denote simply *Christians*, but those who have walked worthy of their high calling in baptism.

33. What is here said was evidently suggested by the conduct of the false teachers. By *ἱμα-*

τισμός is meant that handsome clothing which among the Hebrews was reckoned part of any one's wealth. See Matt. vi. 19. 2 Kings v. 26, and especially a passage of Thucyd. ii. 97., where, in reckoning up the revenues of the king of Thrace, one item consists of *ὄψαρα ἑφ' ἀνὰ τε καὶ λεῖτα, καὶ ἡ ἄλλη κατασκευὴ*, stuffs, both embroidered and plain, and other household furniture. These it might have been supposed he had accepted as presents, especially since Ephesus was famous for the manufacture of stuffs. And we may infer from 1 Cor. xi. 21. that the teachers were paid partly in goods.

34. *αἱ χεῖρες αὐταί*] "these hands," holding them up. There is a similar beauty in xxvi. 29. *παρεκτὸς τῶν δεσμῶν τούτων*. The Commentators compare several passages of the Classical writers, scarcely any much to the purpose. I have, however, in Recens. Synop., adduced a very apposite one from Philostrat. Vit. Ap. ii. 26. *πολλὰ δὲ μοι καὶ ἀπὸ δένδρων φέεται, ὧν γεωργοὶ αἰδεῖ αἱ χεῖρες*. Finally, *τοῖς οὐσι μετ' ἐμοῦ* may be regarded as a popular negligence of style, for *ταῖς τῶν ὄντων μετ' ἐμοῦ*.

35. *πάντα ὑπέδειξα ὑμῖν*.] Subj. *κατὰ*, and take *ὑπέδειξα* for *ὑποδείγματα ἔδωκα*, as in a kindred passage of John xiii. 15.

— *μακάριον — λαμβάνειν*.] This is one of the sayings of our Lord unrecorded in the Gospels, (see John xxi. fin.) such as, no doubt, there were then many circulated among the Christians, and some of which are recorded by the early Fathers; on which see Fabric. Cod. Apoc. N. T. i. 131., and especially the very scarce tract of Koerner de Sermonibus Christi ἀγράφους, Lips. 1776. 8vo. With the *sentiment* the Commentators compare many from the Classical writers; and others may be seen in my Note on Thucyd. ii. 97. *νόμον — λαμβάνειν μᾶλλον ἢ δίδοναι*. *Μακάριον* signifies "magis fuerat," is attended with a greater blessing.

37. *ὑπὸ πᾶσιν ἐπὶ τὸν τράχηλον*.] According to an Oriental custom, still retained in the East.



καίειθεν εἰς Πάταρα. Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, 2  
 ἐπιβάντες ἀνέχθημεν. ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες 3  
 αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον·  
 ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. \* Καὶ ἀνευρόν- 4  
 τες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἐπτά· οἵτινες τῷ Παύ-  
 λῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ. Ὅτε 5  
 δὲ ἐγένετο ἡμᾶς ἑξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προ-  
 πεμπόντων ἡμᾶς πάντων, σὺν γυναιξὶ καὶ τέκνοις, ἕως ἔξω τῆς πόλεως·  
 καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα. Καὶ ἄσπασά- 6  
 μενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ  
 ἴδια. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου κατηντήσαμεν εἰς 7  
 Πτολεμαῖδα· καὶ ἄσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν  
 παρ' αὐτοῖς. \* Τῇ δὲ ἐπαύριον ἐξελθόντες [οἱ περὶ τὸν Παῦλον] ἤλ- 8  
 θομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ  
 εὐαγγελιστοῦ, [τοῦ] ὄντος ἐκ τῶν ἐπτά, ἐμείναμεν παρ' αὐτῷ. <sup>h</sup> τού- 9  
 τῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. Ἐπιμενόν- 10  
 των δὲ ἡμῶν ἡμέρας πλείους, κατήλθι τις ἀπὸ τῆς Ἰουδαίας προφήτης

• Supra 20. 23.  
 infra ver. 12.

Supra 20. 36.

g Supra 6. 5.  
 & 8. 26, 40.  
 Eph. 4. 11.

h Joel 2. 28.  
 supra 2. 17.

i Supra 11. 28.

XXI. 3. ἀναφανέντες τὴν Κ.] So the textus receptus, as well as the Ed. Princ., and almost all the MSS. The Stephanic reading ἀναφανέντες was taken from the Erasmus Editions, in which it was probably only a typographical error. Stephens and Beza conjectured ἀναφάναντες, which would make it correct in *Grammar*, and perhaps in *idiom*, since ἀποκρίπτειν τὴν γῆν is so used. See the examples adduced by me in Recens. Synop. and on Thucyd. v. 65. 7. And so the Latin idiom *aperire terram*, to make land, or a coast. Yet very different is the idiom here adopted, of which the Commentators cite examples, (as Theophan. p. 392. ἀναφανέντων δὲ αὐτῶν τὴν γῆν) and regard this as a *nautical idiom* for ἀναφάνεσις τῆς Κύπρου. There is, indeed, a sort of *hypallage*, (ἀνεφάνην τὴν Κύπρον being equivalent to ἀνεφάνη μοι ἡ Κ.), and an ellip. of κατὰ. The sense is, "being brought into view of Cyprus." See the Vulg.

—καταλιπόντες αὐτὴν εὐών.] "leaving it on the left." Of this idiom examples are adduced by Wets. Perhaps there is an ellip. of κατὰ.

—ἦν ἀποφορτιζόμενον] for ἀπεφορτιζέτο, literally "was unloading;" though in reality (by an interchange of past with present, to denote what is intended and soon to happen) it signifies "was soon to unload." See Win. Gr. Gr. § 396. C. This ship, and that mentioned at xxvi. 2. seem to have been in the carrying trade.

4. τοὺς μαθητάς] "the disciples," i. e. such persons as were disciples. There is no necessity (as Bp. Middl. supposed) to omit the Article.

—ἔλεγον—μὴ ἀναβαίνειν.] There may seem something strange in these persons, under the impulse of the Spirit, bidding Paul not to go to Jerusalem, when it was doubtless the will of God that he should go. To remove this difficulty, some Commentators take διὰ τοῦ Πνεύματος to mean "ex proprio spiritu." Such a phraseology, however, would be unprecedented. Still more objectionable are other methods adopted by foreign Commentators. See Recens. Synop. The expression must retain its force, and be rendered, "under the influence of the Holy Spirit." The difficulty,

however, which that involves, will be removed by supposing in ἔλεγον—μὴ ἀναβαίνειν an idiom common in all the best writers, e. gr. Thucyd. vi. 29. ἔλεγον—πλεῖν: by which the words, being used *populariter*, may be understood as limited by some clause omitted; and thus the sense will be, "they counselled him [if he valued his safety] not to go to Jerusalem." The Spirit did not order them to bid him not go; but only enabled them to predict, that there would be *danger* in his going. It is plain that Chrysost. so took the words; for he explains them by προφητεύουσι τὰς θλίψεις. And that Paul so understood what they said, is certain; for if he had really regarded himself as forbidden by the Holy Spirit to go he would not have gone.

5. ἑξαρτίσαι] "had completed." This use of ἑξαρτίζειν ἡμ. is Hellenistic.

6. ἄσπασάμενοι ἀλλήλ.] "having bade adieu."  
 —εἰς τὰ ἴδια.] See John xvi. 32, and Note. Τὸ πλοῖον, i. e. the ship by which they had sailed from Patara to Tyre.

7. τὸν πλοῦν διαν.] The only mode of removing the difficulty involved in this expression is (with Markland and Kuin.) to take the Aorist as put for the Present, and render "thus accomplishing our voyage," i. e. the sailing part of our journey.

8. ἐξελθόντες—εἰς Κ.] It is not quite certain, whether they went by sea or by land; and Commentators are divided in opinion. Now ἐξελθ. can only mean *departing*, and that is more suitable to going by *land* than by *sea*. There can be little doubt but that they went by *land*; the ship, it seems, stopping at Ptolemais longer than they could conveniently stay. Besides, the land journey to Cæsarea was more convenient than that by sea; which must have been tedious and dangerous on account of doubling the formidable promontory of Mount Carmel. That they left their companions of the ship, is plain from the qualifying clause of περὶ τὸν Παῦλον, which, however, recent Editors have unadvisedly cancelled, on the authority of some Manuscripts and Versions.

9. προφητεύουσαι] "endowed with the faculty of



- 11 ὀνόματι Ἀγαθος· <sup>k</sup> καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ <sup>k</sup> Supra 20. 23. infra ver. 33.  
 Παύλου, δήσας [τε] αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τάδε  
 λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω  
 δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθ-  
 12 νῶν. Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι,  
 13 τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. <sup>1</sup> Ἀπεκρίθη [δὲ] ὁ Παῦλος· <sup>1</sup> Supra 20. 24.  
 Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ  
 μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ  
 14 τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. <sup>m</sup> Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχά- <sup>m</sup> Matt. 6. 10. Luke 11. 2. & 22. 42.  
 σαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γενέσθω.  
 15 Μετὰ δὲ τὰς ἡμέρας ταύτας † ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱε-  
 16 ρουσαλὴμ. Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν  
 ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι τινι Κυπρίῳ, ἀρχαίῳ  
 μαθητῇ.

speaking or preaching under divine inspiration." See ii. 18.

11. ἄρας τὴν ζώνην, &c. εἶπε.] Thus following the custom of the Prophets of the O. T., who, in order to impress more strongly on men's minds the things which they had to communicate (whether predictions or declarations), used to employ some corresponding *external* sign symbolical of the thing. See Jerem. xiii. 1; xxvii. 2. seqq.; xxxviii. 10 & 11. 1 Kings xxii. 11. Ez. iv. 1-13. See also vv. 11 & 12. Hos. i. 2. seqq. (Grot. and Wets.) It was not, however, confined to the *Prophets*; for the employment of *symbolical actions* was a custom generally prevalent in the early ages, both among the Jews and the Gentiles. See Note supra xix. 35.

12. οἱ ἐντόπιοι] "the inhabitants [of the place]," i. e. (with the limitation suggested by the circumstances of the case) the Christians of Cæsarea. Ἐντόπιος is properly synonymous with ἐγγενής, "a native of any place;" but it was, by the later writers, used for ἐγχώσιος, an inhabitant of a place. Yet the former signification is found in Soph. *Ed. Col.* 841.

13. τί ποιεῖτε.] This is regarded by Markl. as a popular form, for τί βούλεσθε; and Kuin. observes, that verbs denoting *action* often indicate, not the *effect* of the action, but only the intent and will. But τί ποιεῖτε is not, as he imagines, pleonastic. As to the idiom, it is found even in our own language. In συνθρύπτοντες the *syn* has an intensive force, as in συνρῥεῖν, συγκλῆν, συντήκειν, &c., and denotes utter destruction of a thing by its being *crushed together*, and thus broken up. Pricæus compares numerous passages of the Classical writers. It is strange he should have forgotten to adduce the "Quid me querelis exanimas tuis?" of Horace. The sense of κλαίοντες καὶ συνθ. is "by weeping, and [thus] quite subduing my courage." Hence the γιν in the following sentence will have great propriety, q. d. For *courage* I have, being ready, &c. In ἐτοίμως ἔχω we have an example of that use of ἔχω by which it is so joined with an adverb, as to form a phrase equivalent to *be*, and the adjective corresponding to that *adjective*. With this noble sentiment compare a similar one of St. Paul, 2 Cor. xii. 15.

15. ἀποσκευασάμενοι.] There has here been no little debate as to the *reading*. The MSS. fluctuate between ἀποσκ., ἐπισκ., παρασκ., and ἀποραζά-

μενοι, of which the last two are merely *glosses* on the preceding. Ἐπισκευασ. is found in several good MSS. and early Edd., as also in Chrysost., Theophyl., and Œcumen., is preferred by most Critics, and is edited by Beng., Matth., Tittm., and Vat. But without sufficient reason. They object, indeed, to ἀποσκ., that the word can only signify to *unpack luggage*: whereas the context requires the sense to *collect* one's baggage for a journey; which ἐπισκευάζεσθαι does express, being of frequent occurrence in the best writers. This is very true. But how then are we to account for the alteration of the ordinary term ἐπισκ. into what has been thought the anomalous term ἀποσκευασάμενοι? This, I conceive, will go far to prove, that the new reading is a mere *gloss*, and the old reading the true one. As to alleging that ἀποσκ. is not susceptible of the required sense, it were surely hypercritical to set limits to the significations of certain Greek words. And as ἀποσκευῇ both in the Sept. and the Classical writers often denotes *baggage* (see Steph. Thes. and Schleus. Lex. V. T.), why should not ἀποσκευάζεσθαι mean to *pack up one's baggage*, just as from ἀποσκευῇ in the sense *exoneratio alvi*, we have the verb ἀποσκευάζεσθαι to signify *exonerare alvum*. In fact, an *example* has been adduced by Palaiet from Dionys. Hal. ix. 23. οὐδὲ ἀποσκευάσασθαι δύναμιν ἔσχον οἱ φέγοντες· ἀλλ' ἀγαπητῶς αὐτὰ τὰ σώματα δίσωσαν, οὐδὲ τὰ ἔπλα πολλοὶ φυλάττοντες. To which I add Polyb. iv. 81, 11. τὰ ἀπὸ τῆς χώρας ἀποσκευάζοντο, where, though the sense is *removed*, yet that includes the *primary* idea, of *packing up*, previous to removal. Griesb. has here shown unusual discretion, by retaining the common reading; perhaps because *Matthæi rejects it*.

16. ἄγοντες—Κυπρίῳ.] The sense of the passage is plain: but not so the *construction*. Most Commentators from Grot. to Kuin. recognize here a *Hebraism*, the datives Μνάσωνι τινι Κυπρίῳ being put, like the Heb. 5, for accusatives with πρὸς. Yet, it may be observed, the two Apostles were not going to *call on* Mnason, but to *lodge at his house*. It is, therefore, better (with Beza, Byn., Wolf, Valckn., and Bornem.) to suppose here a frequent idiom, (usually called *Attic*, but in reality extending to the *common dialect*) by which a noun is attracted to the case of the relative, as in Matt. vii. 2. Lu. i. 4. Acts xxii. 24; xxiii. 28. Rom. vi. 17. ἐπηκούσατε ἐκ καρδίας εἰς ὃν παραδόθητε



Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἁσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελ- 17  
 φοί. <sup>n</sup> τῇ δὲ ἐπιούσῃ εἰσῆιε ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάν- 18  
 τες τε παρεγένοντο οἱ πρεσβύτεροι. Καὶ ἁσπασάμενος αὐτοὺς, ἐξηγεῖτο 19  
 καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας  
 αὐτοῦ. <sup>o</sup> Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον· εἰπόν τε αὐτῷ· 20  
 Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων·  
 καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. Κατηχήθησαν δὲ περὶ σοῦ, 21  
 ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας  
 Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι  
 περιπατεῖν. Τί οὖν ἐστι; πάντως δεῖ πληθὺς συνελθεῖν· ἀκούσονται 22  
 γὰρ ὅτι ἐλήλυθας. <sup>p</sup> Τοῦτο οὖν ποιήσον, ὅ σοι λέγομεν. εἰσὶν ἡμῖν 23  
 ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· τούτους παραλαβὼν ἀγνί- 24  
 σθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρῇσονται τὴν κε-  
 φαλήν· καὶ † γνῶσι πάντες, ὅτι ὧν κατήχνηται περὶ σοῦ οὐδὲν ἐστιν,  
 ἡ Supra 15. 20, 29. ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. <sup>q</sup> Περὶ δὲ τῶν πεπιστευ- 25

τέλουν διδαχῆς, for τῷ τύπῳ διδαχῆς, εἰς ὃν παρ. Thus in the present passage it is as if there had been written: ἄγοντας (ἡμᾶς, to be supplied from ἡμῶν preceding) παρὰ Μνάσωνά τινα, Κέπριον, ἀρχαῖον μαθ. παρ' ᾧ ξενισθόμεν. Examples of the phrase ἄγειν παρὰ are adduced by Bornem., who says it is pretty frequent in the Greek writers. Of the name *Mnason* several examples are adduced by Wets. It seems formed from the Future μνήσω of μνάω, to make any one remember; just as is μνήμων from μέμνημαι. It is Doric for *Mneson*. Of the same form are several words in Greek, as Σείσων, Κάσων, Δώσων, Φώσων, &c.

18. Ἰάκωβον.] Peter and John were, it seems, both absent; and James (son of Alphaeus; see xv. 13.) is supposed to have presided, both in his Apostolical character and as Bishop of Jerusalem, at the meeting now held to consider of the business which regarded Paul.

21. κατηχήθησαν π. σ.] "they have been informed concerning thee." For Fab. on Sext. Emp. 285. 339. has shown κατηχεῖσθαι to mean "*auditione et famā percipere*." See Note on xviii. 25.

22. τί οὖν ἐστι;] This (as in 1 Cor. xiv. 15. 26.) seems to be a popular formula, similar to our "*what then!*" i. e. what then [is to be done]; Sub. πακτόν. Markl. compares "*quid ergo est?*" and *quid igitur est?* in Cicero and Livy. So that it may be a *Latinism*; for I am not aware that it ever occurs in the Greek Classical writers. Though the formula τί οὖν (which sometimes occurs in the Philosophers, and of which Kypke cites examples from Arrian on Epict.), is somewhat similar.

— πάντως δεῖ πληθὺς συνελθ.] Pisc., Beza, and Grot. understand this of a regular convocation of the people, as contradistinguished from the *Presbyters*. But à Lapide and Pricæus, with all the best recent Commentators, seem right in determining the sense to be, "It is unavoidable, but that a multitude should flock together;" which is quite agreeable to what follows. Δεῖ like ἀνάγκη, often denotes only what *must and will* happen.

23. τοῦτο οὖν ποιήσον.] The best Commentators are agreed that this is to be regarded as the language of *advice*, not of authoritative *command*. For a justification of the conduct of the Apostle,

in thus conciliating the Jews (to the compromise, as some have thought, of the leading doctrines of the Gospel) see Witsius de Vita Pauli x., Dr. Hales iii. 536. sq., and Townsend. Suffice it to say, that though the Apostle taught that *Jewish* as well as *Gentile* Christians are freed from the observance of the Mosaic Law, yet he never forbade the *Jewish* converts to observe it, or any part of it, on the score of *expediency*. Since he occasionally did so, that he might "gain the more" to Christ. See 1 Cor. ix. 20. Acts xvi. 3. Whether εὐχὴν is to be understood of *votum civile*, undertaken on account of recovery from sickness, or deliverance from calamity, or a *vow of Nazariteship*, is not agreed. The last is the more probable opinion, since the term ἀγασθῆναι which follows is appropriate thereto. See Numb. vi.

24. ἀγασθῆναι, &c.] i. e. "undertake the same abstinence and purity enjoined by the vow," and pay their expenses for them; namely, those of the sacrifice, on going to the temple, for the purpose of being released from the vow by shaving the head. From what has been adduced by Wets., Wits., and Lardner, it appears that this participation in the ἀγνεία did not necessarily make the person *himself* a *Nazarite*; and also, that to so participate with, and pay the expenses of *Nazarites*, was not unusual among the Jews, and was regarded as a mark of singular piety.

— ἵνα ξυρῇσονται.] Meaning, that they may end their vow by shaving their heads: which they could not do till the termination of their vow: and that could only be by offering sacrifice: but they not being able to provide the offering, could not shave their heads. Thus the phrases to *cause any Nazarite to be shorn*, and to *pay his expenses*, came to be convertible. So Maimonides says: "Mihi incumbit ut radatur Naziræus per me."

— γνῶσι.] Many MSS. read γινώσκονται, which is supported by some Versions, and edited by Griesb. and Tittm. But it seems to have arisen *ex emendatione*. Στοιχεῖς φυλάσσω τὸν νόμον signifies, "that thou livest in the habitual observance of the law;" Στοιχεῖν, like περιπατεῖν and the Heb. הלך, being used of habitual action.

25. περὶ δὲ τῶν πεπ., &c.] The δὲ is *adversative*, and the sense is, "But as to the *Gentiles*,



κότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐ-  
 τοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα, καὶ  
 26 πνικτὸν καὶ πορνείαν. <sup>r</sup> Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ <sup>r</sup> Num. 6. 13.  
 ἐχομένη ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερὸν, διαγγέλλων <sup>infra</sup> 24. 18.  
 τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ  
 27 ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. Ὡς δὲ ἔμελλον αἱ ἐπὶ τῇ ἡμέρᾳ συν-  
 τελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ,  
 συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν, κραῶν-  
 28 τες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε! οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ  
 τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ δι-  
 δάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε  
 29 τὸν ἅγιον τόπον τοῦτον. <sup>u</sup> ἦσαν γὰρ [προ]εωρακότες Τρόφιμον τὸν <sup>u</sup> Supra 20. 4.  
 Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν <sup>2</sup> Tim. 4. 20.  
 30 ὁ Παῦλος. <sup>t</sup> Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· <sup>t</sup> Infra 26. 21.  
 καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἵλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐ-  
 31 θύως ἐκλείσθησαν αἱ θύραι. Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη  
 32 φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἰερουσαλὴμ· ὅς  
 ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐ-  
 τοὺς. Οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο  
 33 τύπτοντες τὸν Παῦλον. <sup>u</sup> Τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, <sup>u</sup> Supra ver. 11.  
 καὶ ἐκέλευσε δεθῆναι ἀλύσει δυοί· καὶ ἐπνυθάνετο τίς ἂν εἴη, καὶ τί  
 34 ἐστί πεποιηκώς. Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ. μὴ δυνάμενος δὲ  
 γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν  
 35 παρεμβολήν. Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βασιτάζε-

[the case is different, and] we have ordered [thus]; determining that," &c.

26. ὀγνισθεῖς.] See Note supra v. 24.

— διαγγέλλων τὴν ἐκπλήρωσιν, &c.] "giving notice [to the Priests] of the [period of the] completion of the days of purification;" which the persons themselves, it seems, had not been able to do, because they could not provide the offering. The period, as it appears from what follows, was *that day week*. Every one, it seems, was allowed to fix the period of his votive purification, either when he commenced it, or at any time during its course; so that the Priests had proper notice, in order to make the necessary arrangements as to the victims, &c. "Ἔως οὗ," "at which;" as in Luke xv. 8. xxii. 16. 18. John ix. 18. Προσφορά is the *θεσία προσφερομένη*. See Eph. v. 2.

27. αἱ ἐπὶ τῇ ἡμέρᾳ.] As the number of days had not been before mentioned, this must be put for αἱ ἡμέραι, ἐπὶ ταύταις. Σπείρης is for συνεκίνου. So Demosth. cited by Schleus. Lex. συγχεῖ δλην τὴν πολιτείαν.

28. βοηθεῖτε.] The sense is, "Come to our aid [in apprehending this person]." A sense of the word very frequently occurring in Thucyd. and the best writers. Ἕλληνας is considered by Kuin. as an exaggeration for Ἕλληνα. But it is better to suppose an idiom, found in all languages, by which the plural is used instead of the singular, taken generally; a *single* action being spoken of as if it were *habitual*.

29. προεωρακότες.] The *pro* is not found in very many MSS., several Versions, and Fathers, and

all the early Edd. except the Erasmus, and is cancelled by Beng. and Matth.

30. συνδρομή.] The word is often used of *riotous assemblage*. See Wets.

— εἵλκον αὐτὸν ἔξω τοῦ ἱεροῦ.] i. e. in order (as Chrys. suggests) to avoid polluting the Temple with murder: and also, it should seem, to be more unrestrained, than the Priests and Levites could decently permit them to be; who appear to have themselves closed the doors, in order to preserve the Temple from pollution, and be thought to have no hand in whatever might ensue.

31. φάσις for φήμη is confined to the later writers.

33. δεθ. ἀλ. δυοί.] See Note supra xii. 6. Perhaps in the present case the feet also were bound with a chain. At least so we may suppose from supra v. 11.

34. τὸ ἀσφαλὲς.] "what was assuredly the truth." So xxii. 30. xxv. 26. Παρεμβολὴ properly signifies a place where tents παρεμβάλλονται. But it here denotes the barracks in the castle of Antonia. And this is confirmed by the ἀναβαθμοὺς just after; for the castle of Antonia was situated on an eminence.

35. τοὺς ἀναβ.] This term is supposed to denote the flight of stairs leading from the portico of the Temple to the castle of Antonia, which nearly joined the Temple, being built (as we find from Joseph. B. v. 5. 3.) at an angle of it. In illustration of the present passage, I would adduce an apposite one of Joseph Bell. v. 5. 8. *ἰνδοτέρω*



z Luke 23. 18.  
John 19. 15.  
infra 22. 22.

σθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. <sup>z</sup> ἠκολούθει 36 γὰρ τὸ πλῆθος τοῦ λαοῦ, † κρᾶζον· Αἶρε αὐτόν!

Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλι- 37 ἀρχῷ· Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη· Ἑλληνιστὶ γινώ- σκεις; οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀνα- 38 στατώσας, καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; <sup>y</sup> Εἶπε δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰου- 39 δαῖος Ταρσεὺς τῆς Κιλικίας, οὐκ ἀσήμου πόλεως πολίτης· δέομαι δὲ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν.

y Supra 9. 11,  
30.  
z 22. 9.

z Supra 12. 17.  
z 13. 16.  
z 19. 33.

<sup>z</sup> Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέ- 40 σειςε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ, λέγων· XXII. Ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκού- 1 σατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας. Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι 2 διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. Καὶ φησιν·

δὲ τοῦτον (scil. ἦν) τὸ πᾶν διάστημα (I read from Cod. Bigot., ἀνίστημα, *edificium, structura*), τὸ δὲ ἔνδον βασιλεῖον εἶχε χώραν καὶ διάθεσιν. μεμύριστο γὰρ εἰς πᾶσαν οἰκὸν ἰδεῖν τε καὶ χρῆσιν, περιστά τε καὶ βαλανεῖα καὶ στρατοπέδων ἀλλὰς πλατείας, ὡς τῷ μὲν πάντα ἔχειν τὰ χρειώδη, πόλεις εἶναι δοκεῖν, τῇ πολυ- τελεῖα δὲ βασιλεῖον. where by the *περίστοα* are meant courts surrounded by columns. And by the στρατοπέδων ἀλλὰς πλατεῖαι, the *soldiers' barracks*, laid out, it should seem, in *quadrangles*. As to the words πόλεις εἶναι δοκεῖν, they are, perhaps, corrupt. If correct, they can only refer to *barracks*; and then βασιλεῖον must be wrong, and βασιλεια would be required. But such a description would not be suitable to the barracks, and is, no doubt, meant of the whole of the citadel, which formed a sort of *military city*. Now this sense (which is undoubtedly the true one) may be obtained by simply reading πόλις instead of πόλεις, and for δοκεῖν, δοκεῖ, or, from the Cod. Bigot., δοκοῖν, which evidently requires πόλις.

— βασιλεύειν] “carried on their shoulders;” for security against the violence of the people. Pric. and Wets., however, think the term does not mean that he was literally *carried*, but was *borne* off his legs by the press. And they produce a passage of Dio Chrys. where one is described *βαλλόμενον* — ὑπὸ τοῦ ὄχλου. But there is here nothing said about a great press.

36. εἶρε αὐτόν] “away with him,” viz. from the earth. So xxii. 22. αἶρε ἀπὸ τῆς γῆς.

37. εἰ ἔξεστί, &c.] On this idiom, which arises from a blending of the *oratio directa* with the *indirecta*, I have before treated.

— Ἑλληνιστὶ γινώσκεις.] Sub. λαλεῖν, supplied in Nehem. xiii. 24. This is not a Latinism, since we find in Xen. Cyr. vii. 5, 11. τοὺς Συριοὶ ἐπισταμίους. The interrogation here, as often, imports surprise.

38. Αἰγύπτιος, &c.] The story is related in Joseph. Ant. xx. 8, 6, and Bell. ii. 13, 5; between which, however, and what is here said, a considerable discrepancy exists; for Josephus, in the latter passage, reckons them at 30,000. Many methods have been adopted to remove the discrepancy. Of which most are mere devices for the nonce, and proceed wholly upon supposition. The only effectual mode is that supplied by the aid of *criticism*, applied to the texts of the two

writers, in one of whom there must be some error, doubtless proceeding from the scribes. Now there is no reason to suppose any error in *St. Luke's* text, since the MSS. agree, and the number is a very probable one. The error, therefore, must rest with *Josephus*, as his Editor, Aldrich, has seen: though he has not succeeded in showing where it lies. That there is a corruption in *Josephus* is certain; the number 30,000 being incredibly large. And while in his *Antiq.* he says the number was 30,000, and of these *πλείστοι*, *very many*, were slain; yet in his *Wars*, though he does not mention the *total* number, he says that 400 were slain, and 200 taken prisoners. Now 400 cannot be considered *very many* out of 30,000. To remove this discrepancy, Aldrich would in the *Antiq.* read *δισχιλίους* instead of *διακοσίους*. A conjecture, however, little probable: and, indeed, it is not the number of the prisoners that we are concerned with, but that of the slain. I am persuaded that the error rests on *τρισμυρίους*. Yet I would not, with Aldrich, read in the *Antiq.* *τετρακισχιλίους*, on purpose to make the accounts of *Josephus* and *St. Luke* exactly agree. But for *τρισμυρίους* I would read *τρισχιλίους*, which will make *Josephus* consistent with himself; for certainly 600 may be considered *many* out of 3000. And the difference between the accounts in *Josephus* and that of the Chiliarch (not *St. Luke*) is of no consequence. It is scarcely necessary to observe how frequently *χιλιοι* and *μύριοι* in composition with *&c.* &c. are confounded, from the similarity of the contractions and single words to denote the numbers in question. Had indeed the real number been 30,000, *Josephus* would not have omitted in his *Antiq.* to advert to the great multitude of persons.

— σικαρίων.] The term seems to denote *banditti*, literally *cut-throats*; from *sica*, the short cutlass (of Oriental origin, in fact the *Kiss* of India and China), which was carried under the arm like the Italian *stiletto*. From being *private assassins*, the Sicarii at length became public murderers and rebels. The air of the question seems to imply, that the officer had been told, that Paul was that Egyptian.

39. οὐκ ἀσήμου πόλ.] An elegant litotes, to denote “a celebrated city.” So Steph. Byz. calls it πόλις ἐπισημοτάτη.



- 3<sup>a</sup> Ἐγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, <sup>a</sup> Supra 9. 11. & 21. 39.  
 ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, <sup>2</sup> Cor. 11. 22, supra 5. 34.  
 πεπαιδευμένος κατὰ ἀκριβείαν τοῦ πατρῷου νόμου, ζηλωτῆς ὑπάρχων <sup>Gal. 1. 14. Rom. 10. 2.</sup>  
 4 τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἕτε σήμερον· <sup>b</sup> ὅς ταύτην τὴν ὁδὸν <sup>b</sup> Supra 8. 3. & 9. 1.  
 ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδὼν εἰς φυλακὰς ἀνδρας τε <sup>infra 26. 9. 1 Cor. 15. 9. Gal. 1. 13.</sup>  
 5 καὶ γυναῖκας· <sup>c</sup> ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσ- <sup>1 Tim. 1. 13. c</sup> Supra 9. 2, infra 26. 12.  
 βυτέρειον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς, εἰς  
 Δαμασκὸν ἐπορευόμεν, ἄζων καὶ τοὺς ἐκείσε ὄντας δεδεμένους εἰς Ἱερου-  
 6 σαλήμ, ἵνα τιμωρηθῶσιν. <sup>d</sup> Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι <sup>d</sup> Supra 9. 3. infra 26. 12.  
 τῇ Δαμασκῷ, περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράφαι <sup>1 Cor. 15. 8. 2 Cor. 12. 2.</sup>  
 7 φῶς ἱκανὸν περὶ ἐμέ. <sup>e</sup> Ἐπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς <sup>e</sup> Infra 26. 14, 15.  
 8 λεγούσης μοι· Σαοὺλ Σαοὺλ, τί με διώκεις; Ἐγὼ δὲ ἀπεκρίθην·  
 Τίς εἰ, κύριε; εἶπέ τε πρὸς με· Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν  
 9 σὺ διώκεις. <sup>f</sup> Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθαύσαντο, καὶ ἔμφο- <sup>f</sup> Supra 9. 7. Dan. 10. 7.  
 10 βοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Εἶπον  
 δέ· Τί ποιήσω, Κύριε; ὁ δὲ Κύριος εἶπε πρὸς με· Ἀναστὰς πο-  
 11 σοι ποιῆσαι. Ὡς δὲ οὐκ ἐνέβλεπον, ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου,  
 12 χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. <sup>g</sup> Ἀνα- <sup>g</sup> Supra 9. 17. infra 26. 16.  
 νίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων  
 13 τῶν κατοικούντων Ἰουδαίων, ἐλθὼν πρὸς με καὶ ἐπιστὰς εἶπέ μοι·  
 Σαοὺλ ἀδελφέ, ἀνάβλεψον· καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.  
 14 <sup>h</sup> Ὁ δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ <sup>h</sup> Supra 3. 14. & 7. 52.  
 θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στό- <sup>infra 26. 16. 1 John 2. 1.</sup>  
 15 ματος αὐτοῦ· ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἐώ-  
 16 ρακας καὶ ἤκουσας. <sup>i</sup> Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ <sup>i</sup> Matt. 3. 11. Mark 1. 4. Luke 3. 3.  
 ἀπόλυνσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου.

XXII. 3. ἀνατεθραμμένος — πεπαιδ.] The Commentators are not agreed on the construction; some joining παρὰ τοὺς πόδας Γ. with the preceding, others with the following words. The former mode is generally adopted by the ancient and early modern Commentators, the latter by the more recent Interpreters. The former, however, seems preferable. As to the *regularity*, which the other construction would impart to the passage, that is not characteristic of the Scriptural style, nor indeed very much of the style of the ancients in general. And to the *tautology* of which they complain, we may oppose a harsh *transposition* in their own mode of construction.

The expression παρὰ τοὺς πόδας is an idiom importing no more than our being educated under such and such a master. Παιδευμένος — νόμον, "trained [by him] to the most exact knowledge of the religion and laws of my country." Rosenm. thinks that ἀκριβείαν has reference to the ceremonies and institutions of their ancestors. But Wets., Morus, Schleus., and Kuin. ascribe to it the signification *severity*, as in Acts xxvi. 5. and Sapient. xli. 21. And so Isaac. cited by Wets. νόμος μετὰ ἀκριβείας κείμενος. It is difficult to decide the preference, and there may be an *hyperbole*. By νόμος (Kuin. observes) must be under-

stood not merely the *patria lex*, but also the *πατρικαὶ παραδόσεις* mentioned in Gal. i. 14. Τοῦ Θεοῦ signifies "of God's [law]," i. e. what he then esteemed such. The Apostle speaks somewhat obscurely; intending by this use to delicately refute the charge of blaspheming the Law, by so speaking of it as to tacitly *admit its divine origin*.

4. 85.] The relative must be resolved, as often, into the demonstrative with a copula. Comp. Ezek. iii. 22.

13. ἀνάβλεψον.] Ἀναβλέπειν properly signifies to *look up*, and sometimes only to *look*; namely, when it is followed by εἰς τινα, at any person or thing. In the Classical writers *τινι* is used for *εἰς τινα* or *τι*. See Matth. Gr. Gr. p. 553, in which, among other passages, is cited Eurip. Ion. 1486. Ἄλλου δ' ἀναβλέπει λαμπάσι. Sometimes the *ἀνα* signifies *re*, and thus (βλέπειν signifying *to see*) ἀναβλέπειν has the sense to *recover sight*, or sometimes (as in John ix.) to receive, obtain the faculty of sight.

14. τὸν δίκαιον] "the Just one." See Note on Luke xxiii. 44-47.

16. ἀναστὰς βάπτισαι.] So supra ii. 38. βαπτισθῆτω — εἰς ὅφρ' ἴδωσιν ἁμαρτιῶν, reference being made, in each passage, to the method appointed by Christ for remitting the sins of those who *rightly*



k <sup>Supra 9. 26.</sup> Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσερχομένου μου 17  
 ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, καὶ ἰδεῖν αὐτὸν λέγοντά μοι 18  
 Σπεύσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ παραδεξοταί  
 σου τὴν μαρτυρίαν περὶ ἐμοῦ. <sup>1</sup> Καγὼ εἶπον· Κύριε, αὐτοὶ ἐλίυσαν- 19  
 ται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρον κατὰ τὰς συναγωγὰς τοῖς  
 πιστεύουσιν ἐπὶ σέ· <sup>m</sup> καὶ ὅτε ἐξεχέτο τὸ αἷμα Στεφάνου τοῦ μάρτυ- 20  
 ρός σου, καὶ αὐτοὺς ἤμην ἐφεσιώς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ,  
 καὶ φυλάσσω τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. <sup>n</sup> Καὶ εἶπε πρὸς με· 21  
 Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.  
 Ὁ Ἰκονον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνήν 22  
 αὐτοῖν, λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ \* καθήκειν  
 αὐτὸν ζῆν. Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ 23

receive this sacrament; for (as Doddr. observes) "God did not ordinarily give any particular person any public and visible token of pardon till he had submitted to baptism, which being a visible token of favourable regard, and a seal of pardon, might be said to wash away sins. See Calvin's Instit. iv. 15. 14."

17. καὶ προσερχομένου μου.] A change of construction, for προσερχομένου μοι. On ἐν ἐκστάσει (see Note at x. 10.), we must be content to see through a glass darkly. Mr. Hinds refers this not to the first visit to Jerusalem, but to that which immediately preceded his formal appointment by the Church at Antioch; which he thinks more agreeable to the chain of argument in the Epistle to the Galatians.

19, 20. Meaning to say, "Lord, as these (the Jews) well know how bitterly I persecuted those who believed in Thee, they must be convinced it is only on irresistible conviction, that I am become a preacher of the faith I once persecuted; and, accordingly, I may hope that they will hearken to my preaching." See Doddr. and Pyle.

19. φυλακίζων] "committing to prison," from φυλακή, a jail. The word is rare, but occurs in Sapient. xviii. 4.

20. On συνευδοκῶν see Note at viii. 1. And on φυλ. τὰ ἱμάτια, see Note on vii. 58. The persons employed in the office of stoning used to throw off their clothes like the *Athletæ*. So Macho ap. Athen. 343. F. where it is said that in the Gymnasia there were persons appointed τὰ ἱμάτια τῶν εἰσιόντων λαμβάνοντας τηρεῖν.

21. πορεύου.] The Lord overrules the plea by simply repeating the order: the only instance I believe in Scripture.

22. καθήκειν.] This, for the common reading καθήκον, is found in very many MSS., early Editions, and Fathers. And it has been received by almost every Editor from Wets. to Vater; to whose decision I have deferred, though it is by no means clear to me whether καθήκον be not the true reading; for though external evidence be in favour of the other, yet, in so minute a matter as the difference between ο and ε, MSS., have little or no authority. Internal evidence seems decidedly in favour of καθήκειν; and that, as Rinck suggests, not only because it is the more recondite and difficult reading, but since the other readings καθήκον and καθήκην may the more readily be accounted for as emendations of this. And though a present sense be here required, yet

καθήκον is susceptible of this, by the ellipsis of ἐπὶ (as in a passage of Philo de Mundo, cited in Steph. Thes. 3147. D.), which is supplied infra xix. 36. δέον ἐπὶ, and 1 Pet. i. 6.

23. ῥιπτούντων τὰ ἱμάτια.] The Commentators are by no means agreed on the sense of this phrase. That it cannot mean, as some explain, "rending their garments," nor "shaking their garments," as if in rage, is plain. Many (as Pric., Wets., Rosenm., Schl., Heinr., Kuin., and Wahl) take it to mean, "tossing up their garments;" and suppose that this was done by those who were too distant to otherwise participate in the tumult. They also observe that this tossing up of garments, like waving of garments, was a mark of approbation. I see not, however, how ῥιπτεῖν will bear the sense toss up, nor how it could be thought to import any thing but disapprobation and anger. After all, the true interpretation seems to be that of Grot., Tirinus, Parkh., and Bretschn., "tossing off, and casting down their garments," as a preparation for violence; (just as our pugilists *do*ff their clothes to box) a symbolical action quite in unison with the violent expressions of such of their companions as stood near; the whole forming a lively picture of rabid fury.

There is, in fact, but a union of two senses, each separately occurring in both the Scriptural and Classical writers, viz. to cast down, and to cast off; one implied in the other. The above interpretation is indeed placed beyond doubt by a very similar passage of Plato de Rep. p. 665. Ἦγού ἐπὶ σὲ πάνν πολλοὺς ὅσον ῥίψαντας τὰ ἱμάτια, γυμνοὺς λαβόντας δ τι ἐκάστω παρένυχεν ὄπλον, θεῖν διαταγμένους. For ῥιπτούντων here several ancient MSS., with Theophylact and Œcumen., and one of the early Editions, have ῥιπτόντων. I have, however, retained the former, — not only because external evidence is decidedly in its favour, but internal also; ῥιπτόντων, being a stronger expression, and therefore more suitable; if, at least, Hermann on Soph. Ag. 235. is right in saying that ῥιπτεῖν is a frequentative form of the simple verb ῥίπτειν.

In κοινοῖσιν βαλλόντων εἰς τὸν ἀέρα we have another symbolical action, quite in unison with the preceding; for Grot., Wets., and Kuin., rightly take it of kicking up, or otherwise throwing up dust into the air; which, as appears from the Classical citations of Wets., and the accounts of modern travellers, was then, and still is, in the East, a frequent mode of raising a tumult: in our vulgar idiom "kicking up a dust."



24 κόνιορτόν βυλλόντων εἰς τὸν αἶρα, ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἄγεσθαι  
εἰς τὴν παρεμβολήν, εἰπὼν μάλιστα ἀντιτάξασθαι αὐτὸν, ἵνα ἐπιγνῷ δι'  
25 ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. Ὡς δὲ ἱ προέτεινεν αὐτὸν τοῖς <sup>p Supra 16. 37.</sup>  
ἱμασίν εἶπε πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον  
26 Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; Ἀκούσας δὲ ὁ ἐκα-  
τόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων· Ὅρα τί μέλλεις  
27 ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. Προσελθὼν δὲ ὁ χιλι-  
άρχος εἶπεν αὐτῷ· Λέγε μοι, εἰ σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη· Ναί.  
28 Ἀπεκρίθη τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύ-  
29 την ἐκτησάμην. ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι. Εὐθέως  
οὖν ἀπίστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀντιτάξαι. καὶ ὁ χιλιάρ-  
χος δὲ ἐφοβήθη, ἐπιγνὼνς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δε-  
δεκώς.

24. μαστίζειν ἀντ.] The plural is here used, with reference to the many things of which the μαστίξ was formed. Ἀντιτάξαι signifies properly to examine carefully; but here *quæstionem habere*, denoting examination by torture. See Gen. xii. 17. xvi. 6. Wisd. ii. 19. 2 Macc. vii. 37. Sept.

—ἐπεφώνουν αὐτῷ.] The word signifies literally to raise the voice at a person; and has therefore two senses, either *acclamo*, *applaud*, as in Acts xii. 22.; or *inclamo*, *exclaim against*, as here.

25. ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμασίν.] There are few passages which, from variety of reading, and diversity of interpretation, are more perplexing than this. Not less than six or seven varr. lectt. exist; but the only material diversity is between the singular προέτεινεν, and the plural προέτεινον. For the latter there is considerable authority in MSS. and Versions; and it is adopted by Griesb. and Tittm. Yet the singular ought, by every principle of Criticism, to be retained, as being the more difficult reading; and the recent collations of Rinck confirm it. As to the sense of the passage, see the full details in Recens. Synop. Suffice it here to say, that one great error seems to run through most modern interpretations;—which is to take ἱμασίν in the sense *scourges*; q. d. “they stretched him up for the scourges.” This is very harsh; and I know of no authority for that use of ἱμασίν in the plural. There is no doubt that the ancient and some modern Interpreters rightly take it in the ordinary sense *straps or thongs*; as Mark i. 7. Luke iii. 16. John i. 27. The plural is used because, it seems, the prisoner was fastened to the post, or block, with two straps. The employment of the Article, as Bp. Middl. suggests, shows that these thongs or belts were in common use. This view is exceedingly confirmed by a passage of an ancient Greek Martyrologist adduced by me in Rec. Syn. from a tract called *Martyrium Tarachi*: περιελόντες αὐτοῦ τὸ πάλιον, καὶ περιζώσαντες, τείναιτε, καὶ νεύροις ὑμῶν τήναιτε—δέσαντες αὐτὸν—τείνατε, καὶ νεύροις ὑμῶν σχίσατε τὸ νῶτον αὐτοῦ—τείνατε αὐτὸν ἐν τοῖς πόλοις, καὶ νεύροις ὑμῶν μαστίζετε. These straps, or belts, were, it should seem, fastened about the person something like the harness of our horses, at the same time confining his hands; and were then attached to the post by some ring or buckle there provided to receive them. In short, the mode was, I apprehend, exactly like that now adopted in Russia, in applying the punishment of the knout,—of which Captain Frankland, in his

late Travels in Russia, vol. ii. gives the following description:—“It is a large solid piece of wood, about seven feet in height, thrust end-ways in the ground in an inclining posture. At the top is a groove cut for the reception of the neck of the sufferer; at the two sides are two other grooves for the arms. On the part fronting the spectators, opposite to the side on which the sufferer is placed, are three iron rings, to which the hands, neck, and feet of the criminal are made fast by thongs.” Προέρ. must (though not one of the Commentators has seen it) be referred to the Centurion, who, also, is said to do what he orders to be done, and sees done. Thus the construction is as if Luke had written Ὡς δὲ προέτεινεν αὐτὸν ὁ ἐκατόνταρχος [ἐν] τοῖς ἱμασίν, εἶπε πρὸς αὐτὸν ὁ Π. an *hypallage* common in the best writers. The sense is: “and now Paul said to the Centurion, as he was having him bent forward [to the block], and [bound round] with the belts.” &c. The ellip. of ἐν is supplied in a kindred passage of Job xxxix. 10. δῆσεις δὲ αὐτὸν ἐν ἱμασίν ζυγῶ σου.

—τὸν ἐστῶτα.] The Article has reference to the custom of the Romans, to have a centurion to stand by at the execution of any punishment.

28. ἐγὼ πολλοῦ—ἐκτησάμην.] These words imply surprise how a person of Paul's mean appearance could possess this. Perceiving which, the Apostle makes a rejoinder removing this difficulty: “Aye, but I am even so by birth.” Κεφαλαίου (at which supply χοῦμα) signifies properly the total arising from the addition of several small sums; but as that generally implies a tolerably large sum, so it came to mean a considerable sum. On the various modes whereby the freedom of Rome could be attained by foreigners; i. e. by merit, or favour, by money, or by being freed from servitude, and on the peculiar nature of the freedom claimed by the citizens of Tarsus, see Recens. Synop.

29. ἰφοβήθη—ὅτι ἦν αὐτὸν δεδ.] On the privilege of a Roman citizen under arrest, see the Notes of Kuin. and my own in Rec. Syn.: where I have proved that the term δεδ., here used, refers only to his having had the belts applied in order to scourging, not to his being put in irons, for Paul's citizenship was of a class which did not exempt him from that; and, in point of fact, we find the bonds retained after his liberation from the whipping-post, and he is afterwards called δέσμιος.



Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται 30  
 παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν  
 ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν· καὶ καταγαγὼν  
 τὸν Παῦλον ἔστησεν εἰς αὐτούς. XXIII. Ὁ Ἀνένσας δὲ ὁ Παῦλος 1  
 τῷ συνεδρίῳ εἶπεν· Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ  
 πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. Ὁ δὲ ἀρχιερεὺς Ἀνα- 2  
 νίας ἐπέταξε τοῖς παρεσιῶσιν αὐτῷ τύπειν αὐτοῦ τὸ στόμα. Ὅτε 3  
 ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει ὁ Θεός, τοίχῃ κεκο-  
 νιαμένε! καὶ σὺ κάθῃ κρῖνων με κατὰ τὸν νόμον, καὶ παρανομῶν  
 κελεύεις με τύπεσθαι; οἱ δὲ παρεσιῶτες εἶπον· Τὸν ἀρχιερέα τοῦ 4  
 Θεοῦ λοιδορεῖς; ἔφη τε ὁ Παῦλος· Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν 5  
 ἀρχιερεὺς· γέγραπται γάρ· Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς  
 κακῶς. Ἐν οὖν δὲ ὁ Παῦλος, ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων τὸ 6  
 δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ

30. ἔστησεν εἰς αὐτούς.] The full sense seems to be, "set him up to speak face to face, as to the charges they brought against him." On this use of *καθίστημι* see my Note on Thucyd. iv. 84. 1. The *παρὰ* just before is for *ἀπὸ* or *ἐκ*, "at the instance or accusation of." See Winer's Gr. Gr. p. 139. med. and 140. Note.

XXIII. 1. *πεπολίτευμαι*.] "I have conducted myself." The word properly signifies to *act as a citizen*, and sometimes to have the conduct of state affairs. See my Note on Thucyd. i. 84. 5. Hence it came to mean *conduct one's self, behave*, &c., in which sense the word frequently occurs in the later writers. Ἐν πάσῃ συνειδήσει, "according to the dictates of my conscience [whether, as at first, ill informed, or not]." See Whitby and Dodd.

2. The Ananias here meant, is undoubtedly Ananias, son of Nebidæus, (See Joseph. Ant. xx. 5, 3.), who had discharged the pontifical office under the procuratorship of Quadratus, predecessor of Felix. By Quadratus he was sent a prisoner to Rome, together with Annas, prefect of the temple, to give an account of his high-priesthood to Claudius Cæsar (see Joseph. Ant. xx. 6, 2.). But by the intercession of Agrippa, Junior, they were acquitted, and returned to Jerusalem. Ananias, however, was not reinstated in the pontifical office. For during the procuratorship of Felix it was filled by Jonathan, who (as Josephus tells us, Ant. xx. 10.) was successor to Ananias. This Jonathan was, afterwards, by the connivance, at least, of Felix, assassinated in the temple by some *sicarii*. See Joseph. Ant. xx. 8, 5. and the Note on Acts xxii. 4. The office then remained unoccupied until king Agrippa appointed Ishmael, son of Phabæus, Joseph. Ant. xx. 8, 8. Hence, at the period in question, Ananias was not High-Priest, but was usurping the dignity. (Krebs and Kuinoel.) See also Benson and Biscoe, Boyle Lectures. It should rather seem that Ananias was not *usurping* the office, but *holding it provisionally*. To this unjustifiable violence towards the Apostle he was induced, we may suppose, 1. by Paul's solemn *assertions of innocence*, which gave the lie to the accusations of the Chief Priests. 2. By his addressing them as *Brethren*, not *Fathers* or *Rulers* of Israel. 3. From his having

been liberated by Roman soldiers, and throwing himself on their protection, as a Roman citizen.

3. *τύπτειν*—*κεκονιαμένε*.] This is regarded by most Commentators as a *prediction*; while others (as Camer., Zeger, Limb., Wets., Heumann, and most of the recent Commentators), regard it as a *formula malé precantis*; q. d. God smite thee, as thou hast smitten me! There is, indeed, some reason to think that Ananias came to a violent death about six years after. Yet we are hardly warranted in recognising a *prediction*; for the words have not the air of a prediction. Nor is there any *proof* of the *fulfilment* of such a prediction; since, if Ananias *did* perish by violence, it would still be uncertain whether that was a judgment upon him for *this*, or for other bad actions in his life. We may rather consider the expression as the ebullition of a spirit impatient of injury: not, however, regarding the word as a *formula malé precantis*, but as merely the acrimoniously worded expression of a *persuasion*, that God would punish Ananias for this outrage. This view is confirmed by Chrysost., Jerome, and Augustine. See Dr. Graves in D'Oyly and Mant.

Τοίχος κεκον. was a common metaphor to designate *hypocrisy*. See Note on Matt. xxiii. 37. How applicable this reproach was, we find from Josephus.

—καὶ σὺ κάθῃ, &c.] The *καὶ*, when prefixed to interrogative sentences implying admiration, is best rendered *itane? and so, so then?* See Kuin. Παρανομῶν for *παρὰ τὸν νόμον*. For *κρῖνων* there is no occasion to read, with Valckn., *κρινῶν*; the Present being put for the Future.

5. οὐκ ᾔδειν—ἀρχιερεῖς.] That the Apostle should have been ignorant of the presence of the High Priest, would seem strange; and has accordingly occasioned some difference of opinion. Of the various solutions of the difficulty offered by Commentators (See Recens. Synop.), *two* only seem to have any semblance of truth: 1. that of Chrysost., Dionys., Cajet., Gataker, Wolf, Michaelis, and Townsend, who prove, from the history of the times, as recorded in Josephus, that the office of the High Priest was then vacant, and that Ananias was only discharging its duties *pro tempore*; which Paul, having been in Jerusalem only a few days, might not be aware of. If this be thought not satisfactory, we may, with



- Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν  
 7 ἐγὼ κρίνομαι! Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φα-  
 8 ρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. <sup>x</sup> Σαδδουκαῖοι <sup>x</sup> Matt. 22. 53.  
 μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα. <sup>Mark 12. 18.</sup>  
 9 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. <sup>y</sup> Ἐγένετο δὲ κραυγὴ μεγάλη· <sup>y</sup> Supra 5. 39.  
 καὶ ἀναστάντες [οἱ] γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, <sup>infra 25. 25.</sup>  
 λέγοντες· Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ <sup>& 26. 31.</sup>  
 10 πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος· — μὴ θεομαχῶμεν. Πολλῆς δὲ γενο-  
 μένης στάσεως, ἐλάβηθεις ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ’  
 αὐτῶν, ἐκέλευσε τὸ σπάτευμα καταβῆναι ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν,  
 ἄγειν τε εἰς τὴν παρεμβολήν.  
 11 <sup>z</sup> Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· Θάρσει, <sup>z</sup> Supra 18. 9.  
 Παῦλε· ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ <sup>a</sup> Infra v. 20,  
 12 καὶ εἰς Ῥώμην μαρτυρῆσαι. <sup>a</sup> Γενομένης δὲ ἡμέρας, ποιήσαντές τινες <sup>30.</sup> Matt. 26. 74.

Bps. Sanderson and Mann, Episcop., Bengel, Wets., Pearce, Valckn., Morus, Schott, and Kuin. (supported by the ancient Commentaries as found in the Catena) take the expression οὐκ ᾔδειν in the sense, “I did not reflect or consider” (as it were excusing a momentary impetuosity.) And they compare Eph. vi. 8. Col. iii. 24. and some passages from Classical writers. So in Acts vii. 18. for ᾔδει some MSS. have, by gloss, ἐμνήσθη. Bornem., indeed, denies that the word ever has that sense.

6. περὶ ἐλπίδος καὶ ἀναστ. νεκ.] The best Commentators here suppose a *Hendiadys*. Yet we may render, “for the hope of the dead and their resurrection.” Comp. Ps. xvi. 5. 1 Thess. iv. 13.

8. ἀμφότερα.] Both the ancient and modern Interpreters stumble at this — since there seem to be three terms above mentioned, *resurrection*, *angel*, and *spirit*. To avoid this difficulty, some would cancel μηδὲ ἄγγελον. Others propose another (but most harsh) mode of punctuation. Others, again, remark that ἀμφότερα might, by a writer not very attentive to accuracy, be used of *more than two*. But of this they adduce no good proofs; and it involves a sort of imputation both unjust and irreverent. The sacred writer, I conceive, meant to advert to the two points of difference between the Pharisees and Sadducees; and the two things referred to are the *Resurrection*, and the *Existence of Immaterial Beings*; πνεῦμα and ἄγγελος being considered as falling under the same head. Ὁμολογοῦσι “profess [belief in].”

9. ἐμαρτύρω] “they contended [on behalf of Paul].” The word is also used by the Classical writers; not, however, followed by λῡγοντες, but by an Infin. with an Accus., as in Thucyd. iii. 40 & 42, where see my Notes.

— εἰ δὲ πνεῦμα, &c.] Here we have only to suppose an *apostrophe*, — such as is often found in the best writers, when something which we do not care to directly mention is omitted. Chrys. supplies ποῖον ἔγκλημα, and the Pesch. Syr. something similar. The words following, μὴ θεομαχῶμεν, are omitted in 7 MSS. 4 inferior Versions, and some Fathers, and cancelled by Griesb. and Knapp; but without reason. The external authority for so doing is very slender; and the internal is quite against the omission. Kaimel acutely traces the

origin of the omission to an ill founded *objection* to the words, as if too much favouring Christianity. To suppose them introduced from v. 39, is too hypothetical. All that can be said is, that the two passages are very similar. Besides, the apostrophe before would be intolerably harsh with out these words.

The *angel*, or *spirit*, is thought to have reference to the two kinds of appearance, which those who were inclined to think with Paul ascribed to the *Divine vision* narrated by the Apostle; for those appearances were always supposed to take place through the medium of an angel, or a *spirit*. Certain recent Commentators here attempt to explain away all idea of Divine appearance; considering the whole as a *MERE dream* produced by the workings of high wrought imagination, and the resolution previously taken by Paul to avail himself of any opportunity of appealing to Cæsar; and this from a desire to go to Rome, foreseeing that he should be able to accomplish much good there. “Hence (say they), as the event turned out accordingly, he, as usual, ascribed the dream to a Divine appearance!!” How little such a notion will bear examination (being no other than the same flimsy hypothesis advanced by these Commentators on various other occasions) it needs but little reflection to discover. So far from the resolution to make this appeal *giving occasion to the dream*, the appeal was most probably not thought of until after the dream; certainly not carried into execution till more than two years after; though many opportunities had, in the mean time, occurred for the Apostle to have appealed unto Cæsar; which he, however, did not. Nor is it probable that he would have done so at last, had he not been compelled, for his personal safety. I mean not to deny that the Apostle had thought of going to Rome; but surely he would be anxious not to go as a criminal. The vision then, was undoubtedly supernatural.

10. μὴ διασπασθῇ.] Pric., Kyp., and Wets. have proved by examples, that the term is often used of great violence, but short of death. Τὸ σπάτευμα, “the forces.” The word is a *vox media* *significationis*, and signifies sometimes a whole army, sometimes, as here, a small force.

11. ἐπιούσῃ.] See Luke ii. 9. Acts xii. 7.



τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν  
μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. Ἦσαν δὲ πλείους τεσσα- 13  
ράκοντα, οἱ ταύτην τὴν συνωμοσίαν πεποιηκότις· οἵτινες προσελθόντες 14  
τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον· Ἀναθέματι ἀνεθεματίσα-  
μεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.  
Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὖριον 15  
αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὥς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ  
περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτόν, ἑτοιμοὶ ἐσμεν τοῦ ἀνε-  
λεῖν αὐτόν. Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου † τὸ ἐνέδρον, 16  
παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύ-  
λῳ. Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων, ἔφη· Τὸν 17  
νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι  
αὐτῷ. Ὁ μὲν οὖν παραλαβὼν αὐτόν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ 18  
φησιν· Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε τοῦτον τὸν  
νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι. Ἐπιλαβόμενος δὲ τῆς 19  
χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο· Τί  
ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι; ὁ Εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο 20  
τοῦ ἐρωτησαί σε, ὅπως αὖριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον,  
οἷς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. Σὺ οὖν μὴ 21  
πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτόν ἐξ αὐτῶν ἄνδρες πλείους τεσ-  
σαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως  
οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι, προσδεχόμενοι τὴν ἀπὸ σοῦ  
ἐπαγγελίαν. Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας 22  
μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα ἐνεφάνισας πρὸς με. καὶ προσκαλεσάμενος 23  
δύο τινὰς τῶν ἑκατοντάρχων εἶπεν· Ἐτοιμάσατε στρατιώτας διακοσίους,  
ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεῖς ἐξδομήκοντα, καὶ ‡ δεξιο-

Supra v. 12.

12. συστροφὴν] “a conspiracy.” A signification of which I have produced examples from Dionys. Hal., Josephus, and Artemid., in Recens. Synop. These persons were probably *Zelotæ*, or *Sicarii*, set on by Ananias and his party.

— ἀνεθεμάτισαν ἑ.] This ἀναθ. implied the binding one's self under a curse to do any thing; and (as Selden and Wets. have shown) was sometimes, as in the present case, accompanied with a resolution not to eat or drink until the accomplishment of the thing vowed. Such execrable vows were, Doddr. observes, not unusual with the Jews; who claimed a right to punish those whom they considered transgressors of the law, even unto death.

15. ἐμφανίσαι] “give notice by letter.” A forensic term. Διαγινώσκω has here the sense, also forensic, of *examine*, literally *determine* some point, of which examples are given by Wets. and Loesner. Πρὸ τοῦ ἐγγίσει αὐτόν. Namely, that the Sanhedrim might not be thought to have any hand in the thing.

16. Παύλου τὸ ἐνέδρον] “the plot laid against Paul.” Perhaps we should here read ἐνέδραν, as at xxv. 3. where all the MSS. have ἐνέδρα. The word is used here and in that passage simply for *επιβουλὴ*, a *plot*, as in Ps. x. 8. Josh. viii. 9. Herodian iv. 5, 7; vii. 5, 8. Joseph. Bell. i. 5. 8. ἔλα-

θεῖν εἰς τὴν ἐνέδραν, “to go forth to carry into effect,” &c.

19. ἐπιλαβόμενος τῆς χειρὸς α.] This is a popular form of expression, not to be pressed on, signifying little more than *taking aside*, as appears from the examples adduced by Pricæus, from Ach. Tat. and Herodian.

20. ὡς μέλλοντές τι ἀκριβ. πυνθ.] So Joseph. Vit. § 2. συνιόντων — ὑπὲρ τοῦ παρ' ἐμοῦ περὶ τῶν νομίμων ἀκριβέστερόν τι γινώσκειν.

21. τὴν ἀπὸ σοῦ ἐπαγγελίαν.] The Commentators are not agreed whether this should be explained *promise*, or *order*. There is much to be urged for either sense, but the context rather requires the latter. Render “the order to be given by you, for Paul to be brought up.”

22. παραγγείλας — πρὸς με.] A blending of the *oratio directa* and indirecta, as sup. i. 4.

23. δεξιολάβους.] With this word the Commentators have been not a little perplexed. Some would read δεξιολάβους, from one MS. and a few Versions. But that plainly arose from the *conjecture* of those who could not understand δεξιολάβους, which is generally supposed to denote *lictors*, like our *provost marshal* and his attendants. But although there is reason to think that the word came, in after ages, to bear that sense, yet it were absurd to suppose so many lictors to be attendant on the tribune's forces, as that 200



24 λάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· κτήνη τε παραστή-  
σαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα·  
25 γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον. Κλαύδιος Λυσίας  
26 τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. Ὁ ἄνδρα τοῦτον συλληφθέντα <sup>c Supra 21. 33.</sup>  
27 ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστάς σὺν  
28 τῷ στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι. Βουλόμενος  
δὲ γινῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ  
29 συνέδριον αὐτῶν· ὃν εὖρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου  
30 αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. Μηνυθεί-  
σης δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων,  
ἑξαυτῆς ἔπεμψα πρὸς σε, παραγγέλλας καὶ τοῖς κατηγόροις λέγειν τὰ  
πρὸς αὐτὸν ἐπὶ σοῦ. ἔρῳσο.  
31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες  
32 τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτός εἰς τὴν Ἀντιπατρίδα. Τῇ δὲ  
ἐπαύριον ἑάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς  
33 τὴν παρεμβολήν· οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες  
34 τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. Ἀνα-  
γνοὺς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθό-

should be sent to guard one prisoner. One of the most probable opinions is that of Beza, Drus., Kuin., Schleus., and Wahl, that they were the Tribune's *body guards*; so called from taking the right side of any one (as being the *unguarded* side. See Thucyd. iii. 23. v. 10. 71.), and thus protecting him. I should rather think, however, that they were a kind of troops *attendant* on the heavy-armed and the cavalry, like the *ἀμῖπποι* mentioned in Thucyd. v. 57. see my Note there. They were, it should seem, light-armed, and similar to the *lancearii*, who (as we find from Ammian. xxi. 13., cited by Wets.) covered in battle the right flank. They seem to have performed the duties both of *explores*, and of *attendant soldiers* on the heavy armed, and probably sometimes that of *body guards* on the principal officers, like our *sentinels*.

24. κτήνη.] There is no occasion to suppose (with Kuin.), that the beasts were for Paul and the two soldiers who held his chains. We may imagine them to have been for *Paul only*; for in so long and rapid a journey he would *require* more than one horse. The cavalry, we know, used (as the Tartars and other Oriental nations now do) often to take with them each a led horse; by which means they travelled very long distances without stopping.

25. περιέχ. τὸν τύπον τοῦτον.] There is no necessity (with Valcken., Heimb., and Kuin.), so to press on the primitive sense of the word, as to suppose that St. Luke has given us not *the* letter, but only the substance of it. It should rather seem that Luke wrote from a *copy* of the letter, preserved by himself or by Paul, from the persons who kept the public records. Paul, during his tedious captivity at Cæsarea, would be desirous of knowing the contents of the Epistle (which was of the sort called *elogia*), and probably preserved a copy, which Luke had the opportunity of using.

26. κρατίστῳ.] The usual and formal epithet

employed in addressing a magistrate; as we say, your *Excellency*. On χαίρειν and ἔρῳσο, see Note on Acts xv. 23.

27. σὺν τῷ στρατεύματι.] Not “with an army,” but “with the force [under my command].” So at Joseph. Bell. i. 7, 2. Πείσωνα εἰσπέμψει μετὰ στρατιᾶς I would render, “sends Piso with a body of troops.”

— μαθὼν ὅτι Ῥωμ. ἐστι.] It is in vain to attempt to clear Lysias (as some Commentators do) of petty misrepresentation. He ventured to take a little more credit for zeal, in behalf of his fellow citizens, than he deserved.

31. ἤγαγον διὰ τῆς — Ἄ.] From the ancient itineraries brought to light by the researches of Reland, we are enabled pretty correctly to trace both the route and the different stages of it: namely, to Neapolis 22 miles; to Lydda (or Diospolis) 10; to Antipatris 10; to Cæsarea 6. But 42 miles would seem a distance too great for one night; even supposing all the rapidity of a forced march. And yet the words ἤγαγον εἰς τὴν Ἄ. seem to claim this sense; at least no other would be thought of in a *Classical* writer. Most Commentators (as Reland, Biscoe, Dodd., Schleus., and Kuin.) think it is not necessary to suppose that he was conveyed thither in *one* night; and they render *by night*, i. e. by the *next* night. But it could only mean *in the course of* the next night, which would be too long a time to allow. It therefore appears safer to understand διὰ τῆς νυκτός of the night on which they set out. And perhaps no more is meant by this expression (which seems a popular idiom) than that they conveyed Paul *all night long* towards Antipatris, and arrived there without halting. Now, as they might, by a forced march (the cavalry helping the infantry), arrive thither by ten or eleven o'clock in the morning; and as by far the *greater part* of the journey would be really accomplished by night, they might be said to have conveyed him thither διὰ τῆς νυκτός.

33. ἀναδόντες.] Vox solemnis de hac re.



μενος ὅτι ἀπὸ Κιλικίας· Διακούσομαι σου, ἔφη, ὅταν καὶ οἱ κατήγο- 35  
ροί σου παραγένωνται. ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώ-  
δου φυλάσσεσθαι.

d Supra 23. 2.

XXIV. <sup>d</sup> ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ 1  
τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ  
ἡγεμόνι κατὰ τοῦ Παύλου. Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ 2  
Τερτύλλος, λέγων Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθω- 3  
μάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε καὶ  
πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. Ἴνα 4  
δὲ μὴ ἐπὶ πλεῖον σὲ ἐγκόπιω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως,  
τῇ σῇ ἐπεικειῖα. Εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κινοῦντα 5

35. διακούσομαι.] This implies a diligent and thorough hearing. Τῷ πραιτωρίῳ τ. Ἡ. i. e. a palace formerly built by Herod, but then used as the residence of the provincial governor.

XXIV. 1. μετὰ δὲ πέντε ἡμ.] This is by some of the best Commentators explained, *from Paul's arrival at Cæsarea*; by others, *from the time of the notice given to the High Priest by Lysias*, which was on the day *before* Paul's arrival at Cæsarea.

— ἐνεφάνισαν.] Sub. *ἐαυτοῖς*. See John xiv. 22. and Note. Almost all the best Commentators are agreed in regarding this as a *forensic* term, equivalent to the Latin one *comparere in judicio*, or *coram iudice*. It *may*, however, have the signification assigned by the Syr. Vers., Ammonius, Pric., Grot., and Wets., *gave information*.

— ῥήτορος.] The word properly denotes an *orator*. But as orators, who harangued on the public business before the public assembly, sometimes had the causes of private persons confided to them, — so it came to signify an *advocate*, and at length merely a *pleader*, or *barrister*, as here.

3. εἰρήνης.] The word here signifies public and political tranquillity; namely, from the troubles under which they had laboured, of rebels, brigands, robbers, and other disturbers of the peace. That Felix deserved this praise, appears from Joseph. Ant. xx. 8, 4. cited by Wets. And so at Bell. i. 10, 5. he says, that when Herod had put down the bands of robbers, the people celebrated his praises, saying *ὡς εἰς εἰρήνην αὐτοῖς παρὼν*, that he came to them for peace.

— κατορθώματων.] Κατορθώω is properly a term used in *bowling*, and signifies, primarily, to *take a straight course down to the end*; metaphorically, to *conduct an affair to a prosperous issue*; and, in the passive, to *be conducted*, &c.: as Thucyd. ii. 65, where *κατορθούμενα (πράγματα)* are opposed to *σφαλέντα*, *unsuccessful*. Thus *κατόρθωμα* denoted the *thing* thus brought to a *successful issue*.

— διὰ τῆς σῆς προν.] Elsn. observes that the *old* Romans used to ascribe national prosperity to the Gods; while, in after times, whatever happened prosperously was ascribed to the prudent counsels, and even the *τῆχῃ* of their rulers, or generals, without any mention of Divine Providence.

— πάντῃ τε καὶ πανταχοῦ.] It is not agreed among Expositors whether these words should be taken with the *preceding*, or with the *following*. The *former* mode makes the better construction, and yields the better sense; namely, “in every

respect (or, ‘at all times’), and in every place.” We may observe an elegance in this juxtaposition of terms commencing with the same syllable, something like *alliteration*. Many examples of which may be seen in Rec. Syn.

— ἀποδεχόμεθα.] The word signifies properly to *accept at any one's hands*, and, by implication, to *approve*, *commend*, and is used both of *persons* and *things*.

4. Ἴνα μὴ — ἐγκόπιω.] The full sense is, “That I may not [longer than is necessary] detain you [from other business].” The term *ἐγκόπειν* signifies properly to cut a ditch, as a separation between two plots of ground; and hence, to separate, detain from, &c.

— συντόμως.] The construction here is left imperfect; so that, as the words stand, we must supply *λεξόντων* from the subject-matter. Yet this involves such a harshness, that I am inclined to suspect some corruption in *συντόμως*, for which I would conjecture *συντόνως* (*vehementer, enire*) to be construed with *παρακαλῶ*. Thus it will exactly correspond to the Latin phrase — “*Te vehementer rogo*,” of frequent occurrence in the best writers, and probably employed, on the present occasion, by Tertullus; of which St. Luke has thus given a literal version. And although no MS. is adduced as having *συντόνως*, yet the two words are frequently confounded by the scribes; on which see Hemsterh. and Kuster on Aristoph. Plut. p. 71; Heyne's Homer v. 492; and Wessel. on Diodor. Sic. i. 279. *λυπηθῆναι συντόμως*, where *συντόνως* is evidently the true reading, though not found in any MS. And the expression may very well be explained to mean *earnestly*; since the adjective *συντόνως* is often opposed to *ἀετμένως*, both in a *proper* and in a *metaphorical* acceptance. Thus the full sense is, “But that I may no longer hinder thee [I will cease this preface], and have earnestly to entreat thee, of thy benignity and condescension, to hear what we have to say.” Τῇ σῇ ἐπεικειῖα is well rendered in the Vulg. “*pro tua clementia*.” the very expression, I imagine, used by Tertullus; the word *clementia* being in the ancient Latin Greek Glossaries explained by *ἐπεικειῖα*.

5. εὐρόντες γὰρ, &c.] The *γὰρ* has the *inchoative* force, and may be rendered *nempe*. In *εὐρόντες* the Commentators suppose an ellip. of *εἰμὲν*, so that *εὐρόντες ἐμὲν* may be taken for *εἰρομεν*; of which they adduce examples. But in the passages they cite, no *other* principle could be resorted to: *here* there is no such compulsion; and it is better to regard the phraseology as falling



στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε  
 6 τῆς τῶν Ναζωραίων αἰρέσεως· ὃς καὶ τὸ ἱερὸν ἐπέβρασε βεβηλῶσαι, <sup>e Supra 1. 28.</sup>  
 ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἡθελήσαμεν κρίνειν.  
 7 Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας, ἐκ τῶν χειρῶν  
 8 ἡμῶν ἀπήγαγε, κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ·  
 παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγινῶναι, ὧν  
 9 ἡμεῖς κατηγοροῦμεν αὐτοῦ. \* Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκον-  
 τες ταῦτα οὕτως ἔχειν.  
 10 Ἀπεκρίθη δὲ ὁ Παῦλος, νέυσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν· Ἐκ  
 πολλῶν ἔτιων ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον  
 11 τὰ περὶ ἔμμαντοῦ ἀπολογεῖσθαι· δυναμένον σου γινῶναι, ὅτι οὐ πλείους  
 εἰσὶ μοι ἡμέραι [ἡ] δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσω ἐν Ἱερου-  
 12 σαλήμ· <sup>f Infra 25 8. & 28. 17.</sup> καὶ οὔτε ἐν τῷ ἱερῷ εὐρὸν μετὰ τινὰ διαλεγόμενον, ἢ ἐπι-  
 σύστασιν ποιοῦντα ὄχλον, οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πό-  
 13 λιν· οὔτε παρασιτῆσαί με δύνανται περὶ ὧν νῦν κατηγοροῦσίν μου.  
 14 Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν, ἣν λέγουσιν αἰρεῖσιν, οὕτω

under the figure *anacoluthon*; especially as the sentence is long and involved: of which numerous examples might be adduced from Thucyd. See Note on xvi. 22.

—λοιμὸν] for λοιμικόν, according to the usage of the best writers, from whom examples are adduced by Wets. and Kypke, almost entirely, however, from the later writers, as Ælian V. H. xiv. 11. δόξης φρόντιζε, ἀλλὰ μὴ ἔσω λοιμὸς, καὶ μὴ μεγάλη νόσος, ἀλλὰ ὕγεια. Strictly speaking, the noun here is not put for the cognate adjective; but is used according to a frequent Greek idiom, by which a noun in its most abstract sense is, as it were, *personified* by taking the attribute inherent in the noun, and applying it to a person.

—πρωτοστάτην.] The word properly denoted the first man on the right in a line of troops. So Thucyd. v. 71. ὁ πρωτοστάτης τοῦ δεξιοῦ κέρως, where see my Note. But it is by the later writers used to denote a *front rank man*, and sometimes, figuratively, a principal person. On Ναζωρ. see Note at ii. 22.

8. παρ' οὗ.] Namely, to *Paul*; though some ancient and modern Commentators refer it to *Lysias*. The ἀνακρίνας is supposed to refer to the examination by torture.

9. συνεπέθεντο.] So read many MSS., some Versions and Fathers, and the early Edd., with the exception of the Erasmian, for the vulg. συνέθεντο, and it has been adopted by almost every Editor from Wets. down to Vat.; and perhaps rightly. But the common reading may be defended, in the sense *assented*; and if ὧν just before be the true reading, this must likewise. Συνεπέθεντο signifies “acted in concert in the attack.” So Thucyd. iii. 54. συνεπιτιθέμενοι ἐς Δευθερίαν, and Deut. xxxii. 27. Ps. iii. 6.

10. νέυσαντος] “*nutu significavit*.” Or the sense may be, “gave him permission by a nod or beckoning;” on the nature of which expression, and the similar one *νύμφη χορεύουσα*, &c., I have treated in my Note on Thucyd. i. 134.

—κριτὴν.] This term is used, because the Procurator united the *judicial* functions to the civil and military ones. Τὰ περὶ ἡμῶν ἀπαλ. Sub. πράγματα. Munthe aptly compares Diod. Sic. p. 351. τὰ καθ' ἑαυτὸν ἀπολογησάμενος.

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11. ἡμέραι δεκάδυο.] The chronology of this period may be adjusted as follows:—On the *first* day Paul arrives at Jerusalem. 2d. Attends the meeting of the Presbyters. 3d. Commences his week of votive abstinence, which he continues on the 4th, 5th, 6th, 7th, and 8th (for that seems required by the words at xxi. 27. ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι). On the same day he is assaulted by the Jews, and committed to the castle. On the 9th day he is brought before the Sanhedrim. The 10th he spends in the castle (during which the plot against him is formed). On the night of the 10th he is removed to Antipatris, where he arrives early on the 11th day: and on the 12th he reaches Cæsarea. The *remaining* day is *not reckoned*, probably (as Kuin. suggests) because it is not in question, as he could then excite no tumult.

The Dative μοι may be accounted for on the principle mentioned by Matth. Gr. Gr. § 390.

The ἡ before δεκάδυο is not found in very many MSS. and some Fathers, and the early Edd., and is cancelled by Wets., Matth., Griesb., Tittm., and Vat.: and rightly; for it is far easier to account for its insertion than for its omission.

12. ἐπιστάσιν.] The word is somewhat rare; but it is found in the Sept., Joseph., Sext., Emp., and others cited by the Commentators. Συνίστασθαι is found in the best Classical writers. See my Note on Thucyd. v. 34.

14. ὁμολογῶ, &c.] After having refuted the charge of sedition, the Apostle proceeds to answer that of taking up and maintaining a religion different from that of his countrymen. This he does by showing that the doctrines he professes are not *mere novelties* (or *sectarian*); but that he worships the same God with the Jews, receives the same sacred books, and has the same belief in the resurrection, both of the just and of the unjust; conformably to which he labours to preserve a conscience void of offence towards God and towards man.

Ἀρεαίς properly denotes only the taking up of an opinion, whether well or ill founded; and sometimes it was applied to the *persons* who maintained the opinions. Hence many eminent Commentators here render it *sect*; a sense which the word does bear in other passages of Luke.



λατρεύω τῷ πατρίῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς  
 g Dan. 12. 2. προφήταις γεγραμμένοις· <sup>ε</sup> ἐλπίδα ἔχων εἰς τὸν Θεόν, — ἣν καὶ αὐτοὶ 15  
 John 5. 28, 29. οὗτοι προσδεχονται, — ἀνάστασιν μέλλειν ἔσσεσθαι νεκρῶν, δικαίων τε  
 h Supra 23. 1. καὶ ἀδίκων. <sup>h</sup> Ἐν τούτῳ δὲ αὐτοὺς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν 16  
 i Supra 11. 29. πρὸς τὸν Θεόν καὶ τοὺς ἀνθρώπους διαπαινός. <sup>i</sup> Δι' ἐτῶν δὲ πλειό- 17  
 Gal. 2. 10. ρων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσ-  
 Rom. 15. 25. φοράς· <sup>k</sup> ἐν οἷς εὖρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλον οὐδὲ 18  
 k Supra 21. 26, 27. μετὰ θορύβου, τινὲς [δέ] ἀπὸ τῆς Ἀσίας Ἰουδαῖοι· οὓς † δεῖ ἐπὶ σοῦ 19  
 παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με. ἡ αὐτοὶ οὗτοι ἐπάτω- 20  
 σαν, [εἰ] τι εὖρον ἐν ἐμοὶ ἀδίκημα, σιάντος μου ἐπὶ τοῦ συνεδρίου,  
 l Supra 23. 6. & 28. 20. <sup>l</sup> ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἐστὼς ἐν αὐτοῖς· Ὅτι περὶ 21  
 ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν!  
 Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς, ἀκριβέστερον εἰδὼς 22  
 τὰ περὶ τῆς ὁδοῦ, εἰπὼν· Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώ-

But the context will here scarcely permit it, and it should seem that Paul means to take exception at the *invidious* sense which the word admitted; and in which it was used by his opponents; just as in our word *new-fangled*, which properly denotes only *what is newly taken*. That Luke and Josephus sometimes use the word in a *good* sense is no proof that that was the general acceptance. <sup>a</sup> Paul (with whose phraseology we have here to do) always uses it in a *bad* sense, of an opinion taken up on slight grounds: and so does Peter. And this is here required by the words δὲν and ὡς λέγουσι.

Τῷ πατρίῳ Θεῷ is for τῷ Θεῷ τῶν πατέρων, as in v. 30. Gen. xxxii. 9, 10, and elsewhere. Of the phrase *πάτρωι Θεῷ* the Commentators adduce many examples from the Classical writers. But the sense, in almost all the passages cited, is not *the Gods of any one's ancestors*, but the *Gods worshipped at any place*. A more apposite example may be found in Thucyd. ii. 71, where see my Note. As the privilege of worshipping their *θεὸς πάτρωος* had been secured to the Jews by many Imperial charters, so Paul hereby throws himself under the protection of the Roman laws.

15. δικαίων τε καὶ ἀδίκων.] For that was the *general* opinion of the Pharisees; though some of them believed only in a resurrection of the *just*. The opinion, however, (as Drus. and Kuinoel show,) was new and not extensively held.

16. ἀσκῶ.] This is to be taken intransitively; of which use the Commentators adduce several examples; and others may be seen in Bp. Blomfield's Note on *Æschyl. Prom.* 1102.

— ἀπρόσκοπον συνείδησιν.] Ἀπρόσκ. is one of those adjectives which admit either an active or a passive sense. The *former* is here adopted. What is properly applicable only to the *person* acting, or to the *action*, is applied to the *conscience*, as being the regulator of the conduct.

17. Here the Apostle answers to the *third* point of accusation, *profanation of the Temple*. Δι' ἐτῶν πλειόνων, "after very many years;" of which sense of διὰ I have cited several examples in Recens. Syn. Ποιεῖν ἐλεημοσύνας is an *Hellenistic* phrase signifying to *give alms*. Here, however, it must, from circumstances, be interpreted to *present* them. Paul hints that as his purpose was

both benevolent and pious, he was unlikely to have been guilty of profanation of the Temple.

18. ἡγνισμένον] "living in votive sanctimony." Τινὲς δέ. So the *Erasmian* and *Stephanic* Edd. read. But the δέ (which is not found in the *Ed. Princ.* and some other early Edd.) was cancelled by Beza, though recalled by Griesb., but, as I have proved at large in *Recens. Synop.*, very uncritically.

19. δεῖ.] It is not easy to determine the true reading here. Several MSS. and most Editions from Beza downwards, have *δεῖ*, which is thought to be supported by some Fathers and Versions. If this were a matter wherein the *proprietas linguæ* could decide, there would, I think, be no hesitation in preferring *δεῖ*; notwithstanding what *Matthæi* says, that *one is as good Greek as the other*; which may be doubted. See *Bornem.*

20. αὐτοὶ οὗτοι] "these very persons." Εἴ before τι is not found in very many MSS., Versions, and early Edd., and is cancelled by most Editors from Wets. to Vat.; rightly, it should seem; for we can far better account for its insertion than for its omission. Ἀδίκημα may be rendered *mis-demeanour* or *offence*. So xviii. 14. εἰ ἀδίκημά τι ἢ βραδιόργημα.

21. ἢ] "otherwise than." In περὶ μιᾶς ταύτης φωνῆς there is, as Beza remarks, a delicate irony, q. d. except for this one speech, [if they can make an offence of *that*]. See 2 Cor. xii. 13.

22. ἀνεβάλετο αὐτοὺς] "*ampliarit illos*," put off the decision of their causes. Ἀναβ. signifies to defer a thing (*ava*) to another time, as ἀνατιθέναι τὸ ἔργον. It has almost always an *Accusative* of the *thing*, and is sometimes used *absolutely*. But when the business deferred is not our own, but another's, we may be said figuratively to put *him* off. And so here, and sometimes in the later Classical writers.

— ἀκριβέστερον εἰδὼς τ. π. τ. δ.] The best interpretation of these words is that of our common Version and Wets. "having become better acquainted with Christianity," namely from the account just given by St. Paul, as well as from what he had learnt during his residence at *Cæsarea*. Ἦ δὲος seems to have been the name given to the sect of Christians by the Jews; though by the Gentiles they were generally called *Χριστιανοί*. Διαγνώσκειν τὰ κατ' ὑμᾶς may be rendered, "I will



23 σομαι τὰ καθ' ὑμᾶς· <sup>m</sup> διαταζόμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι <sup>m</sup> <sup>Infra 27. 3.</sup> <sup>& 28. 16.</sup> τὸν Παῦλον, ἔχειν τε ἀνέσιν· καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ [αὐτοῦ,] οὖσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. Διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφορος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν ἔχον, πορεύου· καιρὸν

decide the [matter at issue] between you." See more in Rec. Syn. and Bp. Pearce.

23. τῷ ἑκατοντ.] Render, "the centurion," that one of the two centurions sent from Jerusalem with Paul; one of whom (xxiii. 31.) had left him at Antipatris; the other had gone with him to Cæsarea, there to remain in charge of him.

— τηρεῖσθαι καὶ ἔχειν ἀνέσιν in this verse, are of such opposite senses, that it would seem they cannot be conjoined. Hence most recent Commentators place no stop after ἀνέσιν, but connect ἔχειν ἀνέσιν with the words following, which they suppose exegetical of these. See Kuin. This, however, is scarcely satisfactory; and the ἔχειν seems to have a signification more special. There can be little doubt but that the words are to be taken with the preceding, as they were by the ancients and the earlier modern Commentators. And if so, ἔχειν τε ἀνέσιν must be meant to qualify the τηρεῖσθαι: and the sense must be, "He ordered him to be kept in hold, and [at the same time] to enjoy some relaxation [of his confinement]; namely, as some Commentators think, by being kept ἐν φυλακῇ ἀδέσμῳ. But that is irreconcilable with xxvi. 25, and perhaps inconsistent with the due security of his person, as his friends were allowed to visit him. It should rather seem, that what is meant by the ἀνέσις is the changing the close custody of a prison into the milder durance of the custodia militaris, on which see Note supra xxii. 29. Of the phrase ἔχειν ἀνέσιν in this sense an example is cited by Loesner from Philo; and δοῦναι ἀνέσιν occurs in 2 Chron. xxiii. 15, and 3 Esdr. iv. 62. This view of the sense is supported by the authority of the Pesch. Syr. Version, in which the words are closely connected with the preceding; and Schaaf renders, "Præcepit Centurioni ut servaret Paulum in quiete." Rather it should be, "præcepit Centurioni ut custodiret

Paulum cum lenitate;" for لين may very well bear that sense, since its feminine form لين has it at Eph. iv. 2. Col. iii. 12, and 2 Cor. x. 1.

As to 2 in this sense, that is almost its perpetual use. And moreover, the masculine form has a similar sense at 2 Cor. vii. 7, and 1 Tim. vi. 17. The words καὶ μηδένα — αὐτῷ are not meant to explain the preceding order, but to add another privilege, which did not belong to the custodia militaris, but solely appertained to the custodia libera, or the φυλακὴ ἀδέσμος.

I must not omit to state, that instead of τὸν Παῦλον ten MSS. and some inferior Versions have αὐτὸν, which was preferred by Mill and Beng., and has been edited by Griesb., Tittm., and Vat.; but rashly. For though it may seem countenanced by a Critical reason, yet it is, in fact, not; since if

αὐτὸν were the original reading, we can scarcely conceive why such a marginal gloss as τὸν Παῦλον should have been so prevalent, as to eject the true reading in all the MSS. but ten. So very wide difference in MS. authority between the two readings should make us rather suspect that αὐτὸν came from the margin, where it was probably placed to express that it should be supplied per ellipsin at ἔχειν. The remark, it may be supposed, was made by those who did not perceive the true connection and construction.

— τῶν ἰδίων] i. e. "all persons in any way connected with him, whether as relations or friends." Of which sense Loesn. adduces some examples from Philo. Ὑπηρετεῖν is for διακονεῖν.

24. αὐτοῦ.] This is omitted in several MSS. and Theophyl., and is cancelled by Griesb. and others; perhaps rightly; for in several MSS. ἰδίᾳ is read; and in some both ἰδίᾳ and αὐτοῦ. Thus there is some reason to suspect both of them to be from the margin. The words οὖσῃ Ἰουδαία seem meant to assign the reason why Felix brought Drusilla with him. She, being a Jewess, would take some interest in the question as to the truth of the Christian religion. By ἤκουσεν αὐτοῦ περὶ is, I conceive, meant "heard what he had to say concerning."

25. δικαιοσύνης καὶ ἐγκρ.] These are especially mentioned, both as being the principal of the moral duties (which the Apostle, doubtless, treated on, with reference to their being necessary to prepare for the judgment to come) and because his auditors were especially deficient in those duties. For by ἐγκράτεια he meant not temperance, but continence, or chastity; of which use Kuin. adduces one example from Xenoph., and I have in Recens. Synop. added two others, from Joseph. and Sext. Emp. Of τοῦ κρίματος τοῦ μ. the sense is not well expressed, either in our common English Version, or that of Wakefield; the former not expressing the Article, and the latter rendering, "a judgment to come." The τοῦ seems to have reference to the doctrine, as being well known to Drusilla, and not unknown to Felix.

— ἔμφορος γενόμενος.] On the nature and extent of this feeling, some difference of opinion exists. See Rec. Syn. Here it is well to avoid the two extremes, either of supposing Felix's feeling to have been that of trembling terror (as does Doddr.), or (as Bp. Pearce, and most of the recent foreign Commentators), simply an uneasy feeling. For the former view there is no warrant in the phraseology; since though the words ἐκφοβος and ἐντρομος are joined in Heb. xii. 21, yet ἐντρομος is a stronger term than ἐκφοβος, which is merely an adjective formed on the phrase ἐν φόβῳ εἶναι. And as little is to be found in the context for the latter, for considering the subject, (which could not fail to embrace the performance of the moral duties in their principal branches) of justice and



■ *Infra* 25. 14.

δὲ μεταλαβὼν, μετακαλέσομαι σε· ἅμα [δὲ] καὶ ἐλπίζων, ὅτι χρίματα 26  
δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνό-  
τερον αὐτὸν μεταπεμπόμενος ὁμίλει αὐτῷ. <sup>2</sup> Διείτας δὲ πληρωθείσης 27  
ἔλαβε διάδοχον ὁ Φῆλιξ Πόρχιον Φῆστον· θίλων τε χάριτας καταθέ-  
σθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη 1  
εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας. Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεῖς καὶ 2  
οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν,  
αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτόν εἰς Ἱερουσαλὴμ, 3  
ἐνέδραν ποιοῦντες ἀνελεῖν αὐτόν κατὰ τὴν ὁδόν. Ὁ μὲν οὖν Φῆστος 4  
ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, εαυτὸν δὲ μέλλειν ἐν

*temperance*, to make us fit for the mercy of God in Christ — and that with reference to the solemn period when we must give an account of the deeds done in the body. Whether, indeed, the Apostle made his observations personally applicable to Felix and Drusilla (who were both notorious for their breach of both justice and continence), may be doubted; it being little probable that he would choose so far to overlook the rules of good manners. And certainly Felix could not fail to apply to his *own* case what was put *generally*. Hence, I apprehend, it was *not* (as has been generally supposed) his discoursing of the *last judgment* only that raised this alarm in the breast of Felix, but the necessary connection of that doctrine with his own notorious breach of the moral duties. So Bp. Sanderson in his *Sermons ad Populum*, p. 147, says: "The thing that made Felix tremble was that Paul's discourse fell upon those *special* vices wherein he was notably faulty, and were then clapped in close upon him."

— τὸ νῦν ἔχον.] Sub. μέτρος χρόνου and κατὰ. An Attic and elegant form, meaning "for the present," of which the Commentators adduce many examples. I have in *Recens. Synop.* compared a similar dismissal, from nearly the same cause, received by Plato from Dionysius, the tyrant of Sicily. Κατὸν μεταλαβὼν is regarded as a Hellenistic phrase for καιρὸν λαβὼν, or καιροῦ μεταλ. Yet Kypke has adduced *one* example from Polyb. ii. 16. On the difference between this and the Classical idiom see *Rec. Syn.*

26. ἅμα δὲ καὶ ἐλπίζων.] This is taken by the Commentators as a participle for the verb ἤλπισε. But it may, in construction, be suspended on the ἀπεκρίθη preceding; which has dependent on it *two* expressions, denoting the *two causes* which induced Felix to give Paul his dismissal; 1. because he felt uneasiness and apprehension, and 2. because it was his *policy* to dismiss him and send for him again and again, in order to get a bribe to set him at liberty; for it appears from Joseph. *Antiq.* xx. 8, and Bell. ii. 141. that corruption of this kind was then common. And Felix might suppose that as Paul was one of the leaders of a sect disposed to raise money for any pious purpose, a considerable sum might be raised for his release. The δὲ is omitted in very many MSS. and some Versions, and early Edd., and is cancelled by Wets., Matth., Griesb., Knapp, and Tittm. It may have been a mere emendation on the καὶ following; but I cannot approve of its being *cancelled*, because of such passages as Thuevd. i. 25, 3. ἐπεδέξαντο τὴν τιμωρίαν, νομίζοντες, &c. ἅμα δὲ καὶ μίσει, &c.

27. διείτας πληρωθ.] Namely, from Paul's imprisonment by Lysias. It is truly observed by Lightf., that the sacred writers often number by tacit or unnamed epochs, as in 2 Sam. xvi. 7. 2 Chron. xxii. 2. Ez. i. 1.

— χάριτας καταθέσθαι τοῖς 'Ι.] An elegant phrase, by which favours are considered as a *deposit*, to be taken up afterwards. The Commentators adduce many examples; and others may be seen in my Note on Thucyd. i. 33.

It was usual for Roman governors to confer *some* favours upon the people on vacating their post; and *one* of these, as we learn from Joseph., was a general gaol-delivery; probably given here, but the benefit of which Paul was denied, that a *greater* favour might be done to the Jews.

XXV. 1. ἐπιβὰς τῇ ἐπαρχίᾳ.] This should be rendered, "after entering upon his government." It may be observed, that ἐπαρχία was the name applied to the *larger* provinces, to which were sent Proprators or Proconsuls; while the *smaller* ones were termed ἐπαρχαί, and their Governors ἐπίτροποι, *Procuratores*. These, indeed, were little more than *collectors* of the *revenues*; though in some provinces they exercised the *judicial* functions, and indeed most of those held by the ἐπαρχοί. Now Judæa, from particular circumstances, was one of these. Hence it might be called ἐπαρχία; and so Josephus sometimes terms the Governor ἐπαρχος. Ἐπιβ. is a vox sol. de hac re. 2. ἐνεφάνισαν] "laid a charge before him." See Note supra xxiv. 1.

3. αἰτούμενοι χάριν κατ' αὐτοῦ.] There seems a harshness in this expression; which is indeed not found in some MSS. and Versions, where is read παρ' αὐτοῦ. But that is evidently a mere emendation. It is *better* to take κατὰ (as I proposed in *Recens. Synop.*) in the sense *concerning*. Yet even that is unnecessary; for we may consider the expression as a *brevisiloquentia* for αἰτούμενοι χάριν ἐν δίκῃ τῇ κατ' αὐτοῦ. And this is confirmed by the words at v. 15. αἰτούμενοι δίκην κατ' αὐτοῦ. In ἐνέδραν ποιοῦντες we need not, with many of the best Commentators, take ποιοῦντες in a Future sense; for the difficulty alleged by them may be removed by taking ἐνέδ. π. *figuratively*, for "having laid a plot," as in xxiii. 16. ἀνοίξαντες τὴν ἐνέδραν, and often both in the O. T. and the Classical writers.

4. ἀπεκρίθη τηρεῖσθαι.] I have in *Recens. Synop.* shown that the sense cannot be (as most Translators and Commentators suppose), "he answered, ordering that Paul should be kept;" but, that by reason of the clause following, it can admit of no other sense than "He answered, that Paul was in



5 τάχει ἐκπορεύεσθαι. οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβάντες, εἴ  
6 τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖωσαν αὐτοῦ. Διαιτρίφας δὲ ἐν  
αὐτοῖς ἡμέρας οὐ πλείους ὀκτῶ, [ἢ δέκα] καταβὰς εἰς Καισάρειαν, τῇ  
ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι.  
7 Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβη-  
κότες Ἰουδαῖοι πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου,  
8 ἃ οὐκ ἔσχυον ἀποδεῖξαι. ὁ ἀπολογουμένου αὐτοῦ. Ὅτι οὔτε εἰς τὸν <sup>o Supra 24. 12.</sup>  
νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρα τι ἥμαρτον. <sup>infra 28. 17.</sup>  
9 Ὁ Φῆστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ  
Παύλῳ εἶπε. Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνε-  
10 σθαι ἐπ' ἐμοῦ; Εἶπε δὲ ὁ Παῦλος. Ἐπὶ τοῦ βήματος Καίσαρος  
ἐστὼς εἰμι, οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ  
11 κάλλιον ἐπιγινώσκεις. Ἐὰν μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά <sup>p Supra 18. 14.</sup>  
τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν. εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγο-

confinement at Cæsarea;" meaning, that where his place of confinement was, and where the residence of the Procurator was, there his trial ought to be. This mode of taking the words is confirmed by the Peschito Syr. and the Vulg. At ἐκπορεύεσθαι there is an ellip. of ἐκεῖ, as often in verbs of motion. The blending of the oratio directa et obliqua is frequent in Luke.

5. οἱ δυνατοί.] The sense is, "the persons of consequence among you," the οἱ πρῶτοι just before. So the Syr. and Arab., and most of the best modern Commentators, who adduce many examples from Philo and Josephus. I add Thucyd. iii. 27. ii. 65. iii. 47. viii. 63.

6. ἡμέρας—δέκα.] There are few passages more perplexed by variety of reading than this. The common reading *ἡμ. πλείους ἢ δέκα* cannot well be defended; for its *external* authority is not great, and its *internal* very slender. Beza, Beng., and Grot. have seen that the context requires that the *οὐ*, which is found in many of the best MSS. inserted before *πλείους*, should be adopted. And so Beza edited; though the word was afterwards thrown out by Schmid, or the Elzevir Editor. Are we, then, to read, with Griesb., Knapp., and Tittm., *ἡμέρας οὐ πλείους ὀκτῶ ἢ δέκα*? I think not; for there is no proof that the ancients used such an idiom of what was *past* and *certain*. Besides, it will be difficult to account how *ὀκτῶ* could have been omitted; for I *suspect* that the reading of Griesb. is compounded of *two* readings—*ὀκτῶ* and *δέκα*—each found in the MSS., of which the true one is *ὀκτῶ*; for which there is great authority in MSS., Versions, and early Editions. The mistake, I apprehend, arose from *itacism*, which would produce a var. lect. upon *ἡ* (8), namely, *εἰ* (10). If, however, the first mentioned objection to Griesbach's reading could be removed, I would receive it; for in *οὐ πλείους ἢ ἢ εἰ*, one *ἢ* might easily absorb the other. At present, I have edited as Wets. directs should be read, except that, instead of cancelling the words in question, I have left them in within brackets.

7. αἰτιάματα.] Several MSS. and early Edd. have *ἀδικήματα*, which is adopted by Wets., and edited by Griesb., Knapp, Lachmann, and Valpy; but wrongly: for there is no proof that such a word as *αἰτίωμα* ever existed; and it is so contrary to

analogy, that it scarcely *could*; especially as it was not *needed*, *αἰτίωμα* being in use, as I have, in Recens. Synop., proved by examples from Thucyd., Eurip., Dio Cass., and Plutarch.

9. θέλεις, &c.] It does not appear that Festus knew any thing of the intended assassination of Paul, on the road between Cæsarea and Jerusalem. He might say this, partly to gratify the Jews (who, he saw, were so earnestly desirous to get Paul to Jerusalem), and partly because he was at a loss, as he pretended (v. 20), how to proceed in the case, and willing to shift the matter from himself; otherwise he could not but know, that a person who was *innocent at Cæsarea* could not be found *guilty at Jerusalem*; and he plainly saw that Paul was *innocent*. Why, then, did he not *acquit* him? Because he durst not disoblige the Jews. But Paul was so well acquainted with their temper, that he chose to trust himself to *Heathens* rather than to those of his own religion; and he had *reason* to suspect that Festus would *give him up*, rather than incur the displeasure of the Jews; so that his safest way was to *appeal to the Emperor*, as a *Roman Citizen*. (Markland.) Paul, as being a Roman citizen, whose cause had been brought into the President's court, could not be *compelled* to have his cause shifted to Jerusalem, to be tried by the Sanhedrim.

10. τοῦ βήματος K.] "Cæsar's Court;" for it might be so called, as being held by the President on the authority of Cæsar, and in his name. At *με δεῖ κρίνεσθαι* there is an ellip. of *μόνον*, alluding to what he well knew was their design, to have him tried by the Sanhedrim, subject to the President's confirmation, who, he hints by the words further on, *οὐδέ τις με δύναται χάρις αἰσθαι*, would give him up to their fury. (See v. 16.)

11. εἰ μὴν γὰρ—ἀποθανεῖν.] The sentence is expressed *populariter*, and the *γὰρ* has reference to a clause omitted. The sense may be thus represented: "For tried I desire to be, so that it be but at a proper tribunal; and if I be found guilty of any offence which by the Roman laws is punished with death, I shall not decline even death." *Ὁ παραιτοῦμαι τὸ ἀποθανεῖν* is an elegant and not unusual formula, of which the Commentators adduce many examples.



ροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη· 12 Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύθη.

Ἱμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ Βασιλεὺς καὶ Βερνίκη 13 <sup>q Supra 24. 27.</sup> κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. Ὡς δὲ πλείους 14 ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἄνθρωπος τις ἐστὶ καταλειμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεγράμισαν οἱ ἀρχιερεῖς καὶ οἱ 15 <sup>Deut. 17. 4.</sup> πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην· ἔπρος οὗς 16 ἀπεκρίθη, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. Συνελ- 17 θόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ στα- 18 θέντες οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἐγώ· ζή- 19 τήματα δὲ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. Ἀπορούμενος 20 δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιο πορεύεσθαι εἰς Ἱερουσαλὴμ, κἀκεῖ κρινεσθαι περὶ τούτων. Τοῦ δὲ Παύλου ἐπικαλε- 21 σαμένου τηρηθῆναι αὐτόν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα

— οὐδεὶς — χαρίσασθαι.] With this use of *χαρίσασθαι*, to signify "give up [for trial]" (which was equivalent to condemnation and death; so *infra* v. 16. *χαρίζεσθαι* εἰς ἀπώλειαν) I would compare a similar one in Cicero's Oration pro Caelio. v. 1. Here we have a delicate mode of censuring *Festus* for wishing to do a favour to the Jews at the Apostle's expense, and meant to hint to him that he has not the power. The expression *δύναται*, Grot. observes, refers to *lawful right*, as much as to say, "no one can, *salvo jure*."

— Καίσαρα ἐπικαλοῦμαι.] On the nature and extent of this privilege of a Roman citizen's appealing unto Cæsar in extreme cases, see *Rec. Syn.*, where it is shown that the appeal in question was a *privilege*, which could not (as Grot. and Kuin. imagine) have been *disallowed* by Festus.

12. τοῦ συμβουλίου.] The *παρόντες*, or *assessores* of the President, something like the *σύμβουλοι* of the Lacedæmonian kings and generals mentioned in Thucyd. See Casaub. Exerc. Antibar. p. 137.

— Καίσαρα ἐπικέκλησαι;] Some Editors make the sentence *declarative*. But that, I think, weakens the spirit of the words, and the interrogation is confirmed by the Syriac and Vulg.

13. ἀσπασόμενοι τ. Φ.] "to congratulate and pay their respects to." See 2 Kings x. 13.

14. ἀνέθετο τὰ κατὰ Π.] "related the circumstances of Paul's case," thus referring it to his better judgment. With the *τὰ κατὰ τὸν Π.* I would compare Thucyd. iii. 68. *τὰ κατὰ Πλατῶνα*.

15. δίκην] for *καταδίκην*, judgment, i. e. condemnation and punishment; as in 2 Thess. i. 9. A signification occurring in the Classical writers, from whom Kuin. adduces several examples.

16. χαρίζεσθαι — ἀπώλειαν.] A brief manner of expression, of which the sense is, "to give up any one to condemnation and destruction (i. e. capital punishment) out of favour to another."

So Seneca says *damnare aliquem gratiâ* scil. *alicujus*, and *ἀπώλεια* is so used in Hist. of Bel and Dr. v. 41. τοὺς δὲ αἰτίους τῆς ἀπώλειας. The sense of *τόπος ἀπολογίας λάβοι* is, "and shall have opportunity for exculpating himself." This sense of *τόπος* indeed often occurs with *διδόναι*, but very rarely with *λαμβάνειν*.

17. ἀναβολὴν μ. ποιησάμενος] "making no delay." An elegant phrase. So Thucyd. ii. 42, 4. ἀναβολὴν τοῦ δεινοῦ ἐποίησατο.

18. περὶ οὗ.] This must be construed with *οὐδ' αἰτίαν ἐπέφερον*, and ὧν ὑπενόουν is for [*ἐκείνων*] ἃ ὑπεν. scil. αἰτίαν ὑπενεχθῆναι. Festus might think it was a charge of sedition. *Ἐπιφέρειν αἰτίαν* is a frequent phrase in the best Greek writers, corresponding to the *crimen inferre* of the Roman ones.

19. ζητήματα] "subjects for discussion and controversy." *Δεισιδαιμονίας* here denotes not *superstition*, but, as the best Commentators have been long agreed, *religion*. Indeed, the word is always used in a *good* sense in the N. T., as it often is in Josephus.

20. ἀπορούμενος — ζήτησιν.] The *τέτον* I would not (with some) refer, to the question about Jesus and his resurrection; but, by an ellipsis of *πρόγματος*, to the whole matter in debate, the religion itself. By *τούτων* just after understand *ἐγκλημάτων*. "Here (observes Beza) Festus dissembles his offence, yet *convicts himself*: for why did he not acquit an accused person against whom nothing had been proved? For the same reason that he wished to have him removed for trial to Jerusalem; — namely, to *gratify the Jews*."

21. ἐπικαλ. τηρηθῆναι. At *τηρ.* sub. *εἰς τὸ*. Or *ἐπικαλ.* may be rendered "making his appeal;" which includes the sense "*claiming*." *Διάγνωσιν*, *cognitionem*, "determination." It has reference to the sense *cause* involved in *αὐτόν*.

— Σεβαστοῖ] Augustus. The surname borne



- 22 τηρεῖσθαι αὐτόν, ἕως οὗ πέμψω αὐτόν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη· Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. ὁ δὲ· Αὐρίον, φησὶν, ἀκούσῃ αὐτοῦ.
- 23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύσαντος
- 24 τοῦ Φήστου, ἤχθη ὁ Παῦλος. καὶ φησιν ὁ Φῆστος· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπρόκοντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ
- 25 ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Ἐγὼ δὲ καταλαβόμενος <sup>s Supra 23. 9.</sup> <sup>infra 26 31.</sup> μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλε-
- 26 σάμενον τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. Περὶ οὗ ἀσφαλές τι γράψαι τῷ Κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενομένης, σχῶ
- 27 τι γράψαι. Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημαῖναι.
- 1 XXVI. ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα·
- 2 Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι

by all the Emperors from Cæsar Octavianus, who first assumed it.

22. *ἐβουλόμην* — ἀκοῦσαι.] Abp. Newcome wrongly renders, "I desire to hear;" the Vulg. and Erasm. still worse, "volebam." The Syr. and almost all other Versions and Translations rightly render *vellem*, "I could wish." Yet there is *not*, as Camer. imagines, an ellip. of *ἀν*; for, as I have fully proved on Thucyd. iv. 54, 3. (Ed. and Transl.) Imperfects Indicative are often put for Pluperfects Subjunctive; of which I have adduced numerous examples. The sense therefore is, "I could have wished to have heard him myself;" a modest way of saying, "I could wish to hear him." Such a curiosity in Agrippa was very natural.

23. *φαντασίας*] "pomp," state; literally, *display*. Of the word and the sense several examples are adduced by the Commentators, as Hippocrat. *ποιεῖν μηδὲν περιέργως, μηδὲ μετὰ φαντασίας*. Heliodor. *φαντασίας τῶν δορυφόρων, καὶ κόμπου τῆς ἄλλης θεραπείας*, which exactly represents the sort of pomp here meant. The word is, indeed, susceptible both of a good and bad sense; but there is no reason to here suppose the latter, with some Commentators. *Ἀκουστήριον* is explained *judgment-hall*, as *auditorium* is often used in the Latin. If such be the sense, it is a Latinism. As, however, there was no trial, it should rather seem to mean "a private examination room," where accused persons had a hearing before they were committed to prison. *Τοῖς κατ' ἐξοχὴν οὖσι* is for *ἐξόχοις*, as *ἡ ζωὴ ἡ κατ' ἐξέβειαν* for *ἐξέβειος*.

24. *οἱ συμπρόκοντες ἢ. δ.]* equivalent to *συμπρόκοντες*, for there is reference not only to the *συνβουλοί* mentioned supra v. 12, but others; namely, persons of consideration and friends of the President, to whom he showed the courtesy of giving them a place on the bench, as Wets. shows; re-

ferring to Joseph. Ant. xvi. 11, 2. 4. *τὸν βασιλεύοντα νῦν ἡμῶν καὶ σοὶ παρακαθεζόμενον*. xvii. 5, 3.

— *ἐνέτυχόν μοι*] "have made urgent application to me." The word properly signifies "to address one's self to, hold converse with any one;" and it is usually implied, that the purpose is some request or petition. And this is sometimes, as here, expressed by a preposition, ex. gr. *ὑπὲρ*. So also in Polyb. iv. 76. Theophr. Char. 1. 2. Wisd. viii. 21. xvi. 28. *ἐνέτυχον τῷ Κυρίῳ καὶ ἐδέχθη αὐτοῦ*. See Note on Heb. vii. 25.

26. *τῷ Κυρίῳ.]* Render, "to [my] Sovereign." A title of the Emperors, corresponding to the Roman *Domini*, which is said to have been rejected as invidious by Augustus and Tiberius. It had afterwards, however, been used by succeeding Emperors, though instances of its use so early as this are very rare. Its being employed in *conversation* is much more than if it had occurred in any public writing. This force of *Κύριος*, by which it means Sovereign, is, I conceive, communicated by the *Article*, which is taken *κατ' ἐξοχὴν*, to denote the Supreme Lord. So in an Inscription found at Smyrna: *Καὶ ὅσα ἐπενέχοντο παρὰ τοῦ Κυρίου Καίσαρος Ἀδριανοῦ*.

— *ἀνακρίσεως.]* This does not denote a regular trial, but a previous examination in order to trial; a sense often found in the Civilians, from whom Grot. adduces several examples; and Schleusn. refers to Taylor on Demosth. iii. 55. and cites 3 Macc. vii. 4. *ἀνευ πάσης ἀνακρίσεως καὶ ἐξετάσεως*.

XXVI. 1. *ἀπελογεῖτο*] In this is implied *οὕτως, ὡς λέγων*. *Ἐκτείνας τὴν χεῖρα* is said *graphice*, such being the attitude for a set speech.

2. *ἡγῆμαι ἱκαντὸν μακάριον, &c.]* Here we have a beautiful *προθεράπευσις* (i. e. previous conciliation), as the ancient Rhetoricians called it, such as we find at xvii. 22. Pricæus compares a similar commencement of an oration before the Emperor



ἐμνηστὴν μακάριον μέλλον ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον· μάλιστα 3  
γνώστην ὅτι σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων.  
διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.

Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην 4  
ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις ἵσασι πάντες οἱ Ἰουδαῖοι, ἡ προγενώ- 5  
σκοντές με ἄνωθεν, (ἐὰν θέλωσι μαρτυρεῖν,) ὅτι κατὰ τὴν ἀκριβεστάτην  
αἴρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. Ὑποκαταστήσει 6  
πῶς τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ  
ἔσθην καὶ κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐκτενεῖα ῥάβδα καὶ 7  
ἡμέραν λατρεῖν ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι,  
βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. Τί; ἄπιστον κρίνεται παρ' 8  
ὑμῶν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; Ἐγὼ μὲν οὖν ἔδοξα ἐμνηστῇ πρὸς 9

Maximus, by Apuleius, "Gratulor quod mihi copia et facultas, te Judice, obtigit, purgandæ apud imperitos Philosophiæ, et probandi mei." And Wets. compares Themist. Orat. p. 233. Ἐγὼ δὲ ἐμνηστὴν ἐνδοξίαν ὑπολαμβάνω, ὅτι σε κηρύττειν ἔλαχον οἱ ἐμοὶ λόγοι.

3. γνώστην] for ἐπιστάμενον or εἰδῶτα, which are, indeed, found in some MSS. but are glosses. The Commentators regard γνώστην ὅτι as Accusatives absolute, of which they adduce examples. See also Elsm. on Eurip. Heracl. 693. It is however as well to account for them on the principle of *anacoluthon*. By the ἐθῶς are meant the *institutes, laws, and rites* of the Jews; and by the ζητήματα, the *questions*, which arose upon the interpretation of those laws, &c. That this compliment was not unmerited has been shown at large by Lardner.

—μακροθύμως] "patiently." See xxiv. 4. It is judiciously observed by Chrysost. that he says δέομαί σου μακροθύμως ἀκοῦσαί μου, since he was going to speak of *himself*, (which is always invidious), and was about to deliver a somewhat long speech.

4. βίωσιν] "mode of life." A word occurring nowhere else but in the Preface to Eccclus.: διὰ τῆς ἐννόμου βιώσεως, and in Ps. 33. 6. Symm.

5. θρησκείας] *religion*, as in James i. 27. The word, like *δουλοκρατία*, was, however, used by the Classical writers to denote *superstition*.

6. ἐπ' ἐλπίδι — τοῦ Θεοῦ.] Commentators are not agreed on what is meant by ἐλπίδι. Chrysost. and most of the earlier *modern* Commentators understand the *hope of the resurrection of the dead*. So also Grot., Hammond, Whitby, Pearce, Dodd., Newc., and others, who appeal to Acts xxiii. 6. xxiv. 15. But almost all the later Commentators, as Michaelis, Wakef., Kuin., &c., think this referred by v. 7. and explain it of the hope of the *Messiah*. Whitby, indeed, strenuously encounters this interpretation; but not, I conceive, successfully. At least this cannot be meant exclusively; for, as Mr. Scott says, "it is certain that the promise of a Redeemer was the most prominent part of the revelation made unto Abraham, Isaac, and Jacob, and the grand subject of prophecy; while the doctrine of the *resurrection* was not so fully revealed in the O. T. as in the New." "Thus the resurrection of Jesus (continues he) demonstrated that he was the promised Messiah, against all the unbelieving Jews; and the doctrine of the resurrection, against the Sadducees. The latter were instigated to persecute the Apos-

tales, for "preaching through Jesus the resurrection of the dead;" (iv. 1—3. xxiii. 6—10.) the former, for preaching the very person whom they had crucified, as the Messiah, and as risen and 'exalted to be a Prince and Saviour.' Yet the whole nation expected a Messiah; and all, except the Sadducees, professed to believe the doctrine of the resurrection. In general, all that remained of the twelve tribes, wherever dispersed, hoped for the accomplishment of the promise concerning the Messiah, and a resurrection to eternal life through him." It may be added, that though the principal meaning of ἐλπίδι must be the promise of the *Messiah*, yet that included the promise of the *resurrection of the dead* by His means, as it was proved to have been fulfilled in Jesus Christ's rising from the grave: and as His resurrection was the pledge and proof of our own, it may here be admitted as a *secondary* sense; especially since St. Paul adds here (as at xxiii. 4.) περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ τῶν Ἰουδαίων.

7. δωδεκάφυλον.] A periphrasis for "the Jewish nation," at which Sub. ἐθνός; I would compare τὸ Ἑλληνικὸν in Thucyd.

8. τί; ἄπιστον — ἐγείρει;] "What! is it considered by you as a thing incredible, that God is to raise the dead?" The older Commentators take the τί for διὰ τί, *why*? But the punctuation τί (found in the Greek Scholiasts), has been adopted by the best Commentators from Beza, downwards; and rightly; since it is far more spirited, and agreeable to Paul's style. See Rom. iii. 9. vi. 15. The εἰ may be rendered *siquidem*, "if [as is the case];" a sense often found both in the Classical and the Scriptural writers. The force of the argument is this: "You will not deny that God can raise the dead; why then deny that Jesus can have been raised, and thus be proved to be the Messiah?"

9. ἐγὼ μὲν οὖν ἔδοξα, &c.] The transition is abrupt, and the connexion disputed. The sense seems to be this: "And remember, however positive you may be in your opinion, and however you may act according to the dictates of your conscience, you may be mistaken, and your conscience deceived. I, for instance, thought with myself (i. e. was self-persuaded), that I ought," &c. In ἐμνηστῇ ἔδοξα there is an idiom, (confined, however to the *first* person, and almost always the *present* tense) of which many examples are adduced by Wets. Δεῖν — πρᾶξαι. The phraseology is idiomatical (of which many examples are adduced by Wets.) and may be rendered, "that



10 τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· ὃ καὶ <sup>Supra 8. 3.</sup>  
ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς καί-  
ἐκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν· ἀναιρουμένων τε  
11 αὐτῶν κατήνεγκα ψῆφον. Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις  
τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμανόμενος  
12 αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἕξω πόλεις. <sup>z Supra 9. 2. & 22. 6.</sup> Ἐν οἷς καὶ πορευόμενος  
εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχι-  
13 ρέων, <sup>a Supra 9. 3.</sup> ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ  
τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ  
14 πορευομένους. Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα  
φωνὴν λαλοῦσαν πρὸς με, καὶ λέγουσαν τῇ Ἑβραΐδι διαλέκτῳ· Σαούλ,  
15 Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. Ἐγὼ δὲ  
εἶπον· Τίς εἰ, κύριε; ὃ δὲ εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.  
16 ἀλλὰ ἀνάστηθι, καὶ στήθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὥφθην  
σοι, προχειρίσασθαι σε ὑπηρετήν καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὄφθι-

I was bound, in many ways, to oppose the doctrine of Jesus."

10. τῶν ἁγίων] "the Christians." The name the disciples then bore among themselves. Ἀναιρουμένων αὐτῶν. The sense is, "when they were being put to death;" for trial was, it seems, equivalent to execution. It is not necessary, (with many recent Commentators), to suppose this spoken with reference to Stephen only, and consequently a Rhetorical or Oratorical amplification; for though no other execution but Stephen's is recorded in the N. T., yet (as Dodd., Hasselaar, and Heinr. have shown), there is reason to think that many did occur; to which there are at least allusions. See viii. 1. ix. 31. xxii. 4. Κατήνεγκα ψῆφον is (as the best Commentators are agreed) to be taken, not in its full sense (for Paul was not a member of the Sanhedrim), but metaphorically, of consenting to and approving of what was done. Of this examples are adduced by the Commentators from the Classical writers.

11. κατὰ πάσας τὰς συν.] This is mentioned as being the place where the punishment was inflicted. Πολλάκις τιμωρῶν should be rendered "by chastising them continually." Βλασφημεῖν, i. e. the name of Christ, and thus to abandon the Christian religion and apostatize. That this was then done, we learn from this passage and Plin. Epist. xiii. 97. cited by Grot. And that it was still more practised afterwards, we find from Euseb. H. E. vi. 34. and a Homily of Hippolytus cited by Præsius.

—τιμωρῶν αὐτοὺς ἠνάγκ. βλασφημεῖν.] The Christian converts were then, and still more afterwards, compelled by torture to pronounce certain forms expressive of abuse of Jesus, and consequently abandonment of his religion; as appears from Pliny's Epist. xiii. 97. Euseb. Hist. Eccl. vi. 34. and other passages cited in Recens. Synop. This was, however, but a repetition of the same cruelty that had been exercised by the Heathens towards the Jews, ἵνα βλασφημήσωσι τὸν νομοθέτην, ἡ φάσματι τι τῶν ἀσυνήθων, as says Josephus Bell. ii. 8, 10.

—περισσῶς ἐμμανόμενος.] A very strong expression, which may be rendered "and being exceedingly infuriate against them." Ἐμμανισθαι is very

rare; yet it is formed regularly from ἐμμανής. Εἰς τὰς ἕξω πόλεις, "to foreign cities;" referring to Damascus, though not, as we may imagine, to Damascus only.

13. ἡμέρας μέσης.] Sub. ἐπὶ. That the Attics used this expression occasionally (though more frequently μέσον ἡμέρας, or μεσοβῆς) is proved by Abresch. in loc. On this verse, and up to v. 15. see Note on ix. 5. seqq.

16. ἀνάστηθι.] Namely, as ready to execute my mandates.

—προχειρίσασθαι.] Sub. εἰς τὸ. Προχειρ. signifies to select, and, by implication, to appoint.

—ὑπηρετήν.] Since a person cannot be said to be a minister of what he has seen, though he may be a witness, Markl., with the Vulgate Translator, places a comma after ὑπηρετήν. The comma, however, is not quite essential to this sense; for it will only be necessary to keep ὑπηρετ. distinct from ὧν τε εἶδες. Nay, as εἶναι must be understood both at ὑπηρετ. and μάρτυρα, &c., propriety requires that there should be no comma. Ὑπηρετήν must be taken, by virtue of the context, to mean "my minister." So in Rom. xv. 16. Paul, adverting, as it seems, to this very circumstance, says it was done εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χ. εἰς τὰ ἔθνη.

—ὧν τε εἶδες—σοι.] The construction is rather unusual; but not such as to need the conjectures of Castalio and Markl. The first ὧν is for ἐκείνων &c. (see xxii. 15); and the second ὧν for ἐκείνων [καθ'] &c. Ὁ φθίσσασθαι does not mean revelatio tibi, as Mor., Rosenm., Schleus., and Kuin. suppose. Nor is there any reason to abandon the common interpretation, "I shall be seen, or revealed;" i. e. will reveal myself to thee (see Isa. xxx. 2); which may be understood 1. of the personal appearance of Christ to Paul; 2. of the revelations which were vouchsafed to him. This view I find supported by the authority of the learned Thiele, in his Specimen Nov. Conim. in N. T. p. 8, where he shows that the general sense is, "eorum quæ et vidisti et videbis [me tibi monstrante]," meaning (he says) "et eorum in quibus tibi videbor," (i. e. conspicendum me præbui) "et eorum quæ jam vidisti" (i. e. in quibus me tibi conspicendum jam præbui.)



σομαί σοι, ἔξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἔθνων, εἰς οὓς νῦν 17  
 σε ἀποστέλλω, <sup>b</sup> ἀνοῖξαι ὀφθαλμούς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτίους 18  
 εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς  
 ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ.  
 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ 19  
 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν 20  
 χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν, καὶ ἐπι-  
 στρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα πρῶσσοντας. <sup>a</sup> Ἐνεκα 21  
 τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρί-  
 σασθαι. Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας 22  
 ταύτης ἕστηκα μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων  
 ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς, <sup>c</sup> εἰ 23  
 παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει κατ-  
 αγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, 24  
 ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη· Μαῖνη, Παῦλε· τὰ πολλά σε γράμ-  
 ματα εἰς μανίαν περιτρέπει! Ὁ δὲ· Οὐ μαίνομαί, φησι, κράτιστε 25  
 Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. Ἐπί- 26  
 σταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρῳησιαζόμενος  
 λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ γάρ  
 ἐστίν ἐν γωνίᾳ πεπραγμένον τοῦτο. Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς 27

<sup>b</sup> Iren. 35. 5.  
<sup>c</sup> 42. 7. & 60. 1.  
 Eph. 1. 8.  
 Col. 1. 13.  
 1 Pet. 2. 25.

<sup>c</sup> Supra 9. 20,  
 26. & 13. 14.  
 & 22. 17, 21.  
 Matt. 8. 8.

<sup>d</sup> Supra 21. 30.

<sup>c</sup> Supra v. 18.  
 1 Cor. 15. 20.  
 Col. 1. 18.  
 Rev. 1. 5.  
 Luke 2. 32.

<sup>f</sup> John 18. 20.

17. ἔξαιρούμενός.] The older Commentators explain this "delivering from," as vii. 34; xiii. 11; xxiii. 27. Galat. i. 7. But that signification is scarcely permitted by the context, and, therefore, most of the later Interpreters rightly explain it "choosing," "separating for myself;" a signification occurring in Deut. xxxii. 8. Job xxxvi. 21; xlix. 7. and often in the Classical writers. This is very suitable to the context; for thus it would be a further unfolding of the sense at *προχειρίσασθαι σε ὑπὲρ τῆν*. And it is confirmed by what was said by our Lord to Ananias: *σκεὺς ἐκλογῆς μοι ἐστὶν οὗτος τοῦ βαστάσαι, &c.*

— *εἰς οὓς*.] This may be understood both of the Jews and the Gentiles: though the words which follow are more applicable to the latter; which interpretation is confirmed by the words *νῦν ἀποστ.*; for it appears that Paul was, for many years of the earlier part of his ministry, employed in Heathen countries. See Gal. i. 17, seqq.

18. *πίστει τῇ εἰς ἐμέ*.] The older Commentators (misled by the Vulg.) in general construe these words with *ἡγιασμένοις*. The best of the later Expositors, however, have seen that they must be taken with *λαβεῖν*. And this is confirmed by the Peschito Syr. Version, so also even Beza and Calvin; whom see. See also Bp. Bull's Examen Censuræ vii. 12. I have removed the comma after *ἁμαρτιῶν* because (as Bp. Bull has shown) *λαβεῖν ἄφεσιν ἁμαρ.* and *λαβεῖν κληρὸν ἱ. τ. ἡγ.* point out the two benefits from God through Christ, which denote what is elsewhere called being "justified by faith."

22. *οὐδὲν ἐκτὸς — γίνεσθαι*.] Constr. *λέγων οὐδὲν ἐκτὸς [ἐκείνων] ἢ οἱ προφ. ἐλ. μελλόντων* [for *μελλοντα*] *γίνεσθαι*. The *μελλόντων* is drawn to *μέλλοντα* by the *ὧν*. I have, for *μαρτυρούμενος*, edited *μαρτυρόμενος*, with many MSS., early Edd., and editors; as also agreeably to the usage of the N. T.,

in which (as Rinck observes) *μαρτυρεῖσθαι* has always a *passive*, and *μαρτῦρεσθαι* a *deponent* sense. And so also in the Classical writers, as Thucyd. vi. 80.

23. *εἰ παθητός, &c.*] The Interpreters are agreed, that *εἰ* is for *ὅτι*, *nempe quod*. But it may signify "seeing that [supply *by those writings*]." This is confirmed by the sense of *παθητός*, which is best rendered "must suffer." Schleus. acknowledges that it may be rendered "*qui pati debet*." *Ἐξ ἀναστ. νεκρῶν* may be rendered either "after the resurrection from the dead," or, "by the resurrection;" but the latter is preferable, and is confirmed by i. 18.

24. *μαῖνη*] The more recent Commentators are generally of opinion that this means no more than "Thou art a visionary enthusiast!" of which sense of *μαίνεσθαι* they adduce several examples from the Classical writers. But the words following, *τὰ πολλά — περιτρέπει* will not admit this sense; and, therefore, the common interpretation, "thou art mad," which is, with reason, defended by Kuin., must be retained. It has always been the common notion, that devoted attention to mental pursuits tends to madness; in illustration of which Wets. and Kypke adduce many passages from the Classical writers, as Lucian Solæc. *σὺ δὲ ὑπὸ τῆς ἄγαν παιδείας διέφθορας*. Petron. 48. *Scimus te præ literis fatuum esse*. *Εἰς μανίαν περιτρέπει*, "is driving thee to madness." These words of Festus seem to have interrupted the thread of the Apostle's reasoning; otherwise he would, probably, have proceeded to allege some particular proofs from the Prophets of what he had said.

27. *πιστεύεις — προφῆταις; οἶδα ὅτι πιστεύεις*. Of this elegant use of the interrogation immediately followed by an answer on the part of the speaker himself, several examples are adduced by Grot.



28 προφήταις; οἶδα ὅτι πιστεύεις. Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον  
 29 ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. Ὁ δὲ Παῦλος  
 εἶπεν· Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον  
 σέ, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους  
 30 ὅποιος καὶ γὰρ εἰμι, παρεκτός τῶν δεσμῶν τούτων. Καὶ [ταῦτα εἰπόντος  
 αὐτοῦ,] ἀνέστη ὁ βασιλεὺς, καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ συ-  
 31 καθήμενοι αὐτοῖς. <sup>h</sup> Καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγον- <sup>h</sup> Supra 23. 9.  
 τες· Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. & 25. 25.  
 32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη· Ἀπολελίσθαι ἡδύνατο ὁ ἄνθρωπος οὗτος,  
 εἰ μὴ ἐπεκέκλητο Καίσαρα.

1 XXVII. <sup>i</sup> Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρε- <sup>i</sup> Supra 25. 12.  
 δίδουν τὸν τε Παῦλον καὶ τινες ἐτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι  
 2 Ἰουλίῳ, σπείρης Σεβαστῆς. <sup>k</sup> Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ † μέλ- <sup>k</sup> 2 Cor. 11. 25.  
 λοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνέχθημεν, ὄντος σὺν ἡμῖν <sup>supra</sup> 19. 29.  
<sup>&</sup> 20. 4.  
 Col. 4. 10.

and Pricæus, (so Lucian Dial. Meret. Τὶ φῆς; ποιήσεις ταῦτα; ποιήσεις, οἶδα,) yet none such as to equal in beauty the present passage. Inasmuch that Longinus de Subl., who at § 18. treats of this as a component of the *Sublime*, as he had on another occasion adduced an example of the *Sublime* from the Mosaic: "Let there be light, and there was light:" so he might have adduced the present passage of St. Paul; especially as in his Frag. 1. Edit. Toupii, he reckons Παῦλος ὁ Ταρσεὺς among the celebrated Grecian orators.

28. ἐν ὀλίγῳ — γενέσθαι.] If there be any ellip. at ἐν ὀλίγῳ (which may be doubted), it is διαστή-  
 ματι or μέτρῳ. See Bos Ellips. p. 172. For the sense here must be "within a little," or *almost*, though the phrase usually signifies "in a short time." Yet *one* example of the other sense is adduced by Grotius from Plato, to which I would add Thucyd. i. 18. But was Agrippa *serious* in what he said? The earlier ones think he *was*, but the later ones generally that he was *not*, and they suppose the words to have been uttered sarcastically. For this last notion, however, there is no ground. Yet I am inclined to think, with Markl., that the words were merely a *civil speech*, pronounced in that complimentary insincerity into which good-natured, easy, and unscrupulous persons, like Agrippa (such as he is characterized by Josephus) are apt to run. Besides, it is unlikely that any strong impression could have been made *so soon*; or that, if made, Agrippa would have *interrupted* the Apostle; and then left him almost as abruptly as Felix had done, or Pilate did our Lord;—without waiting to hear the conclusion of his sentence. This, no doubt, arose from the Apostle's having become (as Markl. observes) more personal in his application to Agrippa concerning religion than he liked.

29. ἐν πολλῷ.] There has been some doubt as to the sense here; but the context determines it to be "altogether;" though it would be difficult to find another example of that signification. We may, however, account for it by supposing a paronomasia upon ἐν ὀλίγῳ. And this seizing on the words of another, and giving them a turn in favour of our own cause (which marks an able orator) often requires a slight distortion of the sense of a word or phrase. Παρεκτός γ. δ. γ. Spoken δεικ-  
 τικῶς, holding out his chains. This proves that St. Paul was then *not* (as some imagine) ἐν φυλακῇ

and Pricæus, but was *in custodia militari*, chained to the soldier who guarded him.

30. ταῦτα εἰπόντος αὐτοῦ.] These words are omitted in a few MSS. and Versions, and are cancelled by Griesb. But external evidence is so strongly in favour of the words, that notwithstanding internal is rather against them, they ought not to be cancelled.

32. εἰ μὴ ἐπεκέκλητο Κ.] For thus the power of the judge, whether for acquittal, or condemnation, had ceased, and the cognizance of the cause rested solely with the superior court.

XXVII. 1. ἐκρίθη] "was determined." Namely, by the decision of Agrippa and Festus, that Paul must be sent to Italy. At τοῦ ἀποπλεῖν there is not, as most suppose, an ellip. of περί; but τοῦ with the *infm.* is here, as supra xxvi. 18. and elsewhere, put for *iva* and a *subjunctive*; only here the *iva* is as often for *ἵνα*.

—παρεδίδουν.] Namely, οἱ δεσμοφύλακες.

—σπείρης Σεβ.] From the time of Augustus Octavianus, legions took the name *Augustan*. Thus in Claudian Bell. ix. 422. mention is made of a *legio Augusta*. Hence many Commentators are of opinion that, as in all the other legions, so in the five cohorts stationed at Cesarea, there was *one* cohort called the *Augustan*; or that the cohort here mentioned was a legionary cohort of an *Augustan legion* stationed in Syria and Judæa.

2. πλοίῳ Ἀδραμ.] As we say, "a London vessel," a "Liverpool vessel," &c. Adramyttium was in Mysia opposite to Lesbos; whither, it seems, the ship was bound. The Centurion, however, seems to have intended not to remain with the vessel to its place of final destination; but only to some point of Asia Minor, from which he might meet with a convenient passage to Italy, expecting to find some ship in the ports of Lycia or Caria, on board of which he might embark his soldiers and prisoners for Rome. The event answered his expectation: for at Myra in Lycia he found an Alexandrian vessel bound for Italy.

—μellouτες.] Several of the best MSS. and Versions have *μellouτι*, which is preferred by Mill, Beng., and Pearce, and edited by Griesb. and Knapp, with the approbation of Kuin., who thinks the change of *μellouτι* into *μellouτες* was made in accommodation to *ἐπιβάντες* preceding



1 Supra 24. 23.  
 & 29. 16.

Ἀριστάρχου Μακεδόνης Θεσσαλονικέως. ἡ τὴν τε ἑτέρα κατήχθημεν εἰς ἡ  
 Σιδῶνα· φιλιανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε  
 πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. Κακῆθεν ἀναχθέντες 4  
 ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. τὸ τε 5  
 πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθο-  
 μεν εἰς Μύρα τῆς Λυκίας. Κακῆ εὐρῶν ὁ ἐκατόνταρχος πλοῖον Ἀλεξ- 6  
 ανδρίνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. Ἐν ἱκαναῖς 7  
 δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ  
 προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμῶ-  
 νην· μόλις τε παραλεγόμενοι αὐτήν, ἦλθομεν εἰς τόπον τινα καλούμενον 8  
 Καλοὺς Λιμένους, ὃ ἔγγυς ἦν πόλις Λασαία. Ἰανοῦ δὲ χρόνου διαγε- 9  
 νομένου, καὶ ὄντος ἤδη ἐπισηφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νησιτίαν

and ἀνέχθημεν following. That, however, is too hypothetical; and the reading μέλλοντι looks like a mere *emendation*; to improve which others supplied εἰς or ἐπὶ. The reading of other MSS., μέλλοντος, confirms the common reading; since it is evidently a mere error of the scribes. No change is necessary; for the scope of the words μέλλοντες — τόπους seems to have been, to assign a reason why they went on board this Adramyttian vessel; namely, because they had to coast the [southern] part of Asia; for that is the sense of πλεῖν, &c. Μέλλοντες may very well be rendered intending, or *being bound*, as we say.

3. ἐπιμελείας τυχεῖν] “to receive their kind attention.”

4. ὑπεπλεύσαμεν τὴν Κ. &c.] The Commentators have been not a little perplexed with these words and those at ver. 5. as far as διαπλεύσαντες. And that, chiefly from ignorance of the nautical term *εὑποπλεῖν*, but partly from inattention to the situation of the places mentioned. Now in sailing from Sidon to the coast of Lycia, it is probable that, had the weather been fair, they would have taken a course to the South of Cyprus, not, however, nearer its shores, except at the S. W. promontory, *Zephyrium*, and thence would have struck across to Rhodes, or the coast of Caria. As, however, we are told, the winds were contrary (viz. though varying, yet all more or less adverse), they changed that course, and ὑπεπλεύσαν τὴν Κ. Now, for the winds to be *contrary*, they must have been N. or N.E., or N.N.E., or such like. And then the best way to evade their force would be, to sail close under the coast of Cyprus, after having cut across to the promontory of Pedalium so as to reach the bay of Catium. That they coasted along *Palestine*, and then made for the *Eastern* promontory of Cyprus (as the best Commentators think), is improbable, because they would thus be brought more into the wind's eye (as the sailors say), and into tempestuous seas. At all events, it is plain that *εὑποπλεῖν* must mean to *sail under the lee of any high land* (such as is Cyprus), so as to get shelter from it. From *Zephyrium* it is plain they crossed over (διεπλεύσαντο) to Myra in Lycia; a port of great celebrity, and, (as appears from a passage of Porphyry cited by Wets.) was the one generally used in passing from Cyprus to Lycia or Caria, as also in the passage from Egypt to Lycia.

6. πλοῖον.] Here, as often in the Classical writers, the word denotes a ship of *burden*, as opposed to a ship of *war*. Such, it appears, the

Alexandrian corn vessels were; and this was probably one (see v. 38). On these vessels, and the corn trade from Egypt to Italy, see Hasaeus de navibus Alexandrinis, Crit. Sac., vol. xiii. p. 717, and Bryant's remarks on Euroclydon, in his Analysis of Myth., vol. iii. p. 343 — 9. Myra is indeed out of the track to Dicæarchia in Italy; but the winds had been contrary, and the ship had made for the Lycian coast for shelter.

7. μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου.] Προσεῶντος presents some difficulty, to remove which Markl. would read πρόσω ἔωντος. But that is unnecessary; for the common reading may have the very same sense, πρὸς in composition being often used for πρόσω. See the passages of Soph., Eurip., and Diod., cited by me in Recens. Synop. Thus the sense is, “not letting us make any progress.” I have, however, sometimes thought that the true reading might be προσωθύντος. So Hor. Od. iv. 12, 3. *Impellunt animæ lintea Thraciæ.* ὕπεπλεύσαμεν. The sense is, “we ran under,” i. e. made for Crete, at Salomone, and coasted along the island. This they did, thinking they should get more into the wind.

8. παραλεγόμενοι] “doubling it.” The wind might be adverse; and doubling promontories was to the ancients a long and difficult affair; and usually effected (as we may infer from the term here employed) by *towing*.

— ἦν πόλις Λασαία.] Of this we find no mention in the Classical writers. Hence the Commentators either resort to conjectures, or suppose this one of the towns of the *hundred-cities* not mentioned by the geographers or other writers. This, however, is *cutting the knot*. I rather suspect that *Lasos* is meant, which occurs in Pliny's list of the *inland* towns; and Lasæa was, it is plain, such. The difference is trifling; since πόλις Λασαία means the city of Lasos. And this is confirmed by Hesych. Λασίων πόλις, ἢ χωρίον. where read Λασαίων. The situation of Fair-Havens is, by the modern term being discovered, fixed to a place a little to the N.E. of Cape Leon, the present C. Matala. Lasæa is supposed to be on the brow of the hills which rise about 4 miles from the shore.

9. διὰ τὸ τὴν νησιτίαν ἤδη παρελ.] It is strange that νησιτίαν should have so perplexed Markl., as to have led him to suppose it corrupt, and to propound various emendations, all unnecessary. Bp. Middl. notices the absurdity of Markland's reasoning, without being aware that it was borrowed at second hand from *Erasm.* and *Casaub.* The



10 ἤδη παρελθύναι, παρήγει ὁ Παῦλος λέγων αὐτοῖς· Ἄνδρες, θεωρῶ  
 ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ  
 11 πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν. Ὁ δὲ  
 ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέθετο μᾶλλον, ἢ τοῖς  
 12 ὑπὸ τοῦ Παύλου λεγομένοις. Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος  
 πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κάκειθεν,  
 εἰπὼς δύναντο καταιτήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς  
 13 Κρήτης βλέποντα κατὰ Αἶβα καὶ κατὰ Χῶρον. Ἐποπνεύσαντος δὲ  
 Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέ-  
 14 γοντο τὴν Κρήτην. Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφω-

true view seems to be that of Chrys. and Œcumen., adopted by Pisc., Beza, Rosenm., Mid., and Kuin., who observe that Luke designates the time, after the manner of the Jews; and means a certain *season of the year*, so called from the *great Fast* which fell at that time; just as we speak of *Christmas, Lady-day, Michaelmas, &c.*, whether we be Protestants or Romanists. And this was usual with the Heathens. So Thucyd. ii. 78. *περὶ Ἀρκτοῦρου ἐπιτολάς* (where see my Note), and Theophr. Ch. Eth. 3. *τὴν θάλατταν ἐκ Διονυσίων πλώσιμον εἶναι*. The Article here is used *κατ' ἐξοχὴν*. So Philo de Vit. Mos. (cited by Loesn.) calls it *τὴν λεγομένην ἡ-στίαν*, meaning the day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October, answering to our *old Michaelmas*. Thus, even in our times, the Levantine sailors particularly dread what they call the *Michaelmas flows*.

10. ὕβρεως.] Grot., Wets., Kypke, and Kuin. rightly explain this *injury*; comparing Joseph. Ant. iii. 5. *τῶν ὁμῶν ὕβρις*, and Antholog. iii. 22, 58. *θαλάττης ὕβριν*. And so *injuria* in the Latin. Grot. observes that *ὕβρις* respects the *persons*, *ζημία* the *goods*; comparing Philo. *ζημία χρημάτων*.

11. τῷ κυβερνήτῃ καὶ τῷ ναυκλ.] These offices were properly distinct, on the nature and difference of whose duties I have copiously treated in Recens. Synop., adducing a great body of proofs and illustrations from the Classical writers. Suffice it here to say, that the former term denoted the *master*, the latter the *supercargo*. But it was only large merchant ships, like this, that had *both*. The smaller had but *one* person for both offices, who was then called *ναύκληρος*.

12. πρὸς παραχ.] Put for *πρὸς τὸ παραχειμάζειν*. The word occurs in Polyb. and Diod.

— εἰς Φοίνικα] “to Phœnix,” (not Phœnice); the present port *Sphacia*. From its description (with which I would compare Pausan. v. 25, 2. *ἄκραν τετραμήνην ἐπὶ Λιβύης καὶ Νότου*) we may, (as Grot. and Schmid. think) infer that the port was formed by two jutting *horns*, which looked to seaward to the S. W. and N. W. respectively.

13. ἄραντες.] The Commentators generally supply *ἀγκύραν*, which is often expressed, as in several passages cited by Wets. This term, however, may also allude to the raising the *masts*, which were usually *lowered* on shore. So in Thucyd. vii. 26. *ἄρας ἐκ τῆς Αἰγύπτου* where the Schol. supplies *τὰ ἱερά*. Yet, after all, from the expression *ἔβαλε κατ' αὐτῆς*; just after (on which see Note) it should seem that Luke intended *τὴν ναῦν* to be supplied; which is confirmed by Thucyd. i. 62. *τὰς ναῦς ἄραντες ἀπὸ γῆς*, where I have there shown that when *ναῦς* is expressed or under-

stood, the phrase has respect to what we call *heaving ship*, or leaving a port where she had been drawn on shore.

— ἄσσον.] With this word the Commentators have been not a little perplexed. I have in Recens. Synop. fully proved that there is no need to resort to *conjectures*. The word is used by the best writers, not only poets, but prose writers; as Herodot. iv. 3; vii. 233. Joseph. Ant. i. 20, 1; xix. 2, 4. Hippocrates, Plutarch, &c. It signifies, not *nearer*, but *very near*, and here answers to our nautical term *in shore*, and (as sailors say) *to near the shore*. Thus the phrase *ἄσσον παραλέγεσθαι* signifies *to coast along close inshore*. The mariners were probably proceeding partly by their *oars* (for the wind was only a *side* wind, and of little use), and partly by being *towed*, which was called *βυμουλκείσθαι*, and has been copiously illustrated by me on Thucyd. iv. 25.

14. αὐτῆς.] It is not agreed to what this has reference. Some suppose to *προθέσεως*, others to *πρώρας*. But it is *better* (with most eminent Commentators) to refer it to *Κρήτην*. Yet that yields a frigid and inept sense. I would take it to mean the *ship itself*, with reference to *ναῦν* just before left to be supplied at *ἄραντες*. This is confirmed, and the force of *ἔβαλε* (which is wrongly rendered by Toup *disconcerted*) is illustrated by Pind. Pyth. xi. 60–62. *Ὅρθαν κέλευθον ἰδὼν τὸ πρὶν ἢ Μέ τις ἄνεμος ἔξω πλῶν ἔβαλεν, ὥς δ' ἄκρατον ἐναλίαν*.

— ἄνεμος τυφωνικός] i. e. a wind like a *typhoon*; the name then, and to the present day, given to a tempestuous wind prevailing in the Mediterranean, and blowing a sort of *hurricane*, in all directions from N. E. to S. E.; and perhaps meant by Homer *Odys. ε. 313*, and Virg. *Æn. i. 103–12*. The word is, I think, wrongly derived by the Etymologists from *τύφω*, *fumo*; it rather comes from *τίφω*, cognate with *τύπω* and *τύπτω*, and properly signifies *the Striker*; which is confirmed and illustrated by Æschyl. *Agam. 637*. Blomf. *Ναὺς γὰρ πρὸς ἀλλήλαισι ὀρθῆσαι πνοαὶ Ἡρεϊκον· αἱ δὲ, κεροστυβομένη βία Χειμῶνι τυφῶ, εὐνὴν ζάλην τ' ὀμβροκτύψιν, ὤχοντ' ἄφαντοι, ποιμένους κακοῦ στροβίφιν*.

It remains, however, to discuss the yet more difficult term *ἐπὶ κλύδωνι*, which has so perplexed Commentators and Critics, that they have anxiously sought a change of reading, either from MSS. or from the conjectures of the learned. Various objections have been made to the common reading; but of no great weight. As to the *chief* objection, the *incongruity of the compound*, — *κλύδων* may signify not only a *wave*, but a *rough wave* (see the examples in Steph. Thes.); and must have been sometimes used as an *adjective* (which indeed, I suspect, was its *original form*),



νικὸς, ὁ καλούμενος † Εὐροκλύδων. συναρπασθέντος δὲ τοῦ πλοίου, καὶ 15  
μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. Νησίον 16  
δὲ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς  
γενέσθαι τῆς σκάφης· ἣν ἄραντες, βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ 17

as appears from the adjective Ἐρικλύδων, which is used by a later Greek writer ap. Steph. Thes. Of the conjectures which have been proposed, the only ones that merit attention are Εὐροκλύδων and Εὐρακλύδων. For the former (which has been propounded by Toup, Ernesti, Bryant, and Kuin.) there is no authority at all. Besides, the compound would be contrary to analogy; since there is no instance of *εἶρον* with a *substantive*; and even those with *adjectives* are almost confined to the Poets; and moreover, the sense arising (*wide-wavy*) is too feeble. For the latter, (namely Εὐρακλύδων, N. N. E. wind) which has been proposed by Grot., Mill, Le Clerc, Bentley, and Beng., there is some, though but very slender, authority in MSS. and Versions: while the objections against it are,—1. that it would not be formed analogically, but ought to be Εὐροακλύδων. 2. That it would be heterogeneously compounded of Greek and Latin. And ἀκλύδων could not well represent *aquilo*. Besides, the name was doubtless the same that had prevailed for centuries;—and was therefore not likely to be otherwise than Greek throughout, not Greek and Latin. 3. It would not at all correspond to the accurate descriptions of the *τυφὼν*, or *Tuffone*, given by ancients and moderns; who agree in representing it not as a *point-wind*,—but as shifting about, in all quarters from N. E. to S. E., *East prevailing*. Hence it is clear that both external and internal evidence unite in requiring the common reading to be retained; the sense of which may be thus expressed: “the wave-stirring Easter,” or, literally, “*East-souser*,” which designation is confirmed and illustrated by the numerous passages of the Greek and Latin Classical writers adduced by me (chiefly from Wets.) in Recens. Synop.

15. συναρπασθέντος τοῦ πλοίου.] An expression often used of tempestuous winds; as is proved by the examples adduced by the Commentators: to which may be added Æschyl. Agam. 610. χεῖμα—ἤρπασε (scil. αὐτόν.) Ἀντοφθαλμεῖν, to bear up against the wind; *face it*. At ἐπιδόντες there is an ellip., either of πλοῖον, as many Commentators suppose; or, rather, of *ἐαυτοῖς*; which latter is confirmed by Lucian cited by Elsn.: ἐπιτρέψαντες οὖν τῷ πνεύματι, καὶ παραδόντες αὐτοῖς ἐχειμαζόμεθα. and Arrian. Epict. iv. 9. οἱ ἀπαξ ἐνδόντες εἰσάπαν ἐπέδωκαν ἑαυτοῖς, καὶ ὥς ὑπὸ ῥέματος παρεσβήσαν. The sense of ἐφερόμεθα is “we were driven or drifted.”

16. ὑποδραμόντες.] Not “running up to,” but “running under;” i. e. close under shore. So Themist. p. 152, cited by Wets.: τὰ μὲν (*partly*) ὑποδραμοῦσι, τὰ δὲ περιδραμοῦσαι.

—Κλαύδην.] The name given by Mela and Pliny countenances the reading Κλαύδην found in some Versions, &c. But the common reading is confirmed by Hierocl. ap. Ptolom. iii. 7. and Athenæus. Περικρατεῖς εἶναι, for περικρατεῖν, “to become masters of,” “secure the boat;” which, ’t seems, whether it had been towed by a rope, or had hung fastened to the ship, or been on deck, had been washed away by the waves.

17. βοηθ. ἐχρῶντο, ἑποζ. τ. π.] This passage has occasioned no little perplexity to the Commentators, who are not agreed on the sense of βοηθ.

and ἑποζ. Some take βοηθ. of the aid or united help of the mariners and the soldiers, or other passengers. But thus the sense would be very imperfectly expressed. Others take it of the *tackling*, ropes, hooks, chains, &c. by which assistance is rendered to a ship in rough weather. No proof, however, of this signification has been adduced. As to ἑποζ., both the above classes of Interpreters are agreed, that it must be taken of that *undergirding*, which, they say, was employed by the ancients as well as the moderns; whereby thick cables were drawn round a rickety ship, to keep the timbers tight together. In proof and illustration of this the Commentators adduce a great number of passages from the Classical writers. But, upon close examination, it will appear (as I have in some measure shown in Recens. Synop.) that scarcely any one of these is to the purpose; for the *sine funibus Vix durare carinæ* Possint imperiosius Æquor, of Horace, Od. i. 14. is uncertain; as may be imagined, since no Commentator, except Baxter, takes it to refer to the ungirding of a ship with ropes. And although in Hesych., in voc. ζωμεύματα, we have the gloss σχοινία κατὰ μέσον τὴν ναῦν ὀσμεύμενα; yet that is known to refer to Aristoph. Eq. 279; and is only the opinion of a Grammarian on the sense of the word there; which is better explained by the Scholiasts, by Suidas, and even by another gloss of Hesych. himself, to mean ἐποζώματα· ξίλα τῶν ναῶν, which is far more agreeable to the context and the subject. And this is confirmed by the Schol. on Thucyd. i. 29. ζέξαντες (ναῦς), where he speaks of these ξίλα (calling them ζυγώματα), as stays necessary to bind together a rickety ship's hull. And so Theogn. Adm. 513. νηὸς τοι πλευρῆσιν ὑπὸ ζυγὰ θέσμεν; i. e. ἐπαθήσομεν ζυγά. In fact, all the passages that have been adduced in proof or illustration of the above *undergirding* belong to that operation, which is alluded to in the passages just cited, and which may be called *under* (or *inner*) *belting*. The passages, indeed, of Appian, are not quite decisive: but they are far better interpreted of *inner-belting* than *undergirding*, because the subject is *preparing for the purpose of war*. The passage of Polyb. admits of no other sense. Those of Plato, which are mere allusions, are far better so understood, because the term ἐποζώματα is employed. And however the ancients might sometimes apply their cables in the above way, yet they would scarcely have cables made for the purpose. The passage of Athen. p. 204, however, is quite decisive, where he says that the gigantic ship of Ptolemy Philopator had twelve ἐποζώματα, each 100 feet long. So also in the passage of Plutarch, which I have myself adduced in Rec. Syn., there is mention of these ἐποζώματα, which are said to be of brass. From what I have written on the passage of Thucyd. there can be no doubt but that the ζυγώματα, or ἐποζώματα, were pieces of strong planking to serve as stays, to bind the inner frame-work of a ship together; and were sometimes, in the case of an exceedingly large ship, put in at first, but usually after the ship had been some time in service, and had grown rickety. So Galen uses the term metaphorically, to denote



πλοῖον· φοβούμενοι τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες το  
 18 σκεῦος, οὕτως ἐφέροντο. Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκ-  
 19 βολὴν ἐποιοῦντο· καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου  
 20 ἐρρίψαμεν· μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας  
 ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρῆτο πᾶσα  
 21 ἐλπίς τοῦ σῶζεσθαι ἡμᾶς. Πολλῆς δὲ ἀσιτιάς ὑπαρχούσης, τότε στα-  
 θεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· Ἔδει μὲν, ὦ ἄνδρες, πειθα-  
 γήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαι τε τὴν ὕβριν  
 22 ταύτην καὶ τὴν ζημίαν. Καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ  
 23 γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. Παρέστη γάρ  
 24 μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἶμι, ὃ καὶ λατρεύω, λέγων·  
 Μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοὺ, κεχάρισται

the midriff, or diaphragm, which is the inner belt-  
 ing of the human body.

Another argument for the interpretation I propose, is this, — that, according to the other interpretation, βοηθείαις ἐχρῶντο, which occupies the most prominent place in the sentence, would be almost useless. At least we should expect ὑπεζώννυντο τὸ πλοῖον, βοηθείαις χρώμενοι. But to advert to βοηθείαις, in whichever of the two ways above detailed, the word be taken, it will be little suitable. I have no doubt but that the true sense is that, in which (as Wets. attests) it is used in the Greek writers on mechanics, namely, props or stays, viz. the ζυγὰ or ζυγώματα above mentioned. Thus the sense is, "they had recourse to props and stays, undergirding the ship [with them]." Those had been, no doubt, provided for any emergency; and there is reason to think that, in the largest class of merchant ships, carpenters were regularly employed. This was certainly the case in ships of war; for Xenoph. de Republ. Athen. 12, enumerating the various officers on board a trireme, reckons the ναυπηγοί.

— τὴν Σύρτιν] i. e. the Syrtis major on the coast of Africa, estimated at 4000 or 5000 stadia in circumference, and occupying the whole of what is now called the Gulf of Sidra.

— χαλάσαντες τὸ σκεῦος.] On what is meant by τὸ σκεῦος, the Commentators are not agreed. Some say the sails. But I have in Rec. Synop. shown that this sense cannot be admitted. Others take it to mean "the anchor," which was certainly part of the σκεῦη. Yet the sailors were not in soundings; and if they had been, they would have let down two anchors, as v. 29. If we consider what other ὄπλον may deserve to be called the σκεῦος, we cannot doubt but that it must be the mast. And this signification is confirmed by the Syr. Ver. and adopted by Grot., Heraldis, Bolten, and Kuin. Χαλᾶν is used because the masts of the ancients were so formed as to go into a socket, and be raised or lowered at pleasure. The sense seems to be, that they lowered both masts and every sort of tackling which carried any canvass. If this be not admitted, we may, I think, suppose, that σκεῦος denotes the sail-yard at the poop, called δ δρεῖμον at v. 40.

18. ἐκβολὴν ἐποιοῦντο] "heaved overboard," [the lading]; for of that the ἐκβολή, when used without any addition, is to be understood; since the order of the circumstances (as Grot. rightly observes), is, first, that the lading should be thrown overboard, as here; then the tackling, v. 19;

and lastly, the provisions, as v. 38. From the Classical citations of Wets. it appears that this ἐκβολή was not very unfrequent in ancient navigation: and, in violent storms, necessary, as the Classical citations of Wets. and Pric. prove; to which may be added, Jonas i. 5. ἐκβολὴν ἐποίησαντο τῶν σκευῶν. Æschyl. Agam. 978. καὶ τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλὼν, Σφενδόνας ἀπ' εὐμέτρου, Οὐκ ἔδυν πρόπας δόμος. where for δόμος I would read γόμος. See also Theb. 767—9.

19. τὴν σκευὴν.] Synonymous with the σκεῦη at Jonas i. 5. and signifying all the armamenta navis, otherwise called ὄπλα, as masts and yards, sails ropes, &c. (see Thucyd. vii. 24.), including the luggage of the passengers; for σκευὴ has sometimes that sense.

20. μήτε δὲ ἡλίου — ἡμᾶς.] This non-appearance of the sun and stars was to the ancients at all times perplexing, especially in tempestuous weather. Under such circumstances they were reduced to the utmost straits — not so much by want of practical skill in navigation, as by being destitute of what Lord Byron finely calls "The feeling Compass — Navigation's soul."

— χειμ. ἐπικειμένου.] Ἐπικ. is a very significant term; and Wets. cites an example of χειμῶνος ἐπικειμένου from Plato; and Wolf compares the Virgilian "tempesta incubuit silvis." See also Ps. lxxxviii. 7.

21. ἀσιτίας.] This is best rendered inedia a neglect of food, for which they could not, in their present state, have either appetite or relish. See Ps. cii. 4.

— κερδῆσαι — ὕβριν καὶ ζημίαν.] To explain this seemingly strange expression, we need not, with many of the older Commentators, extend the μὴ to κερδῆσαι, and render κερδ. suffer; but we may have recourse to a sense of κερδ. found in the best writers, on which I have fully treated in Recens. Synop. and on Thucyd. ii. 44. where I have shown that the literal sense is, "But it behoved you to have hearkened to me, and not to have loosed from Crete: and thus you would have been gainers by all this disgrace, (i. e. frustration) and this loss."

23. οὗ] scil. δοῦλος; as Exod. xxxii. 26. Who is the Lord's? and Levit. xx. 26. So also in Ia. xiv. 14. where the LXX. render יְיָיִךְ by καὶ σοὶ ἵστανται δ οὐδ οὐ. Λατρεύω, as Kyrko observes, τινος αἰσχροῦς and αἰσχροῦς αἰσχροῦ.

24. κεχάρισται σοι — σοὶ.] Χαρίζεσθαι τινα οἷς τινα sometimes signifies "to grant any one's life for



σοι ὁ Θεὸς πάντα τοὺς πλείοντας μετὰ σοῦ. Διὸ εὐθυμῶτε, ἄνδρες 25  
 πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληται μοι.  
 m Infr 25 1. εἰς νῆσον δὲ τινα δεῖ ἡμᾶς ἐκπεσεῖν. Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ 26  
 ἐγένετο, διαφερούμενων ἡμῶν ἐν τῷ Ἀδριαί, κατὰ μέσον τῆς νυκτὸς ἤπε- 27  
 ρόουν οἱ ναῦται προσάγειν τιὰ αὐτοῖς χώραν. Καὶ βολίσαντες εἴθρον 28  
 ὀργυιάς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εἴθρον  
 ὀργυιάς δεκαπέντε· φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, 29  
 ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι.  
 Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν 30  
 σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώτης μελλόντων ἀγκύρας  
 ἐκτείνειν, εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν 31  
 μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. Τότε οἱ 32  
 στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἵασαν αὐτὴν ἐκπε-  
 σεῖν. Ἄρχι δὲ οὐ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαν- 33  
 τας μεταλαβεῖν τροφῆς, λέγων· Τεσσαρεσκαίδεκάτῃν σήμερον ἡμέραν  
 n Matt. 10. 30. προσδοκῶντες, ἅσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. ὁ Διὸ παρακαλῶ 34  
 Luke 12. 7. & 21. 18. ὑμᾶς προσλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας  
 o 1 Sam. 9. 13. ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς πεσεῖται. ὁ Εἰπὼν 35  
 John 6. 11. 1 Tim. 4. 3. δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ  
 κλάσας ἤρξατο ἐσθίειν. Ἐὐθυμοὶ δὲ γινόμενοι πάντες, καὶ αὐτοὶ προσ- 36  
 p Supra 2. 41. ἐλάβοντο τροφῆς· ὁ ἡμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχὰι διακόσται 37  
 & 7. 14. Rom. 13. 1. 1 Pet. 3. 20. ἐβδομήκοντα ἔξ. Κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον ἐκβαλ- 38  
 λόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν 39

another ;” and examples are adduced by the Commentators. Here, however, it means, to spare any one’s life on account of another.

27. *τεσσαρεσκ.*] Namely, from their having left Fair-havens. *Διαφερ. ἡμῶν*, “as we were tossed up and down.” The sense is almost confined to the later writers.

—*Ἀδρία.*] By this is meant not what is now called the Adriatic gulf, but the Adriatic sea, which, as the Commentators have proved from Ptolemy, Strabo, &c., comprehended what had originally been called the *Ἰόνιον πέλαγος*, and denoted the sea between Greece, Italy, and Africa. See my Note on Thucyd. i. 24. *τὴν Ἰόνιον κόλπον.*

—*προσάγειν τιὰ αὐτοῖς χώραν.*] There is here a *nautical hypallage*, like *ἀναφανέντες τὴν Κ.* at xxi. 3. in either case originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land. Of this examples are adduced by the Commentators from both Greek and Latin writers. Nay, our own seamen have the same idiom, when they speak of *nearing* a coast, and *fetching* a port.

28. *ὀργυιάς.*] The word comes from *ὀργισθαι*, and denotes the space that a man may compass by stretching out his arms to the farthest.

29. *τραχεῖς τόπους.*] “rocky ground.”

—*ἐκ πρύμνης.*] However unusual it may now be for anchors to be dropped from the *stern* of a ship, yet the passages adduced by Wets. and Pearce show that such was very usual in ancient times : nay, that even in modern times the same custom continues, in the ships plying between

Alexandria and Constantinople : also that *four* anchors were thought necessary on occasions of great peril, and *two* ordinarily in a tempestuous night. *Ἡὺχ. ἡμ. γεν.* This has the air of a proverbial expression, of which Wets. cites two examples from Longus, signifying “to anxiously wish for day.”

30. At *μελλόντων* sub. *αὐτῶν* ; an ellip. usual when the participle is accompanied with an *ὡς*.

31. *οὐ δύνασθε*] i. e. humanly speaking. For the promise of safety was conditional, and involved the obligation to use the ordinary means for preservation : to neglect which would have been tempting God. See Calvin.

33. *προσδοκῶντες.*] Namely, for the storm to cease. *Ἄσιτοι διατελεῖτε.* A popular form of speaking, which denotes “ye have taken little or no food,” no regular meal. Examples are adduced by Kypke from Josephus.

34. *τροφῆς.*] Sub. *τι. Τοῦτο γὰρ*, &c. “this will be promotive of your safety.” A sense of *πρὸς* frequent in the best writers, especially Thucyd. *Οὐδενὸς γὰρ*, &c. “little or nothing.” An oriental and proverbial phrase, on which see Note at Matt. x. 30. and Luke xxi. 18.

37. The number 286 may seem large ; but the Alexandrian vessels were very bulky, and fitted out for carrying a great number of passengers. Thus Joseph. in Vit. C. 3. (cited by Pearce) says the ship in which he sailed, and which was cast away in the Adriatic sea, had 600 persons on board.

38. *τὸν σῖτον.*] The best Commentators are agreed that this must signify the *provisions*, which



οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατεγούουν ἔχοντα αἰγιαλόν, εἰς ὃν  
 40 ἐβουλευσάντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. Καὶ τὰς ἀγκύρας περιε-  
 λόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδα-  
 λίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατέϊχον εἰς τὸν  
 41 αἰγιαλόν. <sup>9</sup> Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν <sup>q 2 Cor. 11. 25.</sup>  
 ναῦν. καὶ ἡ μὲν πρῶρα ἐρεῖσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα  
 42 ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο,  
 43 ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκκολυμβήσας διαφύγοι. Ὁ δὲ  
 εκατόνταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκάλυψεν αὐτοὺς τοῦ  
 βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀποξήψαντας πρῶ-  
 44 τοις ἐπὶ τὴν γῆν ἐξίναί, καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίοισιν, οὓς  
 δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου· καὶ οὕτως ἐγένετο πάντας διασω-  
 θῆναι ἐπὶ τὴν γῆν.

would be reserved till the last, the *lading* and *tackling* being before thrown overboard.

39. τὴν γῆν οὐκ ἔπει.] A brief mode of expres-  
 sion, denoting "they took a view of the country;  
 but recognised it not." Κόλπον — ἔχοντα αἰγιαλόν.  
 As all inlets have *shores*, Schmid. and Kuin. con-  
 strue the words thus: κατεγούουν αἰγιαλὸν ἔχοντα  
 κόλπον τινὰ, "they perceived a shore having a cer-  
 tain creek." This, however, is doing violence to  
 the construction. We must retain the natural  
 one, and take *aiy.* with Grot., Matth., and Schleus.,  
 in a *popular* sense, to denote a *practicable* shore.  
 And indeed the passages cited by those Com-  
 mentators prove that αἰγιαλός signifies properly a  
*sandy* shore (as opposed to a rocky one) and con-  
 sequently one convenient for landing. Κόλπος is  
 taken in a sense which Theophyl. says is usual in  
 the *common* dialect, viz. an *inlet*. This is on the  
 N.W. side of the island, and now called La Cala  
 di San Paolo. Ἐξῶσαι τὸ πλοῖον, "to strand the  
 vessel." On this sense of ἐξῶσαι see my Note on  
 Thucyd. ii. 90.

40. περιελόντες.] This cannot mean, as several  
 Commentators imagine, "having taken up the  
 anchors;" for that sense would require ἀνελόντες,  
 or ἀνελόμενοι; neither, as they were without boats,  
 could they *weigh* the anchors; but the sense must  
 be (as the best Interpreters, ancient and modern,  
 are agreed) "removed the anchors," viz. by cut-  
 ting the ropes and leaving them in the sea. And  
 εἶων must (with De Dieu, Wets., Pearce, Markl.,  
 Schleus., Heinr., and Kuin.) be referred to the  
 anchors, not to the vessel; still less to themselves.

— ἀνέντες τὰς ζευκτ. τῶν πηδ.] "having loosened  
 the bands of the rudders." So Eurip. Hel.  
 1536. speaks of the rudder as fastened ζεύχλαισι.  
 Some Commentators are not a little perplexed  
 with the circumstance of *two* rudders being spoken  
 of to one ship. But Grot., Bochart, Elsn., Schef-  
 fer, Lips, and Perizon. have proved, that among  
 the ancients large ships of burden had *two* rud-  
 ders. To the passages cited by them in proof I  
 have in Recens. Synop. added a passage, yet more  
 apposite than any, from Orpheus in Argonaut.  
 274. Καὶ οἱ ἐπ' ἄρτια θῆκαν ἀρρότα πορσίνοντες,  
 ἱερὸν τ' ἡδ' ὀδύνας· ἐπὶ δ' αὐτ' οἱ ἦκας ἔδησαν.  
 Πωρσίνον ἀρτήσαντες, ἱεροφύζαντο δ' ἱμάσιν. From  
 which passage it appears probable that the rudders  
 were regularly taken off when the ship was in  
 port, and were laid up in the docks. But the  
 question is, *how* and *where* were they fixed on?

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Many (as Alberti, Bp. Pearce, and Kuin.) think  
 that the rudders were one at the stern, and the  
 other at the bow of the ship; while others sup-  
 pose both to have been at the stern. I know not,  
 however, of the numerous passages cited by the  
 above Commentators, any one that *determines* this  
 point; but that which I have adduced from Orpheus  
 undoubtedly *does*: yet it decides the *contrary*  
*way*, namely, that they were both at the *προμνή*.

— ἐπάραντες τὸν ἀρτέμονα τῇ πν.] The term ἀρ-  
 τέμων, it rarely occurs, is almost unnoticed by the  
 ancients, and hence its sense is disputed. Luther  
 took it to mean the *mast*; and Erasmus the *sail*  
*yard*: interpretations devoid alike of proof and  
 probability. Bayf., Jun., Alberti, and Wolf, with  
 more probability, explain it the *large sail of the*  
*poop*, answering to our *mizen sail*, and even yet  
 called by the Venetians *artemon*. The best found-  
 ed opinion, however, seems to be that of Grot.,  
 Voss, Heum., Wets., Mich., Rosenm., and Kuin.,  
 who understand by it a small sail near the prow,  
 called by Pollux the *dolon*, which was used to  
 keep the ship steady, and to prevent its working  
 too much, when the larger and upper sails were  
 set. See the passages of Papius and Juvenal Sat.  
 xii. 68. cited from Wets. in Recens. Synop.

— κατέϊχον] scil. τὴν ναῦν; an ellipsis sometimes  
 supplied in Homer and Herodot.

41. περιπεσόντες εἰς τόπον διθ.] Διθάλασος has  
 not here its usual signification an isthmus which  
 divides seas, but denotes a peninsular promontory.  
 The word, indeed, is usually applied to peninsu-  
 las of the largest size; but sometimes also to nar-  
 row *spits* of land jutting out into the sea; and  
 sometimes to those *tanixæ*, partly above and part-  
 ly under water, which guide the currents, and  
 therefore make the place *ἐθθάλασσον*, and conse-  
 quently rough. So Clemens; cited by Wets. δι-  
 θάλασσοι καὶ θηριώδεις τόποι, and Dio Chrys. Orat.  
 v., who, speaking of the Syrtis, says it is sur-  
 rounded by βράχαι καὶ ἐθθάλασσα καὶ ταινίαι. The  
*spit* of sand in question was an elongation of a  
*ness*, represented in Cluverius's Map, and noticed  
 by Dorville in his Sicula.

— ἑμίσεν] "having fixed itself." On this  
 idiom, by which words with an active force, and  
 generally active use, have sometimes a reflective  
 sense, see my Note in Recens. Synop. With  
 ἑμίσεν ἀσάλευτος, Pric. compares Virg. "Illisaque  
 protra perpendit."

44. οὓς μὲν — οὓς δέ] for τοὺς μὲν — τοὺς δέ. On



r Supra 27. 26.

s Rom. 1. 14.  
1 Cor. 14. 11.  
Col. 3. 11.t Mark 16. 18.  
Luke 10. 19.

u Supra 14. 11.

XXVIII. <sup>r</sup> ΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος 1  
καλεῖται. <sup>s</sup> Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν 2  
ἡμῖν· ἀνίσταντες γὰρ \* πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν  
τὸν ἐφευτῶτα, καὶ διὰ τὸ ψύχος. Συστρέψαντος δὲ τοῦ Παύλου φρυγὰ- 3  
νων πληθους, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέρμης ἐξελ-  
θοῦσα καθήψε τῆς χειρὸς αὐτοῦ. Ὡς δὲ εἶδον οἱ βάρβαροι κρεμᾶμενον 4  
τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· Πάντως φονεύς  
ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ἔην 5  
οὐκ εἴασεν. <sup>t</sup> Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν 5  
οὐδὲν κακόν. <sup>u</sup> Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἢ κατα- 6  
πίπτειν ἄφρω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεω-

which idiom see Matth. Gr. Gr. Ἐπὶ τινων τῶν ἀπὸ τ. πλ., "some of the things which came out of the ship," i. e. barrels, boxes, &c.

XXVIII. 1. Μελίτη.] It was an old opinion, strenuously supported in the last century by *De Rhoer*, that this is not the *African* Melita, but *another*, on the coast of Illyricum; and has been of late revived, and ably defended by Mr. Bryant and others. Yet it is, I conceive, untenable, as had long ago been proved by Scaliger, Bochart, Cluv., Cellar., and Wendelin, de Melita Pauli.

2. οἱ δὲ βάρβαροι.] The pride of the Greeks and Romans accounted men of all other nations barbarians. The not being able to speak the languages of those countries involved the charge of *barbarism*; and indeed *that* is by many supposed to be the primitive sense of the word. See the Note on Rom. i. 14. But that is at variance with the *etymon*, rightly referred to an *Oriental* origin; though not from the Arabic *berber*, to *murmur*, but from the Punic *berber*, a *shepherd*. Now it was originally appropriated to the indigenous and pastoral inhabitants of Africa; who, to their more civilized fellow-men on the other side of the Mediterranean, appeared *rustics* and barbarians. Hence the term *βάρβαρος* came at length to mean a *rustic* or *clown*.

—οὐ τὴν τυχ. φιλανθ.] "no common benevolence, or kindness." An elegant *litotes*. Ἀνίσταντες πυρὰν. The best Commentators are agreed that this signifies "having set fire to a pyre [of wood];" a signification found both in the LXX. and the Classical writers. The common reading "lighting a fire" would require πῦρ. Προσελάβοντο, "took us into their protection and care." Ἐφευτῶτα. Qui *ingruerat*, as Grot. well renders. So Polyb. p. 1053. cited by Wets. ὥστε διὰ τὸν ἐφευτῶτα ζόφον μὴθι τοὺς ἐν ποσὶ δύνασθαι βλέπειν.

3. συστρέψαντος] "when he had heaped together." There is something *graphic* in the term. Wets. compares Hesych. οἱ γναφεῖς ἀκανθῶν σωρὸν συστρέψαντες. By φρύγανα is meant dry brushwood, fit for fuel. So Xenoph. cited by Wets. φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.

—ἐκ τῆς θέρμης.] Our common version renders "out of the heat." But the best Interpreters, ancient and modern, are agreed that the sense is "præcalorem," "urged by the heat." For to take *θέρμης* for *πυρὸς* would be unprecedented. Καθήψε is for *καθήφατο*, by a common Hellenistic idiom. Many eminent Commentators and Critics, indeed, maintain that it is not said the viper *bit* Paul; and that *καθήπετο*, even were that *written*, could not have such a sense. I have, however, in Recens. Synop.

shown that this position is untenable. Among other passages which I have cited is Cantic. i. 6. καθήπετό μου ὁ ἥλιος, "laid hold on me" (as we say) tanned my skin. Upon the whole, it is undeniable that *καθήπεσθαι* signifies to *lay fast hold of*, *fasten on*. But this, when used of a serpent, necessarily implies *biting*. As to the argument from the words *ἔπαθεν οὐδὲν κακὸν* at ver. 5, it is exceedingly weak; for, even in a *Classical* writer, the position of the clause, and the air of the narration, would exclude any such sense as that "the reptile had not hurt Paul." But in a *Hellenistic* writer the *popular* sense, which may be denoted by the words, namely, that "no harm came of it," must be preferred. Besides, such is so evidently the opinion of St. Luke (whom we cannot suppose to have been mistaken) that no other sense than the common one must be thought of. Besides, how, it may be asked, can a serpent *hang* by any part of a man's body (as at ver. 4.) but by his *teeth*?

4. τὸ θηρίον.] The word is used, not of *beasts*, properly so called, but of *serpents*; though it primarily means any *wild* creature; and Galen uses the word *Theria* to denote medicines to cure the bite of a serpent.

—φονεύς ἐστι—εἴασεν.] The words are to be taken in their plain and popular sense; and such refinements as those resorted to by Elsn., Heins., and others, are not to be thought of. The people seem to have meant to reason thus: "Die he surely will, and no doubt for some crime worthy of death; and considering that he has been thus rescued from the jaws of a watery grave, and brought here to suffer death, surely he must have been guilty of the greatest of crimes,—murder." From the passages of the Classical writers adduced by Grot., Pric., and Wets., it appears that the ancients thought Divine justice sometimes delivered criminals out of dangers, in order to reserve them for heavier calamities and severer punishments. Οὐκ εἴασεν, "has not suffered to live;" considering him as already dead; which proves that they must have been very sure the serpent had bitten Paul.

6. πίμπρασθαι, ἢ κατ. &c.] Here are accurately represented the *two classes* of symptoms which supervene on the bite of a poisonous serpent, according to the virulence of the poison, and the strength of the body to which it is communicated. The *first* represents the swelling, and *inflammation*, in the beginning local, then general, which brings on a burning fever, that quickly destroys the patient. The *second* is the effect of the *strongest* poison on the *weakest* body.



ρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν  
 7 αὐτὸν εἶναι. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῷ  
 πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας  
 8 φιλοφρόνως ἐξένισεν. Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς <sup>x James 5. 14, 15.</sup>  
 καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν,  
 9 καὶ προσενδύμενος, ἐπιθείς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. Τούτου  
 οὖν γενομένου, καὶ οἱ λοιποὶ, οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσ-  
 10 ἦρχοντο καὶ ἐθεραπεύοντο· οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ  
 ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.  
 11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παραχειμακότη ἐν τῇ  
 12 νήσῳ, Ἀλεξανδρίῳ, παρασήμῳ Διοσκούροις· καὶ καταχθέντες εἰς Συ-  
 13 ρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς· ὅθεν περιελθόντες κατηντήσαμεν  
 εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι

—μηδὲν ἄτοπον εἰς αὐτὸν γ.] This phrase is Hellenistic in its manner, and corresponds to the *ἐπαθεν οὐδὲν κακὸν* just before, and confirms the common interpretation of that expression. Ἄτοπον is not unfrequent in the best writers in the sense *evil*. It here denotes *producing harm to the body*, in which sense it is often used in the best writers, especially the *Medical* ones.

—θεόν.] The Commentators are needlessly minute in debating *what* God; for the question is undeterminable; and, after all, the word might be used in that *lower* sense (to denote a *Divine person*) which is occasionally found in the later writers, especially *Philostratus* in his life of *Apolonius*.

7. χωρία] *estates*. See Note on Matt. xxvi. 36. Τῷ πρώτῳ. This may be interpreted, with most Commentators, "the principal person of the island;" a sense frequent in the N. T. As, however, the term is often found in Inscriptions and Coins, even of *Malta*, used in the sense *Governor*, —Grot., Bochart, and also the best recent Commentators are, with reason, of opinion that it signifies the *Prefect of the island*; yet ver. 27. defends the common interpretation.

—ἀναδεξάμενος —ἐξένισεν] "taking us to his house, kindly entertained us." Ἀναδ. is used for *εἰσάγει*. Yet one example of this sense is adduced by Wets. from *Ælian*. *Ξενίζων* and *φιλ.* are usual terms on this subject.

8. πυρετοῖς —συνεχόμενον.] There was no necessity for Dr. Owen to have conjectured *πυρετῶ*, since of the plural in a singular sense examples are adduced by Munthe, as also of *febres* in the Latin from *Ammian* by Wets. And several might be added from *Hippocrates*. Perhaps the plural may be used with reference to those *fits*, or *paroxysms*, by which fever makes its attacks. And possibly the *θλουμ λσχυραὶ* of *Thucyd.* ii. 49. may be interpreted on the same principle. *Συντχασθαι* is a *vox sol. de hac re*, on which see Note on Mark i. 30. On οἱ ἔχοντες ἀσθενείας. see Luke xiii. 11. sq.

10. πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς]. Many of the best Commentators are of opinion, that *τιμαῖς* is here to be taken in a sense frequent in the Classical writers, and not unknown in the Scriptures, to denote *honorary rewards*. So *Ecclus.* xxviii. 1. *τίμα λατὸν πρὸς τὰς χεῖρας τιμαῖς αὐτοῦ*. 1 Tim. v. 17. οἱ καλῶς προϊστάτες περισβύτεροι διπλῆς τιμῆς ἀξιοβούσαν: the former of which passages was

probably in the mind of St. Luke. The sense seems to be "*honorary presents*." Not, however, of *money* (which Paul probably would refuse) but of *necessaries*. The words following seem meant to give an *example* of the *kind* of honorary presents made. Ἐπέθεντο is well explained by Wets., "*onerarunt nos, et cumculata ingesserunt, et nec petentibus imposuerunt*;" referring to *Ruth* iii. 15.

11. παρασήμῳ Διοσκούροις.] The τὸ παράσημον, or *insigne*, was that from which the ship derived its name. It was a painting or bas-relief on the prow, of some god or hero, or sometimes *animal*; nay, even *inanimate substance*, as *shield*, &c. See *Ovid Trist.* i. 10, 1., and *Virg. Æn.* v. 115. seqq. The *poop* bore the picture, or image, called the *tutela*, of some god, under whose protection the ship was supposed to be placed. Both the *tutela* and the *insigne* were of gold (or rather gilded metal), ivory, or other rich material. So *Virg. Æn.* x. 171. *Et aurato fulgebat Apolline puppis*. Thus, of the ship mentioned in the above cited passage of *Ovid*, the *numen tutelare* was *Minerva*, placed on the poop; but the *insigne*, or *παράσημον*, was a helmet of *Minerva* painted on the prow: and this gave name to the ship. Yet such was not the invariable custom. Sometimes the *tutela* and the *παράσημον*, were the same; as, for instance, whenever (as often happened) the effigies of the Deity himself, to whose protection the ship was committed, supplied the place of an *insigne*; then the ship was called by the name of that God who was painted or carved on the prow. Thus the *Alexandrian* ship in which Paul sailed had the *Dioscuri* for an *insigne* as well as a *tutela*; whence, too, it was called *Διοσκουροί*.

12. ἐπιμείναμεν ἡμέρας τρεῖς.] No doubt, in a great measure for commercial purposes.

13. περιελθόντες.] Not "fetching a compass," but "coasting about," as most Translators render; with reference, I imagine, to the promontories, especially that of *Taurus*, to be doubled in coasting the Sicilian shore; for, in the former sense, the term would not be justified by geographical truth; unless, indeed, it were to be understood of taking a course, by reason of a Westerly wind, very much to the East, and so getting to *Rhegium* by *tacking*. And from the *ἐπιγενομένου νότου* in the next verse, it is certain that the wind had shifted, and was not the same. But if so, they could not *coast* along Sicily.

—ἐπιγ. νότου] "the South wind having arisen."



ἤλθομεν εἰς Ποτιόλους· οὗ εὐρόντες ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐ- 14  
τοῖς ἐπιμεῖναι ἡμέρας ἐπὶ· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. Καὶ 15  
κεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν  
ἄχρις Ἀππίου φόρου καὶ τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχα-  
ριστήσας τῷ Θεῷ, ἔλαβε θάρος.

γ Supra 24. 23.  
& 27. 3.

Ἵ"ΟΤΕ δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμώ- 16  
ους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπειράπη μένειν καθ' ἑαυτὸν,

z Supra 21. 33.  
& 24. 12, 13, 14.  
& 25. 8.

σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ. Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς 17  
συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελ-

a Supra 22. 24.  
& 24. 10.  
& 25. 8.  
& 26. 31.

θόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄδρες ἀδελφοί, ἐγὼ οὐδὲν  
ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθουσι τοῖς πατρίοις, δέσμιος ἐξ Ἱερο-

a Supra 22. 24.  
& 24. 10.  
& 25. 8.  
& 26. 31.

σολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· ὅτινες ἀναγκάζαν- 18  
τές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ἐπάχρειν

b Supra 25. 11.

ἐν ἐμοί. Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι 19  
Καίσαρα, οὐχ ὥς τοῦ ἔθους μου ἔχων τι κατηγορῆσαι. Ἀπὸ ταύτην 20

c Supra 23. 6.  
& 24. 21.  
& 25. 6, 7, 29.  
Eph. 6. 20.  
2 Tim. 1. 16.

οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσυλαλῆσαι· ἔνεκεν γὰρ  
τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι. Οἱ δὲ πρὸς 21

αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰου-  
δαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι

Of this idiom examples are given by Wets. and Munthe. On the idiom in *δευτεραῖοι*, see Note at John xi. 39. They were now in the regular track of vessels from Alexandria to Rome, as Wolf infers from Suet. Vesp. C. 5.

14. *παρακλήθημεν — ἐπὶ*] “we were entreated to stay seven days.” It is probable that they had arrived there on the day after the Lord’s day. Hence they were requested to stay the *next* Lord’s day over, to give an opportunity to *all* the Christians of hearing Paul’s preaching. See Note on Gal. i. 18.

15. *ἐκείθεν — ἀκούσαντες*] “having heard from thence,” viz. from Puteoli, either by letter or by message. No doubt there was a constant communication between the two places.

— *εἰς ἀπάντ. ἡμῖν ἄχρις Ἀ.*] The distance (51 miles) marks the *profound respect* paid to Paul by the Roman Christians.

— *τριῶν ταβερνῶν.*] These are supposed to have been *inns*, for the refreshment of travellers passing to and from Rome; but they were probably rather *retail shops* for the sale of all sorts of eatables and drinkables. Thus Zosimus ii. 10. calls them the *τοῖα καπηλεῖα*; and indeed this was the usual sense of *taberna*, which word Donatus well derives from *Trabena*, such being at first *wooden houses for shops only*.

16. *παρέδωκε, &c.*] It was ordered by law that all those sent as prisoners to Rome should be delivered to the custody of the *Præfectus Prætorii*, and guarded in the Pretorian camp. Here Luke has expressed himself with extreme brevity; but his meaning seems to be this: — “The Centurion delivered his prisoners to the charge of the Prefect [by whom] it was permitted to Paul,” &c. *Καθ’ ἑαυτὸν*, i. e. “apart from the other prisoners,” who were confined in the *carcer castrensis*. A great favour this; for even those, to whom the *libera custodia*, or *φυλακὴ ἁδαισμος* was granted, were yet usually confined in a part of the public prison,

called the *δεσμωτήριον ἐλευθέριον*. So in Philostr. V. A. vii. 22. *ἐκέλευσε τὸ ἐλευθέριον οἰκεῖν δεσμωτήριον.*

— *σὺν τῷ φυλ. α. σ.*] And, as appears from v. 20., and according to the invariable custom of persons kept in such sort of *durance*, chained by the hand to the soldier. Nay, from Joseph. p. 814. 7. we find that even King Agrippa, when in confinement at Rome, was chained to a soldier.

17. *ποιήσας*] “though I had done;” a somewhat unusual sense of the participle. *Ἐναντίον* must be *accommodated* in sense to the two clauses to which it belongs, namely, “nothing injurious to the Jewish people, or at variance with the customs,” &c.

19. *οὐχ ὥς — κατηγορῆσαι.*] Literally, “not as having aught to accuse my own nation of,” i. e. not intending thereby to accuse.

20. *ἔνεκεν γάρ.*] The *γάρ* refers to a clause omitted; q. d. [And I may justly claim to be free from all offence to my nation, nay, even to be *attached* to it] *for*, for the hope of Israel (i. e. the long expected Messiah), &c.

21, 22. The latter of these two verses shows that the former must, in interpretation, be qualified, and the sense contained in both may be thus expressed: “We have neither received any letters from Judea [containing any bad account of thee] nor have any of the brethren come here and related or spoken aught of evil concerning thee. — But we wish to hear from thee what thou thinkest, or hast to say, concerning this Sect [viz. in its justification]; for it has come to our knowledge that it is everywhere spoken of.” There is something obscure and indefinite in the wording, which may partly be ascribed to the delicacy of the speakers. They say they have heard no evil of him, because they did not regard his professing Christianity as involving any thing *πονηρόν*; such rather respecting *actions* than opinions. *Ἀξιοῦμεν — φρονεῖς* is a delicate way of asking what he has to say in *defence* of Christianity.



22 περὶ σοῦ πονηρόν. <sup>d</sup> Ἀξιούμεν δὲ παρὰ σοῦ ἀκούσαι ἃ φρονεῖς· περὶ <sup>d</sup> Supra 24. 5, 14.  
 μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέ-  
 23 γεται. <sup>e</sup> Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦγον πρὸς αὐτὸν εἰς τὴν ξενίαν <sup>e</sup> Supra 26. 6.  
 πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ,  
 πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ  
 24 τῶν προφητῶν, ἀπὸ πρῶτῃ ἕως ἐσπέρας. <sup>f</sup> Καὶ οἱ μὲν ἐπεΐθοντο τοῖς <sup>f</sup> Supra 17. 4.  
 25 λεγομένοις, οἱ δὲ ἠπίσταντο. Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπε-  
 λύντο, εἰπόντος τοῦ Παύλου ῥῆμα ἓν· Ὅτι καλῶς τὸ Πνεῦμα τὸ ἅγιον  
 26 ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, <sup>g</sup> λέγον· <sup>g</sup> Isa. 6. 9, 10.  
 Προρεύθῃτι πρὸς τὸν λαὸν τοῦτον καὶ εἰπέ· Ἀκοῇ <sup>h</sup> Matt. 13. 14, 15.  
 ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, <sup>i</sup> Mark 4. 12, 13.  
 27 καὶ οὐ μὴ ἴδῃτε. ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ <sup>j</sup> Luke 8. 10, 9.  
 τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφ- <sup>k</sup> John 12. 40.  
 θαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφ- <sup>l</sup> Rom. 11. 8.  
 θαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συν-  
 28 ὧσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. <sup>h</sup> Γνωστὸν <sup>h</sup> Supra 13. 48, 49.  
 οὖν ἔστιν ἡμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ. <sup>i</sup> Luke 24. 47.  
 29 αὐτοὶ καὶ ἀκούσονται. Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰου-  
 δαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.  
 30 ἙΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπε-  
 31 δέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, κηρύσσων τὴν βασι-  
 λείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ  
 πάσης παρόρησίας, ἀκωλύτως.

which they probably understood to be alluded to in the words ἐνεκεν τῆς ἐλπίδος τοῦ Ἰσραὴλ.

23. ταξάμενοι, &c.] "having appointed," or as the sense rather seems to be, "having agreed with him for;" on which signification of the word, see my Note on Thucyd. i. 99. Ἐξετίθετο

διαμ., "he earnestly set forth." See xviii. 26. Πείθων αὐτοὺς τὰ περὶ, &c. Sub. κατά.

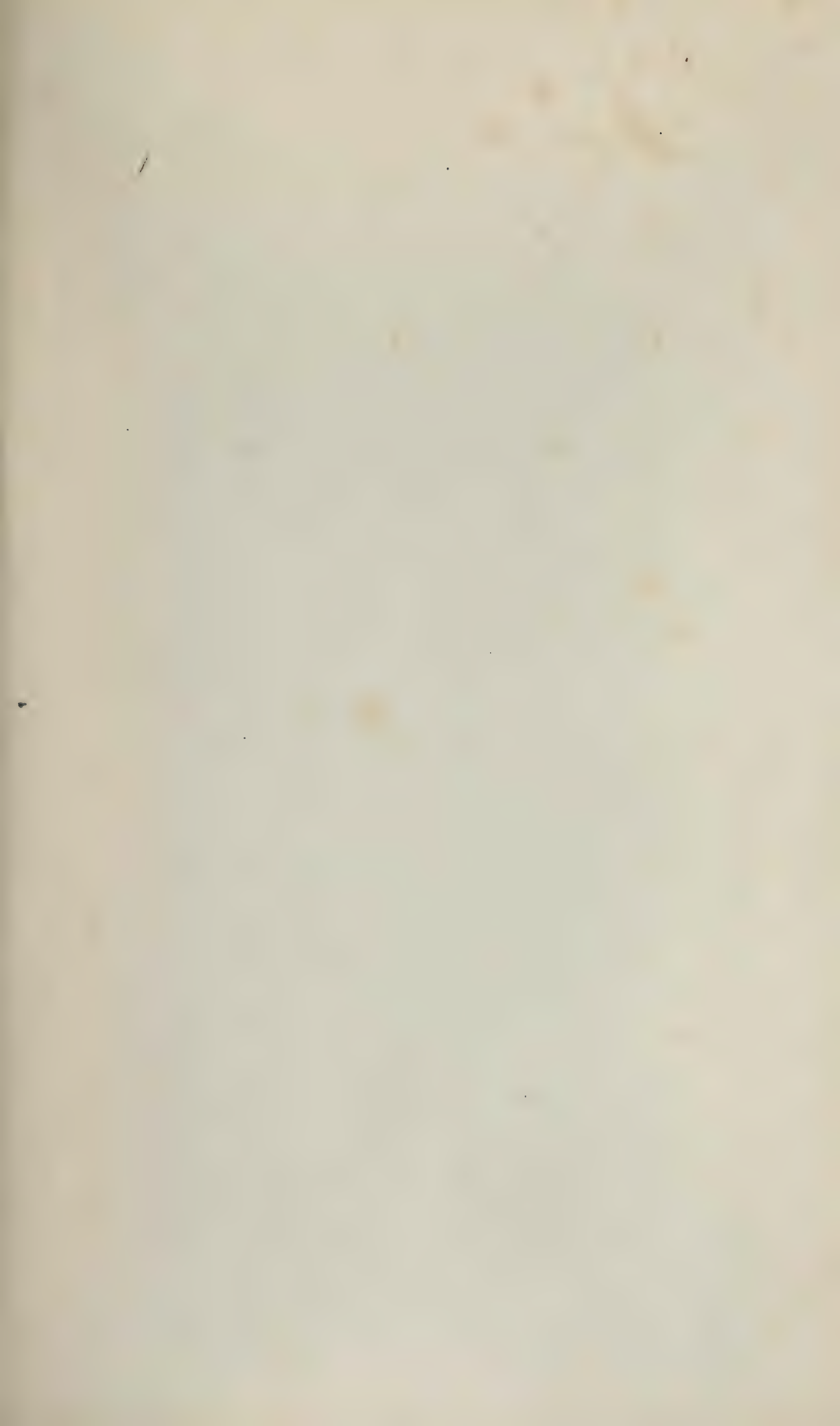
26, 27. See Note on Matt. xiii. 14, 15. With this I would compare Soph. Aj. 85. where Minerva says to Ulysses, ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

END OF THE FIRST VOLUME.













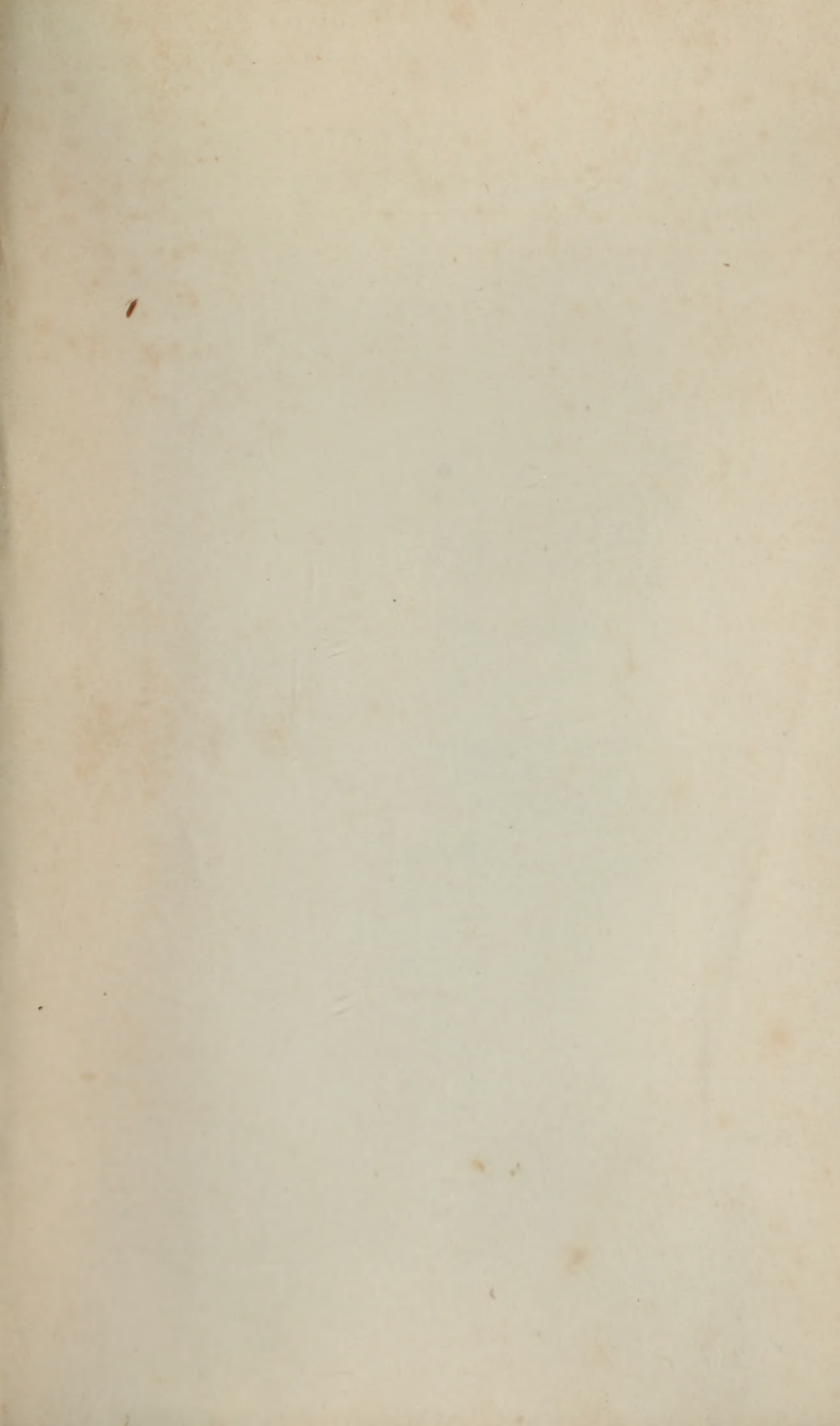














the Kind Foot. The Indefinite is represented by TIS, "a certain  
occasionally by O. and a participle, O other way - a so



" Invid at veritas ? —

" Est vir qui adest !

Meaning of the book Pamela see folio 64f.

"Waterland" see the Index

"Index" — " — " —

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